

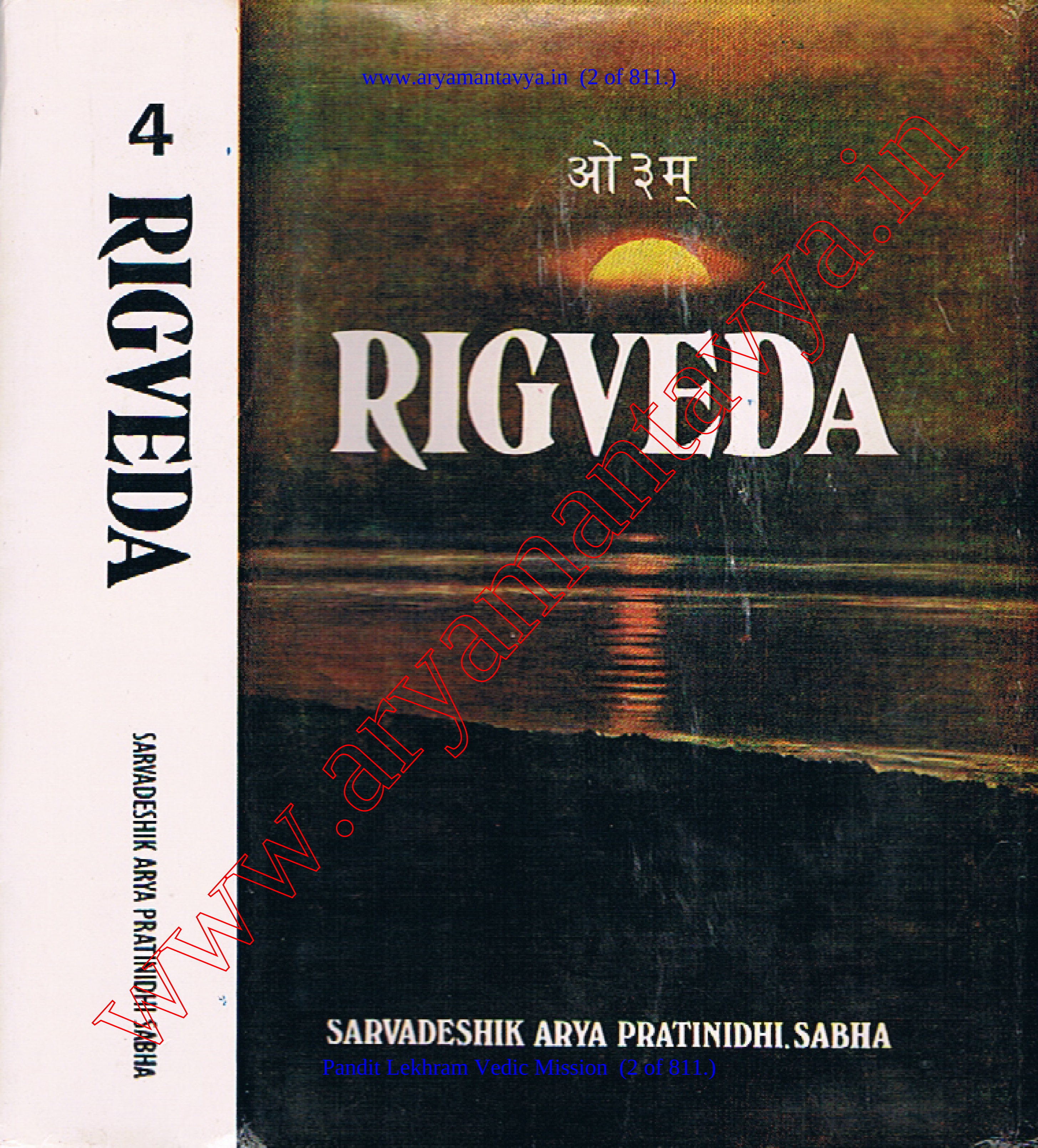
Pandit Lekhram Vedic Mission has been formed to work upon the objectives dear to the heart of Dandi Swami Virjanand, Rishi Dayanand and their ardent followers like Pandit Lekhram, Swami Shraddhanand, Swami Swatantranand, etc. We shall strive to propagate Vedic views on both the religious and temporal aspects of human life. We shall strive to propagate the vedic views of Maharshee Dayanand Saraswati through various events/programs, seminars, books, audio, video, and discussions at various forums including social media etc. We shall try to publish magazines for spreading views on Vedic knowledge, aryan history and for the enrichment of Samskrit and Hindi. We shall promote Gurukul education system and focus on arsh vidya, vocational-training, handicrafts, family based production-units as well as globalistic and holistic education system thru it. Further, we plan to work to improve the population and quality of animals like indigenous cow (A2 breeds) and other farm, load-bearing and milch animals. We shall also work for the cause of enforcement of prohibition of drugs, alcohol and tobacco, etc and initiate people's awareness and movement against smoking, alcoholism, gambling, flesh-trade, porn, slavery and drug abuse. We shall try to create awareness about and address some of the social evils, such as, female foeticide, dowry, empowerment and participation of women in learning and teaching vedas and decision making, etc. We plan to present a vedic socio-econo-politico alternative to human society suffering from the ill effects of the detrimental models of capitalism, communism, socialism, liberalism, anarchism, individualism, collectivism, gender-struggle, racism, caste by birth-ism, etc.

Our society may consider supporting, cooperating and co-ordinating with other organizations working to achieve similar objectives. We shall promote the ideals of national unity and international peace and amity through globalization of vedic literature, philosophy and social-economic-political ideals. We shall strive to promote communal and social harmony, and the brotherhood of humankind, as enshrined in the vedas. We shall collect funds and spend them in achieving the above objectives.

We request all our subscribers to help us in disseminating the teachings of the vedas. You all are requested to propagate the message of Vedas and please spread these PDF files as much as u can. For downloading more books realted to vedic philosophy please visit www.aryamantavya.in

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RIGVEDA
SARVADESHIK ARYA PRATINIDHI SABHA
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RIGVEDA

(ENGLISH TRANSLATION WITH COMMENTARY)

VOLUME - IV

MAHARISHI DAYANAND SARAWATI

THE RIGVEDA

VOLUME - IV

(MANDALAM 3, SŪKTAM 33—MANDALAM 5, SŪKTAM 45)

Commentary in Sanskrit and Hindi with Notes

by

Maharshi Dayananda Sarasvati

Translated into English with Etymological Notes etc.

by

Acharya Dharma Deva, Vidya-Martanda

Edited with Introductory Remarks

by

Pandit Brahma Dutt Snatak,

M A, Shastri, Shiromani

Sarvadeshik Arya Pratinidhi Sabha

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Publisher's Note

Swami Dayananda was the first and pioneer sage after the great event of Mahabharat, more than 5000 years ago. He took up a rational line on his commentary of the Vedas. His thesis was different from Sayana, Mahidhar and other commentators who interpreted the Vedas in the most unscientific way. Obviously, that was the ridiculous explanation of the Vedas—the First Book of Knowledge in the history of human civilisation from chronological order, though it is Divine and Eternal. The Vedas may rightly be called the fountainhead of the knowledge in real sense. In fact, by the Theory of Evolution, the summit of deep spiritual and bhysical roots of the Vedic knowledge could have never come up. Therefore, the Vedas are rightly called the corner-stone of the human knowledge, as was perceived by the Rishis.

The commentators and translators of the Vedas in the mediaeval period have completely bypassed the line which was proclaimed the right way of translation of the Vedas. It was based on the theory rediscovered by the great etymologist—Yaskacharya. So many modern thinkers have upheld the Niruktan style of writing commentary on the Vedas. Late Aurobindo Ghosh of Pondicherry was one of the foremost supporters and admirers of this technique of translation in his writings.

It is our misfortune that epoch-maker Swami Dayananda Sarasvati could not complete the commentary on the R'gveda during his life time. But whatever the Swami did was a great revolution and miracle for the Vedic scholars, thinkers and Indologists. It became therefore imperltive that the Sanskrit commentary which Swami Dayananda wrote on the Rigveda. (its Hindi translation was rendered by the Pandits at his service), be rendered into English for western-lovers of the Vedic lore.

This Sabha has therefore took upon itself the task and published the first Volume of the English translation of the

commentary on Rigveda by Acharya Dharma Deva, Vidya Martand who later on became Swami Dharmanand Sarasvati). The first Volume with 1016 page was published in 1976. The second Volume of the translation was published in 1978, during the life time of Acharya Dharma Deva.

After the death of Swami Dharmanand Sarasvati (formerly Acharya Dharma Deva), the publication of the Volume III was taken in hand. And Pt. Brahma Dutt Snatak was assigned the job to edit and publish it, without making any charges in the meaning and substance of the Sanskrit commentary. This was published with 816 pages in 1984, on the occasion Maharshi Dayananda Nirvan (death) Centenary. Less pages in the present Volume provided the bookbinding of the publication fairly well,

Now the Volume IV is ready after 22 months. The delay in publishing has been because of certain unavoidable difficulties in the printing and the editor Pt. Snatak being abroad for some time.

The English translation of 86 Mantras were not available in the manuscript copies, and therefore they were also rendered by the editor. The mantras related to Mandalam 4 and 5 (Mandalam 4—Sūktam 14 (5), Suktam 30 (6-24), Suktam 31 to 34 (all the Mantras), and Mandalam 5—Suktam—18 (3).

The Sabha will do its best to bring out the next volumes as early as possible and assures the scholars, and students of Vedic literature to give its maximum assistance.

We are grateful to the family of late Shri Jivan Das Charla, of Punjabi Bagh, New Delhi for their munificent donation of Rs. 10,000/- to commemorate Shri Charla's name. Without this lump sum, the Sabha could not undertake the present monumental work. The Veda Bhashya Prakashan Sthir Nidhi lying in this Sabha has supplemented the expenditure involved in its production.

The Editor of the translation, Pandit B. D. Snatak, M.A., a noted Sanskrit scholar has honestly done his job in this volume; and the Sabha has greatly benefitted with this rich experience

in Sanskrit, English and printed media. The Volume is particularly dedicated to all those who study the Vedas and thus get the rich guidance in their day-to-day life.

The Sabha will do its best to bring out the next Volumes as early as possible and assures the scholars, and students of the Vedas.

Shravan Pratipada
Samvat 2043 Vikrami
Maharshi Dayananda Bhavan,
New Delhi-2.

Swami Anand Bodh Sarasvati
President
Sarvadeshik Arya Pratinidhi Sabha

—□—

Editor Says

After return from South-West Pacific and South-East Asian countries in 1982, the Secretary of the International Aryan League, late Mr. O. P. Tyagi desired to publish next volumes of the English translation of the commentary on Rigveda which was done by Pt. Dharma Deva, Vidya Martand, who later on was iniiated as Swami Dharmananda Sarasvati. As the translator was not alive and many of the manuscripts were available only in his handwriting (not much legible), the job was a bit difficult.

However, taking cue from thc Sanskrit commentary of Swami Dayananda Sarasvati, I tried to render the English translation done by the late learned Panditji. In fact, he did a tremendous job by doing voluminous work on the commentry. In my editing, I tried to set-up a bridge of rational understading between the Sanskrit commentry and its English translation. Obviously, some minor changes were incorporated therein. Moreover, instead of quoting any foot-note, as a way of explanation or supplement, it was preferred to put the relevent portion at the proper place under bracket by giving Ed. and standing for Editor.

So, whatever is interpreted in the Sanskrit commentary by Swami Dayananda Sarasvati, that shows his superman's wisdom, which based on the Vedic terminology is the rare possession of a Rishi (sage). Aptly the Shatapatha Brahmana (3.7.3.10) described such Rishis as the DEVAS विद्वाँसो हि देवाः. Supplementing it, the Nirukta (2.3.11) has stated.

ऋषिदर्शनात् । स्तोमान्ददर्शेत्यौपमन्यवः । तद् यदेनांस्तपस्यमानान् ब्रह्म स्वयम्भ्वभ्यानर्षत्त ऋषयोऽभवन् । तदृषीणां ऋषित्वमिति विज्ञायते । नि. २-३-११

It means the Rishi is a great visualiaser of the DIVINE TRUTH. Swami Dayananda Sarasvati ranks in the frontline of such great Rishis who revealed the Divine Vedic knowledge to entire mankind.

It was indeed a great consolation to all of us that the Great Truth revealed in the Vedas has now descended down on the English-knowing people of East and West. While writing these lines an oriental scholar Prof. Harishchandra Renapurkar of Gulbarga (Karnataka) has sent us a few lines in Sanskrit verses.

One of the verse speaks of the greatness of the commentator while giving due credit to the translator and editor. It reads :—

नैरुक्तमार्गमनुसृत्य कृतार्षभाष्य –
माङ्गल्यामनूद्य भवता विहितोपकारः
स्मार्यो भविष्यति चिरं भुवि कर्तुकामैर्—
विश्वेशबोध निगमागम संप्रसारम् ॥

During the printing of Volume IV of the translation I could not do full justice to the proof-reading mainly because of being abroad for some time. However, I take full responsibility for any such omission.

May God give physical and spiritual strength to carry on His assignment.

—B. D. Snatak

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RIGVEDA

MANDALAM—III

Sūktam—33

The seer or Rishi of the hymn or Sūktam - Vishvāmitra. The central theme or subject (Devatā) - Nadis (rivers) and women like rivers. The metres or Chhanda-Pankti, Trishtup and Ushnik of various kinds. The tunes or Svara - Panchama, Dhaivata and Rishabha.

By the illustration of rivers, the duties of good women are told :

प्र पर्वतानामुशती उपस्थादश्वे इव विषिते हासमाने ।
गावेव शुभ्रे मातरा रिहाणे विपाट्छुतुद्री पयसा जवेते ॥१॥

1. TRANSLATION :—O men ! the female teachers and preachers are like two mothers, desirous of imparting education to the girls. They are comparable to the twin rivers-large, vast and flowing quickly and rushing from the flanks of the mountains; a pair of horse and mare with lossened reins contending with each other in speed; or two mother cows hastening to caress their calves. Appoint them to teach and preach among the girls and women of advanced age.

PURPORT :—As the rivers flowing amidst the mountains run like the horses and mares, make loud bellowings like the cows; in the same manner, the ladies who are of cheerful disposition and endowed with noble qualities, actions and temperament and who are keen to the progress and welfare of women should impart good education to the virgins and other women.

NOTES & REMARKS : (रिहाणे) आस्वादिन्यौ । अत्र वर्णव्यत्ययेन लस्य स्थाने रः । = Swelling or licking. (विपाट्) या विविधं पटति गच्छति विपाटयति वा सा । (विपाट्) वि+पट-गतौ । = Any river which flows zigzag or fells

down the embankments. (शुतुद्री) शु शीघ्र तुदति व्यथयति सा (शुतुद्री) शु–आशु । तुद–व्यथने । = That which flows quickly and on account of fast flow may cause some damage to lands lying near their banks. Shri Sayanacharya, Prof. Wilson, Griffith and others have taken विपाट् and शुतुद्री as two Proper names of the rivers instead of any two rivers of the above qualities, as the words denote. Yaskacharya in his lexicon Nirukta 9.3.25 has given the defination of शुतुद्री as शुद्राविणी क्षिप्रद्राविणी आशुतुन्नेव द्रवतीति वा and of the विपाट् as विपाट्नाद् वा विप्राशनाद् वा विप्रापयद्वा ।

It is obvious that the ancient Indians named the rivers according to the qualities mentioned in the Vedas, and not the rivers were first named then they were mentioned in the Vedas. The question stands unanswerd in that case that who were the persons or groups who named them earlier than the Vedas. The antiquity is silent. Therefore Svami Dayananda's interpretation is logical. (Ed.)

The same subject of rivers (female teachers) is continued :

इन्द्रेषिते प्रसवं भिक्षमाणे अच्छा समुद्रं रथ्येव याथः ।
समाराणे ऊर्मिभिः पिन्वमाने अन्या वामन्यामप्येति शुभ्रे ॥२॥

2. *TRANSLATION :—* The female teacher and preacher go well like two rivers impelled by the sun through rains. They go to the ocean whirling with their waves like two horses yoked in the chariot, soliciting great wealth of wisdom and giving benefits liberally for useful purposes gratis. One (teacher/preacher) goes to the others, lovingly co-operating with each other. O lady teachers and preachers whoever girls or women come to learn or listen to your sermons, you should teach them well and when they become highly learned, appoint them as teachers or preachers in similar capacity.

PURPORT :— The youthful virgins having married young husbands desire to beget children, likewise the rivers go to the ocean, and horses take the chariots on the path. In the same manner, the lady teachers and preachers should make all women blessed with noble virtues, actions and temperaments by imparting them good education.

NOTES & REMARKS :— (प्रसवम्) उत्कृष्टमैश्वर्यम् = Good wealth of wisdom etc. (समाराणे) सम्यक् समन्ताद्राणं दानं ययोस्ते । = Giving liberally for charitable purposes. (प्रसवम्) प्र + षु – प्रसवैश्वर्ययो: = Here it has been used in two senses by the commentator. In the purport, it meant begetting children and in the meaning of words, (translation) as उत्कृष्टम् ऐश्वर्यम् of good wealth (of wisdom etc.).

The same subject of rivers/ educated women is continued :

अच्छा सिन्धुं मातृतमामयासं विपाशमुर्वीं सुभगामगन्म ।
वत्समिव मातरा संरिहाणे समानं योनिमनु संचरन्ती ॥३॥

3. *TRANSLATION* :— As the rivers go to the sea, so we approach the great and auspicious female teacher or preacher who is free from the bondage of ignorance and sin. As mother cows eating good food (grass etc.) and grazing hasten to caress the calf, on seeing and meeting it, so the noble teacher and preacher come to me with love to teach. Let me receive them with due reverence and humility.

PURPORT :— *As the rivers rush to the sea, mother cows approach their calves, and the couple get a common home to dwell, the same way, let the noble teacher and preacher come to us lovingly and let us turn our girls and women trained with their knowledge.*

NOTES :— (मातृतमाम्) अतिशयेन मातरो, मातृवत्पालिका नद्य: । मातर इति नदीनाम (N. G. 1, 12) अत्र सुपां सुलुगिति व्यत्यय: । =The rivers who feed us well with water like mothers. (विपाशम्) विगता पाट् बन्धनं यस्यान्ताम् । = Free from the bondage of ignorance and sin. (योनिम्) गृहम् । योनिरिति गृहनाम (N. G. 3, 4,) = The home or dwelling.

The Subject of rivers and female teachers and preachers continues :

एना वयं पयसा पिन्वमाना अनु योनिं देवकृतं चरन्ती: ।
न वर्त्तवे प्रसव: सर्गतक्त: किंयुर्विप्रो नद्यो जोहवीति ॥४॥

4. *TRANSLATION* :— These rivers fertilising and irrigating the lands with water (and fresh earth. Ed.) and feeding thirsty men they flow as ordained by God do not wait for acceptance and do not refrain from their God-appionted duty. Likewise, let us utilise them properly. Let these teachers and preachers be like these benevolent rivers studying the God-revealed Shastra (Veda) and discharging their duties properly. Let ue have good infants with cheerful smiles at their birth, who in due course desire the knowledge of everything and are extra - ordinarily wise. These infants utter sweet words while addressing their mothers who are benevolent like rivers.

PURPORT :— As the rivers, full of water, are benevolent, in the the same way, the children born of the parents who have observed Brahmacharya and who have become scholars by acquiring the knowledge of all sciences, can do good to all, and none else.

MOTES : (पिन्वमाना:) सिञ्चमाना: Irrigating and fertilising. (योनिम्) उदकम् । योनिरित्युदकनाम (N.G 1, 12)=The water. (सर्गतक्त:) य: सर्गं उत्पत्तौ तक्तो हसित: । अत्र वाच्छन्दसीतीड्भाव:=Cheerful or smiling at the time of birth.

The subject of rivers/educated women goes on :

रमध्वं मे वचसे सोम्याय ऋतावरीरुप मुहूर्तमेवैः ।
प्र सिन्धुमच्छा बृहती मनीषावस्युरह्वे कुशिकस्य सूनुः ॥५॥

5. *TRANSLATION* :—O men ! as the rivers full of water go towards the sea and become firmly established there, in the same way, be pleased with my solacing words leading to joy, I am like the son of a learned person who has attained the nectar of all true wisdom and knowledge and admire your great wisdom and longing for it.

PURPORT :—As the rivers go towards the sea, in the same manner let men go to the dealing of knowledge and righteousness, so that they may spend their time happily,

NOTES & REMARKS :- (एवै:) प्रापकैर्गुणै:=The virtues leading to joy. (ऋतावरी:) ऋतं पुष्कलमुदकं विद्यते यासु ता: । (ऋतावरी:) ऋतावर्यं इति

नदीनाम। (NG 1,13) ऋतमित्युदक नाम (NG 1, 12) । River full of abundant water. (कुशिकस्य) विद्यानिष्कर्षप्राप्तस्य । अत्र वर्णव्यत्ययेन मूर्धन्यस्य तालव्यः (कुशिकस्य) कुष = निष्कर्षे (क्रया) = Of a person who has attained the essence of all sciences.

The duties of a man are told by illustration of the sun :

इन्द्रो अस्माँ अरदद्वज्रबाहुरपाहन्वृत्रं परिधिं नदीनाम् ।
देवोऽनयत्सविता सुपाणिस्तस्य वयं प्रसवे याम उर्वीः ॥६॥

6. *TRANSLATION* :—O king ! you are endowed with abundant wealth. The sun destroys the cloud which fills the rivers with water and sends its parts asunder, bringing it to the earth to rain down water. In the same manner, you being a wielder of the thunderbolt, (powerful weapons) protect us and slay all the wicked enemies along with their attendants. We are your subjects and confer upon you much happiness in prosperity. We enjoy much joy and bliss, as you protect us.

PURPORT :—*The sun regulates the earth and other worlds by the power of attraction, and causes rains and prosperity (by generating grain etc.). In the same manner, let us attract or bear in us all good virtues, conquer our enemies and attain prosperity in the States.*

NOTES & REMARKS :—(उर्वीः) बहुसुखप्रदाः प्रजाः । उरु इति बहुनाम (NG 3, 1) = Subjects or people who confer much happiness. (प्रसवे) ऐश्वर्ये = In prosperity. (अरदत्) विलिखेत् । रद = विलेखने (भ्वा) = Digs, splits. षुप्रसवैश्वर्ययोः Here the second meaning of prosperity has been taken.

What should a man do is told :

प्रवाच्यं शश्वधा वीर्यं१ तदिन्द्रस्य कर्म यदहिं विवृश्चत् ।
वि वज्रेण परिषदो जघानायन्नापोऽयनमिच्छमानाः ॥७॥

7. *TRANSLATION* :—O men ! the great heroic deed of the Sun is ever to be admired. He cuts into pieces the clouds. The waters of the cloud struck by the rays of the sun come down on earth. The sun destroys the clouds. In the same manner, a king should destroy all his wicked enemies, so that the councils or their members may do what they desire in the interest of the States.

PURPORT :—O men ! that act of the person who manifests his power to keep away the wicked by doing righteous deeds must be admired indeed. The members of councils should always endeavour for the advancement and progress of all with justice.

NOTES & REMARKS :—(इन्द्रस्य) सूर्यस्य । एष एवेन्द्रः य एष (सूर्यः) तपति (Stph. 1, 6, 4, 18) अथ यः सः इन्द्रो सो ऽसौ आदित्यः (Stph. 8, 5, 3, 2) = Of the sun. (वज्रेण) किरणेन = With the rays. (अयनम्) भूमिस्थानम् = The earth.

The duties of man are further elaborated :

एतद्वचो जरितर्मापि मृष्ठा आ यत्ते घोषानुत्तरा युगानि ।
उक्थेषु कारो प्रति नो जुषस्व मा नो नि कः पुरुषत्रा नमस्ते ॥८॥

8. *TRANSLATION* :—O praiser of Indra (God or the righteous and just king) ! do not forget the words proclaimed even in future ages (the all-time truth). May much noble words be received by us in our all noble dealings. O doer of good deeds ! be favourable to us with such good words. Do not treat us in arrogant fashion of men or do not insult us. Our salutations to you.

PURPORT :—O men ! think over what has been done by you in the past, and what has yet to be done. Try to do it right now and in future, so that all obstacles may be set aside and there may be all-round progress.

NOTES & REMARKS :-(जरितः) । प्रशंसकः । जरिता इति स्तोतृनाम (NG3, 16) = Praiser of Indra = (God and or righteous noble king.)

घोषान्) वाक्प्रयोगान् । घोष इति वाङ्नाम (NG 1, 11)=Words or expressions of speech. (निकः) निकुर्य्याः=Insult.

Further the duties of men are told :

ओ षु स्वसारः कारवे शृणोत ययौ वो दूरादनसा रथेन ।
नि षू नमध्वं भवता सुपारा अधोअक्षाः सिन्धवः स्रोत्याभिः ॥९॥

9. *TRANSLATION* :—O learned persons ! you should put a check on your senses and should incessantly do noble deeds, as the fingers of the artists and the rivers with their movements perform. You must listen to a person who has come from a distant place with his wagon and chariot. Be humble and bow down before him.

PURPORT :—Those who love one another, they have heard much about different branches of science on seeing the quick-going vehicles. They manufacture them on the similar pattern devised by others and go from one end to the other. Even with this achievement, they are humble, attain noble virtues and prosperity like the springs joining the rivers.

NOTES & REMARKS :—(स्वसारः) भगिनीवद्वर्त्तमाना अङ्गुलयः । स्वसार इत्यंगुलिनाम (NG 2,5)=Fingers who are like sisters. (अनसा) शकटेन=With a wagon. (सुपाराः) शोभनः पारः पालनादि कर्म येषान्ते=Who are engaged in the noble deed of protecting others. (अधो अक्षाः) अधोऽर्वाचीना अक्षाः इन्द्रियाणि येषान्ते । अक्षा इति पदनाम (N.G 5,3)=Of excellent senses.

The same subject of duties of men is continued :

आ ते कारो शृणवामा वचांसि ययाथ दूरादनसा रथेन ।
नि ते नंसै पीप्यानेव योषा मर्यायेव कन्या शश्वचै ते ॥१०॥

10. *TRANSLATION* :—O expert artists ! having come from distance with a wagon and a chariot, we hear your words. As you have come to us, we also come to you with love and reverence. We

bow before you as you bow before those persons who are advanced in wisdom and knowledge. We desire and love you as a wife loves her husband and a maiden loves a man to whom she has been engaged.

PURPORT :—Those who having come from distant places have acquired the knowledge of various branches of science, become humble. They being advanced in true knowledge, enjoy bliss and joy as a chaste wife does after meeting her husband and a virgin after getting a suitable and loving bridegroom.

NOTES & REMARKS :— (पीप्यानेव) विद्यावृद्धाविव । (पीप्यानम्) ओप्यायीवृद्धौ (भ्वा.)=Like those who are advanced in knowledge. To grow. (कारो) शिल्पविद्यासु कुशलः । (कारो) डुकृञ् करणे इति धातोः (उणादि कोषे १,१) उण् प्रत्ययः तत् सम्बोधनम् । करोतीति कारुः कर्ता शिल्पी वा इति महर्षिदयानन्द कृतबन्तः । =Expert in art and industry. (शश्वचै) परिष्वङ्गाय=For loving act.

The duties of men are stated :

यदङ्ग त्वा भरताः सन्तरेयुर्गव्यन्ग्रामं इषित इन्द्रंजूतः ।
अर्षादह प्रसवः सर्गतक्त आ वो वृणे सुमतिं यज्ञियानाम् ॥११॥

11. TRANSLATION :— O friend ! the upholders and sustainers of all support you. They act like a guileless cow, who are representative of the people. In fact, they are actuated by the wise and mighty-like electricity, blessed with much wealth and they channelize water (by building bridges and canals). Let them come to us. O learned persons ! as I accept the good advice tendered by you who are adorable, you also should listen and accept my good advice.

PURPORT :—The enlightened persons become wise by studying well (literally going across the river af knowledge). Same way, other persons should also become like them. In this way, all can enjoy happiness by putting an end to their miseries.

NOTES :— (भरताः) सर्वेषां धर्त्तारः पोषकाः= Upholders and sustainers of all. (प्रसवः) प्रकृष्टैश्वर्यः=Endowed with much wealth. (सर्गतक्त :)

जलस्य संकोचकः । सर्म इत्युदकनाम (N.G. 1, 12) ।=Controllers of water by building bridges and canals.

The duties of men are further described :

अतारिषुर्भरता गव्यवः समभक्त विप्रः सुमतिं नदीनाम् ।
प्र पिन्वध्वमिषयन्तीः सुराधा आ वक्षणाः पृणध्वं यात शीभंम् ॥१२॥

12. TRANSLATION :—O men ! the upholders and sustainers of the people desire to have well-balanced and cultured speech, and attain the limit of knowledge like the enlightened ladies. They do it like crossing of the river with boats. As a wise man blessed with good wealth (of wisdom) always serves (possesses) good intellect, as the rivers flow, likewise O women ! serve all the members of the family by cooking good food, and thus serving them preserve health of all and inculcate good virtues soon.

PURPORT :— Men should soon enjoy happiness by crossing rivers and oceans like the learned persons do it with the help of the boats and steamers etc.

NOTES & REMARKS : (गव्यवः) आत्मनो गां सुशिक्षितां वाचमिच्छवः । गौरिति वाङ्नाम (NG 1, 11)=Desiring to have well balanced and cultured speech. (इषयन्तीः) इषमन्नं कुर्वन्त्यः । इषम् इति अन्ननाम (NG 2, 7)=Cooking good food. (नदीनाम्) सरितामिव वर्त्तमानानां विदुषीणाम् । (वक्षणाः) वहमाना नद्यः । वक्षणा इति नदीनाम (N.G. 1, 13)=Of the learned ladies who are benevolent like the rivers. (पिन्वध्वम्) सेवध्वम्=Serve. (शीभम्) क्षिप्रम् । शीभमिति क्षिप्रनाम (NG 2, 15)=Flowing rivers.

The duties of persons are further explained :

उद्व ऊर्मिः शम्या हन्त्वापो योक्त्राणि मुञ्चत ।
मादुष्कृतौ व्येनसाघ्न्यौ शूनमारताम् ॥ १३॥

13. TRANSLATION : O women ! destroy all miseries like the

peace-giving waters, and cast aside all knots of ignorance by having enthusiasm, like the waves of the river. O husband and wife ! keeping yourselves away from all sins, do not keep the company of the wicked. Being inviolable by giving up all ignoble conduct, you would thus enjoy happiness.

PURPORT :—Those husbands and wives who cut asunder all knots of misery, give up ignoble conduct and make progress in acquiring knowledge. They enjoy happiness incessantly.

NOTES :—(ऊर्मि:) तरङ्ग इवोत्साहः। (ऊर्मि:) ऋ—गतौ (भ्वा०) इति धातो:अर्तेरुच्च (उणादिकोषे 4, 44) इति सूत्रेण नियोर्मि: 4, 43) इति अनुवृत्तेः मिः उत् च ऋच्छती गच्छतीति ऊर्मिः जलतरंगो वाम्रत्र ऊर्मिः इव उत्साहः=Zeal like the waves. (शम्या:) शम्र्या कर्मणि भवाः। शमीति कर्मनाम (NG 2, 1)=Worn in action.

Sūktam—34

Rishi of the Sūktam—Vishwāmitra. The subject or Devatā Indra. Metres or Chhanda-Trishtup and Pankti of various types. Tunes or Svara-Dhaivata and Panchama.

The attributes of the sun are told :

इन्द्रः पूर्भिदातिरद्दासमर्कैर्विदद्वसुर्दयमानो वि शत्रून्।
ब्रह्मजूतस्तन्वा वावृधानो भूरिदात्र आपृणद्रोदसी उभे ॥१॥

1. *TRANSLATION* :—O officer of the State ! as the sun fills with its radiance two worlds of the earth and the heaven (sky), in the same manner, you blessed with the wealth and knowledge, are kind towards your servants (who deserve attention). Growing physically, you are liberal donor, the destroyer of the towns and cities of the enemies (strongholds). You conquer your adversaries with admirable ideas and consultations with the experienced persons.

PURPORT :—As the sun having pervaded the earth and the heaven overcomes darkness by its rays, in the same manner, Indra (a king or commander of the army) should conquer his enemies with the formulated plans, after consultation with the experienced and enlightened persons. He should also ever increase the strength of the body and soul of honourable persons and defeat the wicked.

NOTES & REMARK :—(अर्कैः) अर्चनीयैर्मन्त्रैर्विचारैः With admirable mantras thoughts or plans. अर्को मन्त्रो भवति यदनेनार्चन्ति (NRT 5,1,4) (अतिरत्) उल्लघङ्यतु । = Overcome.

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Something important about the relation between the king and his subjects has been told :

मखस्यं ते तविषस्य प्र जूतिमियर्मि वाचममृताय भूषन् ।
इन्द्र क्षितीनामसि मानुषीणां विशां दैवीनामुत पूर्वयावा ॥२॥

2. *TRANSLATION* :—O Indra (giver of great wealth) ! adoring my speech for the attainment of abiding happiness and joy, I praise the quickness or impetus of your coordinated joint and proper action and strength. You are the lord or ruler of your subjects consistent with the welfare policies of the common men as well as persons of divine nature. You are yourself blessed with good knowledge and humility. Therefore, you are to be honourned by all gentlemen.

PURPORT :—The officers of the State and the people should not flout the righteous instructions of the duly elected representatives of the State. Moreover, the President should constantly protects by performing the right actions.

NOTES & REMARKS :—(मखस्य) प्राप्तस्य सङ्गतस्य व्यवहारस्य । मख इति यज्ञनाम (NG 3,17) =Of coordinated, joint and proper action. =(क्षितीनाम्) स्वराज्ये निवसन्तीनाम् । (क्षितीनाम्) क्षितयः इति मनुष्य नाम (NG 2,3) क्षितिरिति पृथिवीनाम (NG 1,1)=Of the subjects living in one's State. (अमृताय) अविनाशिसुखाय । =For the attainment of abiding and

enternal happiness. (पूर्वयावा) प्राचीनराजनीति प्राप्तः ।=Conversant with the consistent politics with the background of past links.

The duties of a ruler are told again exemplifying the sun :

इन्द्रो वृत्रमवृणोच्छर्धनीतिः प्र मायिनाममिनाद्वर्पणीतिः ।
अहन्व्यंसमुशधग्वनेष्वाविर्धेना अकृणोद्राम्याणाम् ॥३॥

3. *TRANSLATION*:— O Indra (the mighty king like the sun)! as the sun destroys VRITRA (clouds) and cuts its shoulders or wings and other parts, in the same manner, you are the leader of the powerful army and giver of good shape to all purposeful plans (through proper advice). You destroy the ignoble desire or devices of the deceitful and wicked persons. Faced with those who desire to fight with you, you exhort your colleagues with the inspiring words of the ascetie sages. They live in the forests and talk and speak about the beautiful virtuous persons.

PURPORT :—The sun destroys the clouds, likewise all the rulers should destroy the wicked persons, and propogate good words of knowledge. They should spread education and strengthen the army.

Notes & Remarks : (इन्द्रः) सूर्य : इव प्रतापवान् राजा ।=A king mighty as the sun. (शर्धनीतिः) बलस्य सैन्यस्य नीतिनायक : ।=Leader of the powerful army. (वर्पणीतिः) वर्पस्य रूपस्य नीतिर्नायक : ।=Leader or giver the beautiful form. (धेनाः) वाचः । धेनेति वाङ्नाम (NG 1,11)=The speech.

The duties of the ruler are described :

इन्द्रः स्वर्षा जनयन्नहानि जिगायोशिग्भिः पृतना अभिष्टिः ।
प्रारोचयन्मनवे केतुमह्नामविन्दज्ज्योतिर्बृहते रणाय ॥४॥

4. *TRANSLATION* :—That Indra (Commander of the army who is mighty like the sun) shares the happiness with others. He is

fond of the association with the intellegent organisers and strengthens the army of his brave warriors. His aim is to fight with the wicked enemies and with the help of his soldiers conquers his hostile enemies. He manifests the strength of his army as the sun manifests the day-light after dispellings the darkness. He applies his brilliant intellect for protection and welfare of the thoughtful persons and throws light on the military techniques in order to attain victory in the great battle.

PURPORT :—Those kings who train their warriors extensively for waging war against the wicked enemies and conquer them, with their willing cooperation, they spread the light of victory like the sun.

NOTES & REMAKS :—(उशिग्भि:) कामयमानैर्वीरै: । (उशिग्भि :) वश-कान्तौ (अदा०) कान्ति :- कामना = With the brave warriors willing to fight with their enemies. (स्वर्षा :) य : स्व: सुख सनति विभजति स: । = One who shares of happiness. (मनवे) मननशीलाय मनुष्याम ये विद्वांसस्ते मनव : (Stph 8,6,3,18) = For the welfare of a thoughtful person.

The right category of persons to administer a State is told :

इन्द्र॒स्तुजो॑ ब॒र्हणा॒ आ वि॑वेश नृ॒वद्दधा॑नो॒ नर्या॑ पु॒रूणि॑ ।
अचे॑तय॒द्धिय॑ इ॒मा ज॑रि॒त्रे प्रेमं वर्ण॑मतिरच्छु॒क्रमा॑साम् ॥५॥

5. *TRANSLATION* :—The king who upholds many powerful armies is able to destory the enemies and to bring about the welfare of good men like a true leader, enters into the camp of the mighty armies of his opponent and gives instructions to his faithful warriros. He receives the unflinching loyalty of his subjects and he asks them to discharge their duties efficiently and quickly.

PURPORT :—That man alone is able to administer the State who appoints intelligent and righteous persons on all posts, makes his army strong and safeguard his people like a father.

NOTES & REMARKS :—(तुज:) शत्रुहिंसकबलादियुक्ता : सेना: (तुज:) तुज-हिंसायाम (म्वा०) तुज—हिंसा बलादान निकेतनेषु (चुरा०) = The armies endowed

with the power of destroying their enemies. (वर्हणा:) वर्धमाना: । (बर्हणा:) बृह—वृद्धौ (भ्वा०)=Growing. (वर्णम्) स्वीकारम् ।=Acceptance.

What should be done by the rulers and the people is told :

महो महानि पनयन्त्यस्येन्द्रस्य कर्म सुकृता पुरूणि ।
वृजनेन वृजिनान्त्सं पिपेष मायाभिर्दस्यूँरभिभूत्योजाः ॥६॥

6. *TRANSLATION :-* They admire the great and glorious acts performed with righteousness by the mighty Indra (King, President or possessor of abundant wealth). He in his strength, with all surpassing prowers and through wondrous wisdom crushes the strong sinners and overeomes the thieves, robbers and bribe-takers.

PURPORT :- As it is the duty of the officers of the State and the people to accept the righteous acts of the President (of the State), in the same manner, it is the duty of the President or the King to accept the noble acts done by others and none else.

NOTES : (वृजनेन) बलेन । वृजनम् इति जलनाम (NG 2,9) वृजिनानि-वर्जनीयानि (निरुक्ते यास्काचार्य 10,4,40) वर्जनीयानि कर्माणि पापानीति यावत्=By strength. (वृजिनान्) पापान्=Sinners. (दस्यून्) साहसेन उत्कोचकान् चोरान् ।=Thieves, robbers, and others bribe takers. (मायाभि:) प्रज्ञाभि: ।=By wisdom. While Griffith has translated मायाभि: with wondrous acts; Prof. Wilson has translated it as by delusions, which is erroneous and misleading. According to the Nighantu माया इति प्रज्ञानाम (NG 3,9) i.e. Maya-means wisdom. Rishi Dayanand Sarasvati has given the exact interpretation.

The duties of the learned officers of the State is told :

युधेन्द्रो मह्ना वरिवश्चकार देवेभ्यः सत्पतिश्चर्षणिप्राः ।
विवस्वतः सदने अस्य तानि विप्रा उक्थेभिः कवयो गृणन्ति ॥७॥

7. *TRANSLATION :-* The wise and learned sages and Poets glorify acts of Indra (wealthy king or president) and advise in the house

of the institutor of the Yajna. Such a person is the protector of the victorious and shines like the sun and is filler of all men with truth, wisdom and education by temperament. He performs with great powers of waging war with the wicked, having received education from the enilghtened men.

PURPORT :- The rulers should be within reach and regard them righteous and learned, who praise the righteous acts of the king and other officers of the State and given up all flattery. They alone can become true rulers who perform only righteous acts.

NOTES : (वरिवः) सेवनम् = Observance or performance. चर्षणिप्राः) यः चर्षणीन्मनुष्यान्सत्यविद्याशिक्षासुशीलैः प्राति प्रपूर्ति सः । चर्षणयः इति मनुष्यनाम (NG 2,3) = He who fills men with truth, wisdom, education and good temperament. (विवस्वतः) सवितुः । सूर्यस्य । विवस्वान् आदित्यः तस्येमाः प्रजाः (Stph 3,1,3,4) अत्र विवस्वान् इव तेजस्वी जनः = Of the sun. Here it means of a person who shines like the sun on account of his virtues Sayancharya interprets here देवेभ्यः not from Gods but देवनशीलेभ्यः स्तोतृभ्यः = i.e. praisers or devotees of God. In the house of the institutor of the Yajna who dwells for the performing of the Yajna. But Griffith has translated देवेभ्यः as gods.

The duties of State officials are re-emphasized :

सत्रासाहं वरेण्यं सहोदां ससवांसं स्वरपश्च देवीः ।
ससान यः पृथिवीं द्यामुतेमामिन्द्रं मदन्त्यनु धीरणासः ॥८॥

8. *TRANSLATION :-* Those intelligent and brave persons please that Indra (wealthy King or President) who likes truthful persons and does not tolerate falsehood. He is ever victorious, excellent, bestower of strength and distinguishes between truth and untruth. He knows very well the nature of the truth, happiness, divine Pranas (vital energy), this earth and this firmament. He can examine the energy and its false resources. Such as (Indra) should also please them to their satisfaction.

PURPORT :- The wise and the brve persons are gladly to welcome only such a ruler or president who renounces untruth, and accepts truth. He augments strength, and is fond of welfare of the peop.. and distinguisher between merit and sin; and possess deep knowledge the sources of energy, earth and other objects through his scientific knowledge. Only such a highly learned discreie person can impart bliss.

NOTES :- (सत्रासाहम्) य : सत्रा सत्यानि सहते स तम् । सत्रेति सत्यनाम (NG 3,10) (ससवांसम्) षण-संभक्तौ (भ्वा०) (ससवांसम्) पापपुण्ययोर्विभक्तारम् ।=Who-ever likes truth and never tolerates untruth of falsehood. (अपः) प्राणान् आपो वै प्राणा :=Jaiminiyopanishad = Vital airs or energy. (Brahman 3,10) (पृथिवीम्) अन्तरिक्ष भूमिवा पृथिवीत्यन्तरिक्षनाम । (NG 1,3) =The earth or the firmament. (धीरणासः) धी : प्रशस्ता प्रज्ञा रणां सङ्ग्रामो येषान्ते ।=Endowed with good intellect and the power in battles. (द्याम्) विद्युतम् ।=Electricity.

The duties of the State officials further highlighted :

ससानात्याँ उत सूर्यं ससानेन्द्रः ससान पुरुभोजसं गाम् ।
हिरण्ययमुत भोगं ससान हत्वी दस्यून्प्रार्यं वर्णमावत् ॥९॥

9. *TRANSLATION* :- Indra (President of the Council of Ministers) authorised with all proper economic powers distinguishes between good and bad horses; between a man who shines like the sun and a worthless person; between a protector of many and a gluttonous person; between good and bad speech or land; between good and bad usages of gold and other economic powers. He slays the robbers and protects the acceptable righteous persons who are of noble and virtuous actions and temperament.

PURPORT :- Those persons only can annihilate the wicked and protect the noble, who can distinguish between good and bad horses, brave or cowards, just and unjust, good and bad economic aids and means of enjoyment.

NOTES : (पुरुभोजसम्) वहूनां पालकं वह्वन्नभोक्तारं वा ।=A protector of many persons or eating too much. भुज-पालनाभ्यवहारयो : =To

protect, to eat, to enjoy. To divide, to distinguish). (आर्यम्) उत्तमगुणकर्मस्वभावं धार्मिकम् ।=A righteous person endowed with good virtues, actions ana temperament. वर्णम् स्वीकर्त्तव्यम् ।=Acceptable

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What should a king and others do is told :

इन्द्र ओषधीरसनोदहानि वनस्पतींरसनोदन्तरिक्षम् ।
बिभेद वलं नुनुदे विवाचोऽथाभवद्दमिताभिक्रतूनाम् ॥१०॥

10. TRANSLATION :- Let Indra (mighty king) divide the days (make a time-table to plan out all activties.) Let him extract juice of the herbs and plants like the Soma, Pippal etc. Let him make arrangement to have rains from the firmament by creating clouds (through the Yajnas), and diminish his foes like cloud. Let him utter inspiring words and be the controller of his powerful and active adversaries.

PURPORT :—It is the duty of the king and officers of the State to prepare the invigorating juice of the herbs and drink it in order to spread knowledge and use of noble words and to surpass the intellect of the wicked persons with the superiority of their wisdom. It results in the growth of health and the effect of good knowledge every day.

NOTES : (नुनुदे) प्रेरयेत् ।=May he impel (दमिता) नियन्ता ।=Controller (अभिक्रतूनाम्) अभि मुख्येन क्रतु : कर्म येषां तेषां बलीयसां शत्रूणाम् । क्रतुरिति कर्मनाम (NG 2,1)=Of the powerful and active enemies.

What kind of king should be served by the people is narrated :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥११॥

11. TRANSLATION :- O men ! we invoke for protecetion a king. He bestows happiness, possesses much admirable wealth, and destroys enemies. He is the best among men and true judge between

the truth and falsehood, and dispenses justice after deep verification from the concerned parties and fierce for the wicked, though peace-giver for good men. He annihilates the enemy like the sun to the clouds and conquers the wealth in the form of scientific knowledge etc. So you should also invoke him in this battle between the learned and the enemies of the learning and between knowledge and ignorance by distinguishing between the truth and falsehood.

PURPORT :-*Men should enjoy bliss by accepting a person as king who can rightly distinguish between the noble and the ignorable; who is capable to dispense justice after listening attentively to the arguments of the contesting parties. Such a king should respect the enlightened men and dishonour the ignorant and act impartially to all.*

NOTES : (भरे) मूर्खविद्वदज्ञानज्ञानविषयविरोधरूपे युद्धे ।=In the battle between the ignorant and the learned, between ingorance and knowledge. (वाजसातौ) विज्ञानऽविज्ञान सत्यासत्यविभाजके ।=Distinguisher between true knowledge and ignorance and truth and untruth.

Sūktam—35

Seer or Rishi of the hymn or Sūktam-Vishvāmitra. Subject or Devatā-Inara. Metres or Chhanda-Trishtup and Pankti of various types. Tunes or Svara-Dhaivata and Panchama.

What should men do is told :

तिष्ठा हरी रथ आ युज्यमाना याहि वायुर्न नियुतो नो अच्छ।
पिबास्यन्धो अभिसृष्टो अस्मे इन्द्र स्वाहा ररिमा ते मदाय ॥१॥

1. *TRANSLATION* :- O Indra ! You possess much wealth and stay in your chariot/car having yoked water and fire which are like

the horses. Come to us who are in the company of the noble persons and are very far away from the wicked like the air. We request you to drink the juice prepared with reverence and truth for your exhilaration of the invigorating herbs.

PURPORT :- Those persons who sitting in the conveyances driven by fire and other energy elements, go to distant countries by the air. They get all sorts of good edibles and drinks.

Notes : & Remarks (हरी) अश्वौ-जलाग्नी ।=Horses in the form of the water and fire, (नियुत:) श्रेष्ठैर्मिश्रितान् दुष्टैर्वियुक्तान् ।=Associated with the best persons and dissociated from the wicked. (अन्धः) सुसंस्कृतम् परमैश्वर्ययुक्त । अन्ध इत्यन्न नाम (NG 2,7)=Well cooked food. (स्वाहा) सत्यया वाचा ।=With truthful speech. (हरी) अश्वौ दूरहरणाशीलौ जलाग्नी अथवा रोगहरणाशीलौ ।=Fire and water-annihilators of diseases.

The duties of men are further defined :

उपांजिरा पुंरुहूताय सप्ती हरी रथंस्य धूर्ष्वा युंनज्मि ।
द्रवद्यथा संभृतं विश्वतश्चिदुपेमं यज्ञमा वंहात इन्द्रम् ॥२॥

2. *TRANSLATION:-* O men! harness (use) water and fire which are carriers of the vehicles to distant places. Quick going they lead people to the Yajna in the form of technology or industrial work and great, wealth. When methodically used, it carries all things whether liquid or solid. They are in fact meant for Indra (King or President invoked by many) and his subjects. So you should also harness them.

PURPORT :—Those why use electricity and other requisites in the vehicles, can go to distant places. Indeed, they can attain all kinds of wealth.

NOTES & REMARKS :—(अजिरा) यानानां प्रक्षेप्तारौ ।=Takers of the vehicles to distant places. (यज्ञम्) शिल्पविद्यासाध्यम् ।=Yajna in the form of industrial work. (इन्द्रम्) परमैश्वर्य्यम् । इदि-परमैश्वर्ये ।=Great wealth prosperity.

The duties for men are further defined :

उपों नयस्व वृषणा तपुष्पोतेमव त्वं वृषभ स्वधावः ।
ग्रसेतामश्वा वि मुचेह शोणा दिवेदिवे सदृशीरद्धि धानाः ॥३॥

3. *TRANSLATION :*— *O* mighty possessor of abundant food-grains, you harness water and fire for running machines, like two red-coloured swift horses. That energy protects the hot substances and takes such vehicles to distant places. Give the horses fodder (lubrication and maintenance to autocars) and do eat daily suitable well-cooked meals.

PURPORT :—Those artists and technicians who operate engines fitted with various machines and fire, water and other articles, get rid of poverty and obtain abundant wealth and food-grains.

Notes : (स्वधावः) पुष्कलान्नयुक्तः । स्वधा इत्यन्ननाम (NG 2,7)= Possessor of abundant food materials. (ईम्) उदकम् । ईमित्युदकनाम (NG 1,12) =The water. (धानाः) अग्निसंस्कृतान्न विशेषान् ।=Grain well prepared.

The duties of men are emphasized :

ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी सखाया सधमाद आशू ।
स्थिरं रथं सुखमिन्द्राधितिष्ठन्प्रजानन्विद्वाँ उप याहि सोमम् ॥४॥

4. *TRANSLATION*:— O Indra (possessor of the wealth of art and technology) ! you mount on a firm and comfortable car in which water and fire play a significant role and are supplementary to each other like true friends. Those vehicles or carts take them to distant places like swift horses, and also carry foodgrains and other necessary articles from one place to another and acquire great wealth. The highly learned know this technical science with all its branches.

PURPORT :—Those persons only are able to advance the cause of Vidya (knowledge) and Dharma (righteousness), who travel or tour and drive the vehicles. In such transportations, fire, water and other

articles have been used scientifically, and go to distant places. Thus through these vehicles, the persons earn wealth and honour their friends.

NOTES & REMARKS: (ब्रह्मणा) अन्नादिना । ब्रह्म इति अन्ननाम (NG 2,7) ब्रह्म इति धननाम । (N.G 2,10)=With foodgrains etc, (ब्रह्मयुजा) यौ ब्रह्म धनं योजयतस्तौ ।=Which help in the acquisition of much wealth. (इन्द्र) शिल्पविद्यैश्वर्ययुक्त ।=Possessor of much wealth of art and technology.

The duties of men are further elaborated :

मा ते हरी वृषणा वीतपृष्ठा नि रीरमन्यजमानासो अन्ये ।
अत्यायाहि शश्वतो वयं तेऽरं सुतेभिः कृणवाम सोमैः ॥५॥

5. *TRANSLATION* :—O mighty person ! let not those others who do not know the secrets of this science, entice your vigorous and smooth backed steads or the horse. The fire water and other things also perform similar actions. Disregard them and come here to those who are proficient in this science of lasting nature. As we try to fulfil your desires and requirements with honestly earned wealth, same way you should also fulfil our noble desires and satisfy us by all legitemate means through your abundant wealth righteously acquired.

PURPORT :—*Let us stay away from the persons, who are ignorant of the science of fire water etc. and who do not encourage other scientists. Let us take shelter in the knowledge of this ancient and eternal science, and fulfil our noble desires with the technical and industrial works done well. All should aspire to acquire this and attempt in this direction.*

NOTES : (यजमानास :) विद्यासङ्गतिविदः ।=The knowers of the secret of this well coordinated science. (सोमैः) ऐश्वर्यैः ।=With wealth of various kinds.

The duties of men are further explained :

तवायं सोमस्त्वमेह्यर्वाङ् शश्वत्तमं सुमना अस्य पाहि ।
अस्मिन्यज्ञे बर्हिष्या निषद्या दधिष्वेमं जठर इन्दुमिन्द्र ॥६॥

6. *TRANSLATION* :— O desirous of attaining prosperity ! the chance of getting wealth or achieving success is under your own heels. This fact or truth has been told to you since times immemorial. Come forward to receive it and follow it carefully and remain always cheerful. Preserve this useful and good knowledge, because you are firmly established in this great Yajna (dealings related to the art and industry). Whatever good and suitable juicy articles you get, put them into your belly, that is eat them.

PURPORT :— *O men ! you are expert in the technology and acquire the lasting wealth as done by the ancient learned persons. Thereafter, you enjoy bliss by using this wealth in supporting or upholding the world and leading regular lives. You should fix due time for eating, walking and other daily duties.*

NOTES & REMARKS (बर्हिषि) अत्युत्तमे । बर्हिषि इति महन्नाम (NG 3.3) =Very good, best. (यज्ञे) शिल्पसाध्ये व्यवहारे ।=In the dealings to be accomplished with the knowledge of technology. (इन्दुम्) सार्द्रं पदार्थम् । इन्दुरिति उदकनाम (NG 1,12) इन्दुरिन्धेरुनत्तेर्वेति NKT 10,4,41) =Juicy articles like Soma. (सोमः) ऐश्वर्य्ययोग : ।=Chance of achieving prosperity.

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The duties for men are extensively dealt :

स्तीर्णं ते बर्हिः सुत इन्द्र सोमः कृता धाना अत्तवे ते हरिभ्याम् ।
तदोकसे पुरुशाकाय वृष्णे मरुत्वते तुभ्यं राता हवींषि ॥७॥

7. *TRANSLATION* :—O Indra (annihilator of poverty)! a good seat has been prepared for you a large quantity of distilled (purified) water has been kept for your bath and drink along with other things disc cooked. Fried meals have been prepared for you

to eat and fooder for the use of your vigorous steeds. Varions kinds of good edibles have been prepared and are offered to you, seated in a good car. You are very mighty and shower happiness, assisted by many good and brave men. Take and eat them gladly.

PURPORT :— The people should eat only very good edibles. They should not take anything which has been acquired unjustly. By so doing, wealth, power, knowledge and longevity all grow.

NOTES & REMARKS : (इन्द्र) दारिद्र्यविदारक ।=Annihilator of poverty. (बर्हिः) वृद्धमुदकम् । वर्हिरित्युदकनाम । (NG1,12)=Water in large quantity. (पुरुशाकाय) बहुशक्तये ।=Very powerful. (मरुत्वते) मरुतो बहवो मनुष्या : कार्य्यसाधका विद्यन्ते यस्य तस्मै । मरुत : मित राविणो, वा मितरोचनो, वा महद् द्रवन्तीति वा । NRT 11.2.14. One who has many good and brave men to accomplish his work. It means brave and powerful men.

The duties are fnrther detailed :

इमं नरः पर्वतास्तुभ्यमापः समिन्द्र गोभिर्मधुमन्तमक्रन् ।
तस्यागत्या सुमना ऋष्व पाहि प्रजानन्विद्वान्पथ्या३ अनु स्वाः ॥८॥

8. *TRANSLATION* :- O Indra (conveyer great prosperity) ! protect all those leading men who prepared for you the sweet meals to eat, like the clouds and the waters along with land and other things. You are great because of your learning, humility and other virtues. Morever, you have noble mind free from jealousy and are extremely wise. Having come here, you protect and carry us on the righteous paths.

PURPORT :- *As the rains nourish all by producing grains etc. so those who manufacture aircrafts and other vehicles are the protectors of all.*

NOTES & REMARK :- (पर्वताः) मेघाः । पर्वत इति मेघनाम (NG 1.10)= Clouds. (ऋष्व) प्राप्तविद्य । ऋष्व इति महन्नाम (NG 3,3)= A learned person who has acquired much knowledge.

The duties for persons are assigned :

यॉं आभंजो मुरुतं इन्द्र सोमे वे त्वामवर्धन्नभवन्गुणास्तें ।
तेभिरेतं सजोषां वावशानोऽ३ग्नेः पिंब जिह्वया सोममिन्द्र ॥९॥

9. *TRANSLATION* :— O Indra ! you are giver of much wealth and remover of all miseries. Drink this juice of Soma and other herbs alongwith the absolutely truthful and enlightened persons because they are dear to like your Prānas (Vital airs). They have encouraged and helped you in the attainment of prosperity, and are delighted when they get your protective umbrella. Drink this invigorating juice for seeking vigour. The loving and serving enlightened persons drink it like the fire consume it with tongue of flames.

PURPORT :— The men should serve the enlightened persons like their dear Prānas (vital airs) and should help them to grow harmoniously. The fire drinks all juices with its flame, same way a man should eat and drink only when he has good appetite and thirst.

NOTES & REMARKS : (मरुत:) प्राणानिव प्रियानाप्तान् । प्राणो वै मरुत : Aitareya 3,16) = Absolutely truthful enlightened persons who are dear like one's Prānas or vital airs. (सजोषा:) समानप्रीतिसेवी । सजोष: जुषी-प्रीतिसेवनयो: (तुदा०) = Equally loving and sewing. (वावशान:) भृशं कामयमान: । = Desiring strongly.

The dutieis for men are further detailed :

इन्द्र पिबं स्वधयां चित्सुतस्याग्नेवीं पाहि जिह्वयां यजत्र ।
अध्वर्योवीं प्रयंतं शक्र हस्ताद्धोतुंवीं यज्ञं हविषों जुषस्व ॥१०॥

10. *TRANSLATION* :— O adorable Indra ! you are mighty possessor of abundant wealth, both mundane and spiritual. Drink the juice of Soma that has been effused, with your tongue (uttered or prayed) like the flame of the fire. Alongwith feeding to needy, protect the Yajna of a non-violent person accomplished with great labour. Serve the Yajna (donate) with generous and liberal hands.

PURPORT :— These persons always enjoy happiness, who take well-cooked good food and drink good juice and are free from all diseases. Serve or preform the Yajna in association with the enlightened persons.

NOTES & REMARKS : (स्वधया) अन्नेन । स्वधेति अन्ननाम (NG 2,7)= With food. (होतुः) दातुः । (होतुः) हु-दानादनयोः आदाने च (जुहो०) Of the donor. Here the first meaning of दान or donation has been taken.

The same subject of duties of men is mentioned :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥११॥

11. TRANSLATION :— O men ! we invoke for protection from Indra, who is possessor of much wealth and destroyer of the armies of enemies in the battles, like the sun thrashing the clouds. The Indra is full of splendour, listening to the words of noble men, and is conqueror of wisdom, gold and other kinds of wealth. He is the best among men in distributing good materials among the needy and deserving, and bestows happiness. So you should also do likewise.

PURPORT :— O men ! you should elect these persons as the administrators of the State, because they work purposefully.

NOTES & REMARKS : (वृत्राणि) अस्मद्बलास्ऽवरकाणि शत्रुसैन्यानि । यदवृणोत तद् वृत्रस्य वृत्रत्वमिति विज्ञायते (Ttry स 2,4,12,2)= The armies of our enemies which cover (inpede) our strength. (वाजसातौ) अन्नानां संविभागे । वाज इत्यन्ननाम (NG 2,7)=In the task of distributing food-grains among the needy and deserving.

Sūktam—36

Rishi of the Sūktam-Vishwāmitra and Ghora Āngirasa. Devatā-Indra. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The key to attain happiness is taught :

इमामू षु प्रभृतिं सातये धाः शश्वच्छश्वदूतिभिर्यादमानः ।
सुतेसुते वावृधे वर्धनेभिर्यः कर्मभिर्महद्भिः सुश्रुतो भूत् ॥१॥

1. TRANSLATION :— O learned person ! you seek knowledge and protections, uphold authority of distribution (sharing with others) and eternal substance (economic and military power). It grows with big means of progress and becomes renowned with glorious deeds in every sphere accomplished labourously.

PURPOT :— The men having acquired the knowledge of the gross effects and having tried to get the knowledge of more and more subtle causes, utilise, progress or advance it in this world. Those who seek knowledge from the enlightened persons become men of vast learning and listening.

NOTES : (प्रभृतिम्) प्रकृष्टां धारणाम् ।= Good sustaining power. (यादमानः) याचमानः । अत्र वर्णव्यत्ययेन चस्य दः ।= Seeking begging. (सुतेसुते) निष्पन्ने निष्पन्ने पदार्थे ।= In every produced thing.

The right type of conduct is described.

इन्द्राय सोमाः प्रदिवो विदाना ऋभुर्येभिर्वृषपर्वा विहायाः ।
प्रयम्यमानान्प्रति षू गृभायेन्द्र पिब वृषधूतस्य वृष्णः ॥२॥

2. *TRANSLATION* :— O men ! a mighty person who is capable toprotect others, and who has given up all evils, is really a genius.

He knows those who observe proper mores of conduct. In the same manner, you should know good and invigorating foodstuffs and the persons who possess bright and shining knowledge and have acquired all mundane subjects. I possess abundant wealth. Be favourably disposed to such enlightened men and drink the invigorating well effused juice.

PURPORT :— O men ! absolutely truthful persons, become healthy and long lived by giving up all evil conduct, by observing all rules of righteous conduct and by observing all the rules of right conduct and by regulating their lives, you should also emulate.

NOTES :- (प्रदिवः) प्रकृष्टा द्यौः प्रकाशमाना विद्या येषान्ते । = Endowed with shining knowledge. (वृषाणि) वृषाणि समर्थानि पालनानि यस्य स := Who is able to protect others. (विहायाः) योऽनर्थान् विजहाति सः । = Who abandous all evils.

The ideal way of life is indicated :

पिबा वर्धस्व तवं घा सुतास इन्द्र सोमांसः प्रथमा उतेमे ।
यथापिबः पूर्व्याँ इन्द्र सोमाँ एवा पांहि पन्यो अद्या नवीयान् ॥३॥

3 *TRANSLATION :—* O Indra ! you are desirous of getting prosperity. You are admirable and fresh (energetic and enthusiastic) and enjoy the wealth inherited from the ancestral people. Protect it now and retain those qualities which make you prosperous and are really good drinks. With these good and delicious juices, you thrive.

PURPORT :- The persons who drink well-prepared juices, grow physically. The grown up and old persons always observe Dharma (righteousness) and attain all kinds of prosperity.

NOTES : (सोमासः) ऐश्वर्यकराः पदार्थाः : । = Those objects which make prospersous. (पन्यः) स्तुत्यः । = Admirable.

The ideal conduct is admired :

महाँ अमत्रो वृजने विरप्शयुग्रं शवः पत्यते धृष्णवोजः ।
नाह विव्याच पृथिवी चनैनं यत्सोमासो हर्यश्वममन्दन् ॥४॥

4. *TRANSLATION* :— The teachings of the great and wise Indras are well-known. He is the victorious in the battles and defeats the foes. He can not be deceived by any one and he becomes the lord of the earth. The king whom wealthy and meritorious men please, should also make them always happy in return.

PURPORT :— *That man is great who develops the power of his body, soul, army, and friend' strength, Dharma (righteousness) and of knowledge. He gives up decepion and other evils and does good to all.*

NOTES :- (अमन्त्रः) ज्ञानवान् ।= A wise man endowed with knowledge. (विव्याच) छलयति ।= Deceivers, cheats. (विरप्शी) विविधा विरप्शा प्रसिद्धा उपदेशा विद्यन्ते यस्य सः ।= He who gives many good teachings.

The same subject of right conduct is continued :

महाँ उग्रो वावृधे वीर्याय समाचक्रे वृषभः काव्येन ।
इन्द्रो भगो वाजदा अस्य गावः प्र जायन्ते दक्षिणा अस्य पूर्वीः ॥५॥

5. *TRANSLATION* :— Indra is the wealthy person and he gives food and other things to the needy and deserving. He deserves to be served and is great, mighty, lucky and splendid. He augments his power by the study of the Shastras written by the geniuses. He unites all. His cattle are of high pedigree and are givers of good milk. Many of them are his gifts in sacrificial acts cr recieved in donations.

PURPORT :— *The man who checks the gifts and donations, the worthiness or otherwise of the persons concerned and then honours the worthy and dishonours unworthy hypocrites, attains the bliss and good cattle.*

NOTES & REMARKS :— (काव्येन) कविना मेधाविना निर्मितेन शास्त्रेण । कविरिति मेधाविनाम (NG 3, 15) = By the study of a Shastra written by great geniuses. (वाजदाः) यो वाजमन्नादिकं ददाति स : वाज इति अन्ननाम (NG 2, 7) = He who gives good and other things to the needy and deserving.

Translator's notes :— God's Revelation (the Veda) is the first and the leading poetry, as depicted in the Atharva Veda. पश्य देवस्य काव्यं न ममार न जीर्यति (Atharva 11, 8, 32), thereby meaning the ofstudy the wonderful poetic work (Veda) of the Divine Master-Poet its he Ominiscient God. He who studies it well and acts upon its teachings does not die or grows old,"

The attributes of the enlightened persons are told :

प्र यत्सिन्धवः प्रसवं यथायन्नापः समुद्रं रथ्येव जग्मुः ।
अतश्चिदिन्द्रः सदसो वरीयान्यदीं सोमः पृणति दुग्धो अंशुः ॥६॥

6. TRANSLATION :— As the rivers go to the seas and the waters (steam) to the firmament, in the same manner, those who attain good virtues, go everywhere like the chariot, which takes to distant places. Alongwith such virtuous persons, the noble king attends the assembl. Therefore, the Soma, juice of the Soma plant and the other herbs makes all happy when it is extracted and is mixed with water etc. to serve as the essense of the invigorating medicines.

PURPORT :— Those men who are free from all malice, desire to do good to all. All men go to them (approach them) like the rivers go to the sea and waters to the firmament. Haviug received education from such persons, they are able to make others happy like the well extracted juice of the various herbs and plants.

NOTES & REMARKS :- (समुद्रम्) अन्तरिक्षम् । समुद्र इत्यन्तरिक्षनाम (NG 1, 3) । समुद्र इति पदनाम (NG 5, 6) । समुद्रः कस्मात् समुद् द्रवन्ति अस्मात्

आप: समभिद्रवन्ति एनम् आप: सम्मोदन्तेऽस्मिन् भूतानि समुद्रको भवति समुनत्तीति वा इति (NKT 2, 3, 10)= To the firmament. (अंशु:) ओषधिसार: । अंशु: शमष्टमात्रो भवति अननाय शं भवतीति वा (NKT 2, 2, 5)= The essence of the various herbs and plants.

The essentials of a ideal king and his subjects are told :

समुद्रेण सिन्धवो यादमाना इन्द्राय सोमं सुषुतं भरन्तः ।
अंशुं दुहन्ति हस्तिनो भरित्रैर्मध्वः पुनन्ति धारया पवित्रैः ॥७॥

7\. *TRANSLATION* :— The persons who associate with and move into the company the enlightened men like the rivers join the sea. They solicit knowledge for the attainment of prosperity, purify the Soma and its essence, and offer many useful articles to their gurus. They purify all things by honest and proper means and with stream of sweetness.

PURPORT :— The rivers carry water from all directions in their catchment areas and having gone to the sea become pure and turn into gems. In the same manner, men become blessed with pure bliss by acquiring knowledge with the observance of Brahamcharya (celibacy and continences) and strong dispassion. They purify themselves with all legitimate means and attain God, thus enjoying perfect Bliss.

NOTES : (सोमम्) पदार्थसमूहम् ।= The group of many articless.

The obligations of the ruler and ruled are stated :

ह्रदा इव कुक्षयः सोमधानाः समी विव्याच सवना पुरूणि ।
अन्ना यदिन्द्रः प्रथमा व्याश वृत्रं जघन्वाँ अवृणीत सोमम् ॥८॥

8\. *TRANSLATION* :— The stomach of Indra (a person who shines like the sun) is as capacious a receptacle of the Soma as deep lakes are. He who takes in (literally pervades in) many kinds of good food including the Soma juice and pure water, slays his wicked

enemy like the sun dissipates the clouds. He accepts various kinds of invigorating herbs and being mighty takes delicious edibles.

PURPORT : Those persons are always cheerful, who are deep in their ideas and, mighty like the sun. The possessors of good wealth and abandoning their own and others faults, they achieve prosperity because of thelr noble virtues.

NOTES & REMARKS : (इन्द्रः) सूर्य्यइव महाप्रकाशः। एष एवेन्द्रः य एष (सूर्यः) तपति (Stph 1, 6, 4, 98)= Shining like the sun. (ईम्) जलम्। ईम् इति उदकनाम (NG 1,12)= Water.

The relationship between the king and ruled is mentioned :

आ तू भ॑र॒ माकि॑रे॒तत्परि॑ ष्ठाद्वि॒द्मा हि त्वा॒ वसु॑पतिं॒ वसू॑नाम्।
इन्द्र॒ यत्ते॒ माहि॑नं॒ दत्र॒मस्त्य॒स्मभ्यं॒ तद्ध॑र्यश्व॒ प्र य॑न्धि ॥९॥

9. *TRANSLATION* :—O Indra ! you are giver of much wealth. Grant us the maximum gift. O lord of speedy horses ! do not overlook us, but bestow upon us all riches, as we take you to be the Lord of many treasures and other kinds of wealth. You are a liberal donor.

PURPORT :—The enlightened persons should teach others in this way—you should give up all evils, should uphold good virtues and having acquired much wealth, give it to those who deserve it.

NOTES : (दत्रम्) दानम्=Gift, donation. (प्र) (यन्धि) प्रयच्छ=Give, bestow.

The same subject of ruler and ruled continues :

अ॒स्मे प्र य॑न्धि मघवन्नृजीषि॒न्निन्द्र॑ रा॒यो वि॒श्ववा॑रस्य॒ भूरेः॑।
अ॒स्मे श॒तं श॒रदो॑ जी॒वसे॑ धा अ॒स्मे वी॒राञ्छश्व॑त इन्द्र शिप्रिन् ॥१०॥

10. *TRANSLATION* :—O Indra! you are influential or resplendent or glorious like the sun. You have handsome jaws and nose,

possess much admirable wealth, and always support our heroes. O pulent person of upright nature ! free from all deception or giver of much happiness, give us various riches, which are source of all happiness. Grant us life of hundred years.

PURPORT :—Those only are absolutely truthful and enlightened persons of upright nature who enjoy wealth, distributing it and sharing it with others. They make all fearless, industrious, living up to hundred years and zealzot in doing all noble deeds by teaching Brahmacharya (perfect purity and self control etc.)

NOTES : (विश्ववारस्य) समग्रं सुखं स्वीकृतं यस्मात्तस्य=That which causes all happiness. (इन्द) सूर्यं इव प्रभावयुक्त=Influential or glorious like the sun. (ऋजीषिन्) सरलस्वभाव=Man of upright nature.

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The subject of an ideal king and his subjects is stated :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥११॥

11. *TRANSLATION :*—O men ! we invoke Indra (a king, destroyer of the wickeds) for protection. He is blessed with the wealth of much knowledge, is the best leader in supporting others in the distribution of food materials and other things. He listens to the Shastras and is full of splendour. Slaying in the battle his enemies, as the sun destroys the clouds, he bestows happiness upon all, and conquers all kinds of wealth. So you should also emulate it.

PURPORT :—All should enjoy unmatched happiness by electing a king who is blessed with knowledge and all other good virtues. He is giver of happiness to all and is vigilantly engaged day in night in protecting his subjects and righteous and the merited men by destroying his foes. They should obey the orders of such a noble ruler.

NOTES : (भरे) पोषणे=In the task of supporting others. (वृत्राणि) मेघावयवान्सूर्यं इव शत्रून्=As the sun dissolves the clouds, so who destroyes his foes.

Sūktam—37

Rishi of the Sūktam-Vishvāmitra. Devatā—Indra. Chhanda-Gayatri and Anushtup of various kinds. Svara-Shadja and Rishabha.

The attributes of a king are told :

वार्त्रहत्याय शवसे पृतनाषाह्याय च । इन्द्र त्वा वर्तयामसि ॥१॥

1. TRANSLATION :—O Indra (commander of the army)! we urge upon you to annihilate the enemies, like the sun destroying the clouds, in order to overpower the hostile armies. So you should encourage us also to do so.

PURPORT :—It is the duty of the persons in charge of military training, to train well the commanders and their combatants, in order to ensure the victory.

NOTES & REMARKS : (इन्द्रः) सेनाधीशः । सेनेन्द्रस्य पत्नी । सेना तस्मात् स्पष्टं द्योत्यते यत् सेनापतिरिन्द्रः (Gopatha Brahman, 3, 2, 9) =Commander-in-chief of the army. (वार्त्रहत्याय) वृत्रहत्याय। इदं तस्मै । वृत्र इति मेघनाम (NG 1,10) मेघ इव शत्रुः । पाप्मा वै वृत्रः (Stph 11, 1, 5, 7) वृत्रं खलु वा एष हन्ति यः संग्रामं जयति (Maitra 2, 2, 10) =For destroying the foes, as the sun destroys the clouds.

The essential qualities of a king are stated :

अर्वाचीनं सु ते मन उत चक्षुः शतक्रतो । इन्द्र कृण्वन्तु वाघतः ॥२॥

2. TRANSLATION :—O Indra (destroyer of the enemies)! you are gifted with great wisdom and are the doer of hundreds of good deeds. May the genius make your mind trained and your limbs be full of noble virtues.

PURPORT :—*It is the duty of the king and others to act in accordance with the teachings of the absolutely truthful and enlightened*

persons and thus accomplish the Dharma (righteousness), as well as the Artha (wealth), Kama (fulfilment of noble desires) and Moksha (Emancipation).

NOTES : (अर्वाचीनम्) इदानीं सुशिक्षितम्=Now well trained. (वाघत:) ये वाचा दोषान् घ्नन्ति तें मेधाविन: । वाघत इति मेधावि नाम । (NG 3,15)=The geniuses who with their teachings destroy the evils or short-comings of the people.

The same subject of attributes of the ruler is continued :

नामा॑नि ते शतक्रतो॒ विश्वा॑भिर्गी॒र्भिरी॑महे । इन्द्रा॑भिमाति॒षाह्ये॑ ॥३॥

3. *TRANSLATION :*—O Indra (King)! you are at the source of great prosperity and possess great wisdom. Our earnest desire is to possess and use noble and cultured speech in order to make your various names meaningful and appropriate. So you should also give us proper help in the battle where naughty enemies are to be crushed.

PURPORT :—All the synonyms of a king like Raja, Nripa, Bhūpa etc. should manifest the true character and meaning. For instance Rājā means (राजा प्रकृतिरंजनात्-Ed.); who shines on account of his knowledge and humility (also because of pleasing his subjects). Nripa means who are protectors of the people, Bhumipal meaning one who protects all the people of the earth. A ruler should genuinely possesss these attributes. When there is a battle with the foes, a king should protect his people by all legitimate means. Thus he is sure to achieve victory, failing in it the defeat is certain.

NOTES & REMARKS : (अभिमातिषाह्ये) अभिमातयोऽभिमानयुक्ता:शत्रवस्सह्या यस्मिन् संङ्ग्रामे तस्मिन् । पाप्मा वा अभिमाति: (Tary 2, 1, 3, 5 काठक 13, 3)=In a battle where naughty enemies are to be overcome or crushed. षह शक्तौ (काशकृत्स्न धातु पाठे 3,17 (ईमहे) याञ्चामहे । ईमहे याञ्चाकर्मा (NG 3,19) =Solicit, beg, desire.

The attributes and duties of the subjects are told :

पुरुष्टुतस्य धामभिः शतेन महयामसि । इन्द्रस्य चर्षणीधृतः ॥४॥

4, TRANSLATION :—O men ! we honour Indra (an opulent king) who is praised by many because he is the supporter of the people. Because of his attributes, he is addred by hundreds of names. So you should also do.

PURPORT :—Men should honour the just kings and other persons. The king and other Officers of the State also should honour the people. In this way, both make progress in their welfare or are happy and satisfied.

NOTES & R*EMARKS* : (धामभि:) जन्मस्थान नामभि: = Birth, place and name. Here the third meaning of the word has been taken. *i.e.* names denoting various attributes. (चर्षणीधृत:) यश्चर्षणीन् मनुष्यान्धरति तस्य । धामानि त्रयाणि भवन्ति स्थानानि नामानि जन्मानि (NKT 9, 3, 28) ।= Of the king who protects the people.

The duties and attributies of a king are told in the fifth mantra :

इन्द्रं वृत्राय हन्तवे पुरुहूतमुप ब्रुवे । भरेषु वाजसातये ॥५॥

5. TRANSLATION :— O brave warriors of the army ! I the Chief Commander of the Army invoke Indra, (a king-giver of abundant wealth). He is invited and praised by many in order to give a crushing defeat to the enemy. He awarads justice like a cloud, in the battle for the distribution of wealth and other thing. So you should also invite him to do likewise.

PURPORT :— When a battle is on, the Commanders should tell the warriors about the target and m3ans of achieving victory, and the warriors should obey the comm3nds of their officers. How can there be defeat when this tradtion and norms are strlctly observed.

NOTES : (वृत्राय) मेघ इव न्यायावरकाय शत्रवे ।= For an enemy who covers justice like a cloud.

The duties and attributies of a king are again stated :

वाजेषु सासहिर्भव त्वामीमहे शतक्रतो । इन्द्रं वृत्राय हन्तवे ॥६॥

6. *TRANSLATION* :— O king or commandar of the army ! you are gifted with infinite wisdom. O destroyer of the band of the wicked person ! we solicit your assistance to slay the wicked enemy, who nullifies justice like the sun to clouds with proper means. Be victorious in the battles where food supplies, scientific knowledge and other materials are essential. You put up bravely with all difficulties and troubles.

NOTES & REMARKS : (वाजेषु) बह्वन्नविज्ञानादिसामग्र्यपेक्षेषु सङ्ग्रामेषु । वाज इति अन्न नाम (N G 2, 7) । वाजसाताविति संग्राम नाम (N G 2, 17)= In the battles where abundant food materials, scientific knowledge and other things are required, for achieving victory.

The same subject of duties of the rulers is emphasized :

द्युम्नेषु पृतनाज्ये पृत्सुतूर्षु श्रवःसु च । इन्द्र साक्ष्वाभिमातिषु ॥७॥

7. *TRANSLATION* :— O Indra (king or Commaner-in-chief of the army)! when your soldiers attack the enemy armies, when there are noted eonveyors of wealth (economists), when there are plenty food supplies and your name carries reputation everywhere and when you have self-respecting warriors with you, the victory is certainly yours.

PURPORT :— *Those who fight with their foes when economic and defence potential is powerful and you have powerful orators* (communicators) *and storng warriors possessing self- confidence, only then you surely achieve victory.*

NOTES & REMARKS : (द्युम्नेषु) यशस्विषु धनप्रापकेषु वा । द्युम्नमिति धननाम (NG 2,10) द्युम्नं द्योततेर्यशो वा अन्नं वेति (NRT, 5,15)= Among the renowened, glorious or conveyers of wealth. (पृत्सुतूर्षु) पृत्सासु सेनासु त्वरमाणेषु हिंसकेषु । पृत्सु इति संग्राम नाम (NG 2, 17)= Those who attack the warriors of the armies. (श्रवःसु) श्रवणोऽन्नादिषु वा ।

श्रव: श्रूयते इति सतः यशो वा अन्न वा (NRT 10, 1, 5) = श्रव: श्रवतीयं यश (NRT 11, 1, 9) = Food materials and reputation. = Good reputation or food.

Again more attributes of the king are stated :

शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम्। इन्द्र सोमं शतक्रतो ॥८॥

8. *TRANSLATION* :— O Indra (king) ! you are protector of all. For our protection, maintain and grow the economic health of the nation, which should be invigorating, glorious, and should ever be watched closely.

PURPORT :— All people and officers of the State should make submissions to the king and other authorities: You should be ever vigilant in our protection as well as the protection of our (nations') wealth.

NOTES & REMARKS : (शुष्मिन्तमम्) प्रशंसितं बहुविधं वा बलं विद्यते यस्य तमतिशयितम्। शुष्मम् इति बलनाम (NG 2,9) = Invigorating. (सोमम्) ऐश्वर्यम्। सोमम्-षु-प्रसवैश्वर्ययोः (स्वा०) = Wealth, prosperity. Here the second meaning of the verb has been taken by the commentator.

The same subject of qualities of the ruler is stated in details :

इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु। इन्द्र तानि त आ वृणे ॥९॥

9. *TRANSLATION* :— O Indra ! you give wealth and are cause of the people's prosperity. O owner of infinite wisdom ! I cover with noble virtues your senses which are looking after the functions of the five prominent officers of the state—the Chief administrator, Commander-in-chief of the army, Finance Minister, ambassador and Attorney-General.

PURPORT :— He alone can rule well, who works diligently and sees with his mental faculty the functions of his ministers,

iike the eyes see an external appearence. As all the works of the soul are accomplished with the co-ordination of the body and senses, same way the king can administer the State properly with the willing and sincere co-operation of his ministers and the army.

NOTES : (पञ्चसु) राज्यसेना कोशदूत त्वप्राड् विवाकत्वसंपन्नेष्वधिकारिषु ।= Five prominent Officers of the State namely-Chief administer or Prime Minister, Commander-in-Chief of the army, Finance Minister, External Maffairs Minister or ambassador (the whole lot) and the attorney-general.

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The subject of duties and functions of a ruler is described :

अगंन्निन्द्र श्रवों बृहद् द्युम्नं दंधिष्व दुष्टरंम् । उत्ते शुष्मं तिरामसि ॥१०॥

10. TRANSLATION :— O Indra (opulent ruler) ! your great glory, and wealth can not be easily surpassed by your foes with regard to your food stocks, which any learned persons can only achieve your vigour that we augment. May you uphold or maintain all that firmly.

PURPORT :— A ruler should possess and properly maintain only that much wealth as may be adequate for the armed strength in order to support and protect the people in all ways; and for the protection or substenance of the ministers.

NOTES & REMARKS : (दुष्टरम्) शत्रुभिर्दुःखेन तारितुमुल्लङ्घयितुं योग्यम् (दुष्टरम्) दुः+तृ-प्लवन सन्तरणयोः (ख्वा) = Which may not be easily surpassed by the enemies. (द्युम्नम्) यशो धनं वा । द्युम्नम् इति धननाम (NG 2, 10) द्युम्नं द्योततेर्यशोवा अन्नं वा (NKT 5,15) = Glory (renown) or wealth. Here Yaskachary adds two more meanings of the word द्युम्न Dyumn-glory (renown) or food.

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The relationship between the ruler and the people is told :

अर्वावतों नं आ गह्यथों शक्र परावतः ।
उ लोकों यस्तें अद्रिव इन्द्रेह तत आ गंहि ॥११॥

11. TRANSLATION :— O Indra ! you are giver of happiness with your wealth. O shining like the sun ! come to us whether from a far or nigh, whatever or whereever be your residence. Come to us in this world and then go else where you desire.

PURPORT :— When men invite a ruler with love, he should go to them from his residence and from there he may go elsewhere as desired by him. In this way, the rulers and the people should meet and perform all (take) actions for intensification of their mutual love.

NOTES & REMARKS : (लोकः) निवासस्थानम् ।= Place of residence. (अद्रिवः) अद्रयो बहवो मेघा विद्यन्ते यस्य सूर्यस्य तद्वद्वर्त्तमान । अद्रिरिति मेघनाम (NG 1,10) ।= Behaving or shining like the sun.

Sūktam—38

Rishi of the Sūktam - Prajāpati, Devatā - Indra. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The attribules and duties of the learned persons :

अभि तष्टेव दीधया मनीषामत्यो न वाजी सुधुरो जिहानः ।
अभि प्रियाणि मर्मृशत्पराणि कवीँरिच्छामि संदृशे सुमेधाः ॥१॥

1. TRANSLATION :— O learned person ! I desire to see the righteous and enlightened sages. In the same manner, you being gifted with genius, approach the sages and reflect upon the sublime type happiness. It is dear to God, and like a quick and good horse bears the burden of his rider and illuminates wisdom like a carpenter.

PURPORT :— Here is a simile in the mantra. As well-trained horses of high pedigree accomplish the target, in the same way an ordinary man, gives up all evils like a carpenter, on having attained wisdom.

NOTES & REMARKS : (जिहानः) प्राप्नुवन् ।= Approaching the wise. (मर्मृशत्) भृशं विचारयन् । भृश-आमर्शने-प्रणिधानम् परामर्शः-चिन्तेति धातु-कल्पद्रुमे ।= Reflecting upon.

The same subject of attributes and dutes of the learned persons is stated :

इनोत पृच्छ जनिमा कवीनां मनोधृतः सुकृतस्तक्षत द्याम् ।
इमा उ ते प्रण्यो३ वर्धमाना मनोवाता अध नु धर्मणि ग्मन् ॥२॥

2. *TRANSLATION* :— O men ! ask the questions from those ladies who acquired the knowledge of the geniuses, and are doers of noble deeds. They are followers of a noble policy and grow in harmony with others. They are quick when their mind moves to the Dharma (righteousness), and get the knowledge of physical and spiritual energy. We should try to be aware with those competent masters of their senses, who are born in good families of the enlightened men (as a result of their good deeds). You should also dispel all ignorance.

PURPORT :— The men and women observing the rules of righteousness uphold the characteristics of wise persons. They seek knowledge from them through questions and answers, and purify their minds. Later on, they become the masters and grow in harmony.

NOTES & REMARKS : (इना) इनान् प्रभूतसमर्थान् । इन इति ईश्वरनाम (NG 2, 22) = Competent masters of their senses. (द्याम्) विद्युतम् । द्याम् । दिवु-क्रीडा विजिगीषा व्यवहार द्युति स्तुति मोद मद स्वप्न कान्ति गतिषु इत्यत्र द्युत्यर्थमादाय विद्युतो ग्रहणं कृतं भाष्यकृता ।= Energy. Prof. Wilson has also translated इनान् as the lords of the earth, holy teachers.

The subject of the earth, is told by way of illustration :

नि षीमिदत्र गुह्या दधाना उत क्षत्राय रोदसी समञ्जन् ।
सं मात्राभिर्ममिरे येमुरुर्वी अन्तर्मही समृते धायसे धुः ॥३॥

3. TRANSLATION :— O men ! those ladies achieve and uphold happiness who acquire the knowledge of the mystic scinces. They mainfest the light of earth and wisdom in order to make proper administration of the State, and manufacture various articles with the subtle atoms or molecules. These atoms establish the earth within themselves for the sake of upholding truthful dealings and give this knowledge (of the earth) to others also.

PURPORT :— The women know to harness the advantages of the earth and other objects (through the observance of Brahamcharya). Thus ultimately they can become the rulers of the earth, in the course of time.

NOTES & REMARKS : (गुह्या) गूढ़ानि विज्ञानानि ।= Mystic Sciences. (क्षत्राय) राज्याय । क्षत्रं हि राष्ट्रम् Aitareya Brah. 7,22) = For the welfare of State. (रोदसी) भूमिविद्याप्रकाशौ ।= The earth and the light of wisdom or knowledge.

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The sun is illustrated here :

आतिष्ठन्तं परि विश्वे अभूषञ्छ्रियो वसानश्चरति स्वरोचिः ।
महत्तद्वृष्णो असुरस्य नामा विश्वरूपो अमृतानि तस्थौ ॥४॥

4. TRANSLATION :— O men ! all learned persons adore the sun who mainfests various forms, and is clothed in beauty. The sun is self-radiant, upholds the nectar and is like waters of the air which causes the rains. It destroys many diseases and pervades the Prāna. The acts of Sun are great and wonderful who stand above all.

NOTES & REMARKS : (असुरस्य) योऽस्यति दोषान्प्राणेषु रममाणो वा तस्य । = Of the air which cures many diseases and which pervades the Prānas. (नामा) उदकानि । नामेत्युदकनाम (NG *1,12*) = The water. (असुरस्य) = It is derived from असु प्रक्षेपणे to throw diseases or from असु+र असुषु प्राणेषु रमते इति । There is also the spiritual interpretation of the mantra which is clear by taking स्वरोचिः वृषा, असुर and विश्वरूप । असून् प्राणान् राति-ददातीति असुरः विश्वरूपः ।= Omnipresents Pervading all forms.

The duties of a king are told :

असूत पूर्वो वृषभो ज्यायानिमा अस्य शुरुधः सन्ति पूर्वीः ।
दिवो नपाता विदथस्य धीभिः क्षत्रं राजाना प्रदिवो दधाथे ॥५॥

5. *TRANSLATION* :— O king and judge ! you are shining like the sun and lightning, and do not go down (swerve from the path of duty). The sun is first protector and then showers benefits. The greatest sun generates all objects and eradicates the diseases and miseries. Because of the solar rays the rains come from the firmament. In the same manner, you uphold the State and protect it from all sides through the wisdom and actions of the enlightened men. They are givers of wisdom and you also uphold (maintain) the sublime light of knowledge and humility.

PURPORT :— *As the sun is benevolent to the world by upholding and raining down the water, in the same manner, it is the duty of the king and his officers to protect and keep safe thir kingdom, by becoming noble, virtuous and just.*

NOTES : (शुरुधः) याः शु शीघ्रं रुन्धन्ति ताः ।= Which soon destroys diseases and miseries. (राजाना) सूर्यविद्युताविव प्रकाशमानौ राजान्यायेशौ = The king and judge who shine like the sun and the lightning or electricity. (विदथस्य) विज्ञानकरस्य ।= Giver of wisdom or knowledge. (प्रदिवः) प्रकृष्टान् विद्याविनयप्रकाशान् ।= Sublime light of knowledge and humility.

The duties and functions of the three assemblies of the State are taught :

त्रीणि राजाना विदथे पुरूणि परि विश्वानि भूषथः सदांसि ।
अपश्यमत्र मनसा जगन्वान्व्रते गन्धर्वाँ अपि वायुकेशान् ॥६॥

6. *TRANSLATION* : O ruler and people ! you shine with knowledge and other virtues. I see you working with knowledge in the administrative dealings with men who are firmly established in the truth. They uphold the vows (give strength) to the upholders

of well-trained cultured speech or land, and are enlightened and powerful like the wind. With their help, you should establish three assemblies in this dealing (work) in order to spread good knowledge and decorate all worlds or places, so that you may accomplish your all assignments.

PURPORT :— O men ! you should establish three aesemblies namely Raja Sabha, Vidya Sabha and Dharma Sabha in order to channelize and control the spheres of State administration, educational management and ecclasiastical affairs respectively. By establishing these three assemblies, you should accomplish all matters related to the State and make all people happy.

NOTES & REMARKS : (गन्धर्वान्) ये गां सुशिक्षितां वाचं पृथिवीं वा धरन्ति तान्। गौरिति वाङ्नाम (N. G. 1, 11) गौरिति पृथिवीनाम (N. G. 1, 1) =Those who uphold or maintain welltrained (cultured) speech or land. (वायुकेशान्) वायुरिव केशाः येषां तान्। = Englightened and mighty like the wind. (सदांसि) राजविद्याधर्मसभाः। सभाः = Assemlies dealing with the administration of the State, supread of knowledge and propagation of Dharma. Neither Sayanacharya nor Prof. Wilson or Griffith have interpreted differently According to them, त्रीणि सदांसि are त्रीणि सवनानि or three sessions of the Yajna.' It is not rational.

The duties of the rulers are told :

तदिन्न्वंस्य वृष॒भस्य॑ धे॒नोरा नामं॑भिर्ममिरे॒ सक्म्यं॒ गोः ।
अ॒न्यद॑न्यदसु॒र्यं१॒ वसा॑ना॒ नि मा॒यिनो॑ ममिरे रू॒पम॑स्मिन् ॥७॥

7. *TRANSLATION* :—It is the greatness of this most mighty ruler that the learned persons praise him by many epithets to denote his varying attributes and characters. The men of fine intellect establish beuatiful form in him, bearing the benevolence and mildness of the cloud.

PURPORT :— The men who support the State with mild words, attain much prosperity like water from the clouds.

NOTES & REMARKS :- (वृषभस्य) बलिष्ठस्य । वृषभस्य (वृष-शक्तिबन्धने) (चुरा०)=Of the mightiest. (धेनोः) वाण्याः । धेनुरिति वाङ्नाम (NG 1,11) = Of the speech. (असुर्य्यम्) असुरस्य मेघस्य स्वम् ।= Belonging to the cloud, benevolence, mildness and other attributes. ((सक्ष्यम्) संचति संयुनक्ति यस्मिस्तत् भवम् ।= Place of unification. (मायिनः) प्रशस्ता माया प्रज्ञा विद्यते येषान्ते । मायेति प्रज्ञा नाम (NG 3,9) = Wise men having good intellect.

The same subject of duties of rulers is continued :

तदिन्न्वंस्य सवितुर्नकिर्मे हिरण्ययीममतिं यामशिश्रेत् ।
आ सुष्टुती रोदसी विश्वमिन्वे अपीव योषा जनिमानि वव्रे ॥८॥

8. *TRANSLATION* :— Indra, the ruler prays that let not the lustre like that of the Sun leave me. It takes shelter in the beautiful Lakshmi (wealth) full of gold and other metals. As a virtuous wife brings up her noble progeny, the same way, that lustre sparks in the dealings between the king and his people, living between the heaven and earth, i.e. everywhere.

PURPORT :— Here is a simile in the mantra. As the moon and other planets laok beautiful with the light of the sun, as a wife having an agreeable good and virtuous husband delights by giving birth to some children, in the same manner, the king should enjoy the people's bliss (faithfullness) constantly by getting elected to the rulership of the land and by driving away all miseries.

NOTES & REMARKS : (अमतिम्) सुरूपां लक्ष्मीम् । अमतिरिति रूपनाम (NG 3,7) = Charming wealth. (रोदसी) द्यावापृथिव्याविव राजप्रजाव्यवहारौ रोदसीति द्यावापृथिवीनाम (NG 3,30) = The dealings between the king and his people which are like the heaven and earth. (योषा) भार्या । = Wife. (अपीव) समुच्चिता इव ।= Virtuous, endowed with various virtues.

The common duties of the rulers and the people are told :

युवं प्रत्नस्यं साधथो महो यद्दैवी स्वस्तिः परिं णः स्यातम् ।
गोपाजिह्वस्य तस्थुषो विरूपा विश्वे पश्यन्ति मायिनः कृतानि ॥९॥

9. *TRANSLATION :* O king and the people ! all men of good intellect look at the various forms drawn by an artist of unquestionable character. Same way, you should help in the maintenance of the divine health and welfare of an old and experienced person. His sayings protect the cows (he preaches the protection and preservation of the cattle-wealth). You bestow happiness upon all.

PURPORT :— The learned artists and artisans decorate and manufacture various articles of different forms. It is the duty of the king and officers of the State to accomplish the works aimed at improving and maintaining the health of the people.

NOTES & REMARK: (स्वस्तिः) स्वास्थ्यम् ।= Health. (गोपाजिह्वस्य) गोरक्षिका जिह्वा यस्य तस्य ।= Whose tongue is the protector of the cows *i.e.* who always preaches about the protection and preservation of the cattle. मायिनः—प्रज्ञावन्तः ।=Intellegent.

The same subject of common duties of the rulers and ruled is continued :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥१०॥

10. *TRANSLATION :*—We aim at in this State to be supported by all, where truth and falshehood are verified and happiness is created by the mutual help of the king and the people and the wealthy Vaishyas. The Indra listens to the requests of all, he is an admirable leader, and is firece in destructing of sins. He slays enemies in the battle, gives wealth on achieving the victory. So you should also do.

PURPORT — The kings and the people who nourish love towards one another, and discuss about the happiness and surfferings

of all with sympathy, punish the wickeds and honour the noble persons and admire good deeds done by all. They attain prosperity and enjoy great happiness.

NOTES & REMARKS : (शुनम्) राजप्रजाजनितं सुखम् । शुनमिति सुखनाम (NG 3,6) = Happiness created together by the king and the people. (मघवानम्) बहुधनवन्तं वैश्यम् । मघमिति धननाम (NG 2,10) = Very wealthy Vaishya (buseinessman). (वृत्राणि) धनानि । वृत्रमिति धननाम (NG 2,10) (भरे) पालनीये राज्ये । = In the State to be supported by all.

Sūktam—39

Rishi of the Sūktam-Vishvāmtira. Devatā-Indra. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The attributes and duties of the enlighted persons are told :

इन्द्रं॑ म॒तिर्हृ॒द आ व॒च्यमा॒नाच्छा॒ पतिं॒ स्तोम॑तष्टा जिगाति ।
या जागृ॑वि॒र्वि॒दथे॑ श॒स्यमा॒नेन्द्र॒ यत्ते॒ जाय॑ते वि॒द्धि तस्य॑ ॥१॥

1. TRANSLATION :— O Indra (learned person blessed with the wealth of wisdom) ! the prayers full of wisdom and prompted from the heart, are receptive to the true knowledge. These prayers praised extensively proceed to God, Who is the Lord of the World and imports great delight. With whatever wisdom at your disposal, try to know the noble attributes, actions and nature ot the Lord. (Try also to know the virtues of all masters and persons with whom you come into contact).

PURPORT :— The persons, who possess the true knowledge in their heart (*brain*), *know the merits and demerits of all. They take or accept their virtues and abandon their faults. They admire their virtues and censure their evils and are always engaged in doing noble deeds. For this, they are praised everywhere.*

NOTES & REMARKS : (इन्द्रम्) परमसुखप्रदम् ।= Giver of great delight. (स्तौमतष्टा) स्तोमैः स्तुतिभिस्तष्टा विस्तृता ।= Praised extensively. (विदथे) विज्ञाने । (विदथे) विद्-ज्ञाने (अदा०) रु विदिभ्यां ङित् (उणादिकोशे 3, 15) शीङ् शपि० प्राणिभ्यो यः (उणादि० 3, 113) इत्यतः अथ प्रत्ययस्यानुवृत्तिः = In the knowledge.

The same subject of attributes and duties of the enlightened persons is continued :

दिवश्चिदा पूर्व्या जायमाना वि जागृविर्विदथे शस्यमाना ।
भद्रा वस्त्राण्यर्जुना वसाना सेयमस्मे सनजा पित्र्या धीः ॥२॥

2: *TRANSLATION :*— O men ! may this eternal wisdom manifest the light of true knowledge, accomplisoed by ancient enlightened persons, thus ever wakeful in dealing with and augmenting true knowledge, and are praised by all like an auspicious lady and who clad in the pure and beautiful dress. Such a person discriminates well between the truth and falsehood and is beneficient to all his predecessors. Let that wisdom be manifest in you also, as it is in us.

PURPORT :—Those pisrsons only may be regarded as absolutely truthful who are always ready to earn wisdom and other desirable virtues among others as well' as in themselves.

NOTES : दिवः विज्ञानप्रकाशात् ।= From the light of true knowledge. (अर्जुना) सुरूपाणि । अर्जुनमिति रूपनाम (NG 3,17)= Born or mainefested by discrismination between the truth and falsehood.

The attributes and duties of the enlightened are stated :

यमा चिदत्र यमसूरसूत जिह्वाया अग्रं पतदा ह्यस्थात् ।
वपूंषि जाता मिथुना सचेते तमोहना तपुषो बुध्न एता ॥३॥

3. *EXPLANATION :*— O men ! you should know the nature and properties or that enargy which gives birth to the sun and moon, associated with each other in the firmament. During the day, they dispel darkness. The electric power moves the tip of our tongue

and activates many forms. You should know the nature of the sun and moon also.

PURPORT :— O men ! as energy is generated from the sun, and the sun illuminates the moon and other planets and dispels darkness, in the same manuer, you should adjust with one another and remain united in good dealings.

NOTES & REMARKS : (यमसूः) या यमं सूर्य्यं सूते सा विद्युत् । (यमसूः) एष वै यमो य एष (सूर्यः) तपति । एष हीदं सर्वं यमयति एतेनेदं सर्वं यतम् (Stph 14,1,3,4) = Electricity generated from the sun. (वपूंषि) रूपाणि । (वपूंषि) वपुरिति रूपनाम (NG 3,7) = Forms. (वपुषः) तपत्यस्मिन् सूर्य्यस्तस्य दिनस्य मध्ये = In day time. (बुध्ने) बध्नन्त्यापो यस्मिस्तस्मिन्नन्तरिक्षे (बुध्ने) बुध्नम् अन्तरिक्षम् यद्वा अस्मिन् धृता आप इति वा (NG 10,4,40) = In the firmement.

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The subjects of attributies and duties of intelligent persons are told :

नकिरेषां निन्दिता मर्त्येषु ये अस्माकं पितरो गोषु योधाः ।
इन्द्र एषां दृंहिता माहिनावानुद्गोत्राणि ससृजे दंसनावान् ॥४॥

4 TRANSLATION :— O men ! you should serve that Indra (God and/or a great leader shining on account of his virtues like the sun) ! you are the source of the strength and progress of our protectors on earth and among men. Indeed, they are great warriors, because they are adorable and doers of admirable deeds. It is he that creates the men belonging to many families. Worship and serve that Indra, so that there may be revilers of our brave guards.

PURPORT :— Men snould endeavour to be so good as to deserve the praise of all and there may not be anyone to censure them Like the sun protects the whole world, so our protectors should also be served by all.

NOTES & REMARKS : (दृंहिता) वर्द्धकः । (दृंहिता) दृहि–वृद्धौ (भ्वा०) = Augmenter, source of advancement. (माहिनावान्) प्रशस्तानि माहिनानि पूजनानि विद्यन्ते यस्य । (माहिनावान्) मह-पूजायाम् (चुरा०) = Adorable. (इन्द्रः [illegible] (सूर्यः) तपति (Stph 4,6,7,11)

= A great leader shining on account of his virtues, like the sun.

The attributes and duties of the capable persons :

सखा॑ ह॒ यत्र॒ सखि॑भि॒र्नव॑ग्वैरभि॒ज्ञ्वा सत्व॑भि॒र्गा अ॑नु॒ग्मन् ।
स॒त्यं तदिन्द्रो॑ द॒शभि॒र्दश॑ग्वैः सूर्यं॑ विवेद॒ तम॑सि क्षि॒यन्त॑म् ॥५॥

5. *TRANSLATION* :— O men ! as a humble friend (with bended kness) carries out the good advice and suggestions of those living friends, who are radicals. With the help of good things and like the electricity with ten kinds of winds, they have movements of ten kinds and generate the sun dwelling in darkness at night. You should also initiate it.

PURPORT :— The energy is tuned into the sun with the help of air which is like its friend, and by its light the sun gladdens all. In the same manner, a learned friend living in the company of noble, righteous friends manifests himself with purity of mind and wisdom and makes all happy by illuminating the souls of all.

NOTES & REMARKS : (इन्द्रः) विद्युत् । यदशनिदिन्द्रस्तेन (कोषी० 6,9) स्तनयित्नुरेवेन्द्रः (Stph 11,6,3,9) =Electricity, lightning. (दशग्वैः) दशविधा गतयो येषान्तैः । = The winds which have movements of ten kinds. (नवग्वैः) नवीनगतिभिः । नवग्वाः—नवगतयो नवनीत गतयो वेति निरुक्ते (NKT)= Friends of new and ever new movements, ever progressive.

TRANSLATOR'S NOTES : The meaning of नवनीतगतयः may also means that friend's movement and conduct should be soft and mild like the butter. The exact nature of ten kinds of movements of the winds is yet a matter for research.

The virtues and duties of the enlightened persons further highlighted :

इन्द्रो॒ मधु॒ सम्भृ॑तमु॒स्रिया॑यां प॒द्वद्वि॑वेद श॒फव॒न्नमे॒ गोः ।
गुहा॑ हि॒तं गुह्यं॑ गू॒ळ्हम॒प्सु हस्ते॑ दधे॒ दक्षि॑णे॒ दक्षि॑णावान् ॥६॥

6. *TRANSLATION* :— A man active like electricity, knows and accepts on earth all sort of materials—sweet or other tastes-like

the men who undertake long walks on feet or ride on animals with their hoofs, In fact, they know the nature and characterics of the land. As a man receives dakshina (sacrificial gift) it in his hand, in the same manner, the enlightened persons, should clearly visualise what is the hidden meaning of a particular word, or what mystery is there in the Prānas or waters. It is beneficial and therefore, all should know these things.

PURPORT :— As men by walking on their feet and riding on animals with their hoofs very well know the nature of the distant lands, in the same manner, it is the enlightened person who knows well the nature of electricity within and outside, like a man who receives a sacrificial gift knows its significance. Moreover, he knows the true nature of his own soul and God—the Universal Soul. Let all try to accomplish Dharma (righteousness) Artha (wealth) Kama (fulfilment of noble desires) and Moksh (emancipation) with the help of this knowledge.

NOTES & REMARK : (उस्रियाणाम्) भूमौ। उस्रिया इति गोनाम गौरिति पृथिवीनाम (NG 1,1) = On earth. (अप्सु) प्राणेषु जलेषु वा। आपो वा प्राणाः (Stph. 3,8.2,4) जैमिनियोपनिषद ब्राह्मणे 3,10,9 TTRY 1,2,6,1) = In the Pranas (Vital airs or waters). (इन्द्रः) विद्युदिव नरः = A man who is active like electricity.

The duties of the enlightened persons are told :

ज्योतिर्वृणीत तमसो विजानन्नारे स्याम दुरिताद्भीके।
इमा गिरः सोमपाः सोमवृद्ध जुषस्वेन्द्र पुरुतमस्य कारोः ॥७॥

7. *TRANSLATION :—* O opulent Indra ! you are advanced because of the wealth of wisdom and are protector of wealth. You accept the praises of a highly learned artist. The enlightened you accept light and separate it from darkness. May we also stay away from evil conduct by ever secure serving and following Indra.

PURPORT :— O men ! we keep ourselves away from all sinful and observe righteous conduct. Free from ignorance, we seek knowledge alongwith technology. So you should also do. Whether we remain near or far, we may never give up your friendship.

NOTES & REMARKS : (अभीके) समीपे ।= Near. (श्रीमपा:) श्रीमम् ऐश्वर्यं पातीति ।= The protector or guardian of wealth. (आरे) दूरे। आरे इति दूरनाम (NG 3, 26) = Far.

The attributes and duties of learned men are stated further :

ज्योतिर्यज्ञाय रोदसी अनु ष्यादारे स्याम दुरितस्य भूरेः ।
भूरि चिद्धि तुजतो मर्त्यस्य सुपारासो वसवो बर्हणावत् ॥८॥

8. *TRANSLATION* :— O men ! we have acquired knowledge and dwell in it, calling upon others also to do the same. They should honour the enlightened persons comparable with wisdom and good policy which are like earth and light. They always keep us away from all the evils, and desire that a very strong person also may attain light of knowledge, and wealth and follow the wise. So you should also emutate.

*PURPORT :—The Āptas (absolutely truthful and enlightened persons) are kind to all, whether living near or far off. They **impart** knowledge to all and make it easy for them to learn. They **should be** honoured by all.*

NOTES : (यज्ञाय) विद्वत्सत्काराद्यनुष्ठानाय । =For honouring the learned persons and their association etc. (वसव:) ये विद्यासु वसन्त्यन्यान् वासयन्ति ते । =Those who dwell in knowledge and cause others to do. (बर्हणावत्) बर्हणं वृद्धिकारकं विज्ञानं धनं वा विद्यते यस्मिंस्तत् । =Endowed with knowledge that enables a man to grow or wealth. (तुजत:) बलवत: । =of a mighty person.

The attributes and functions of the enlightened are stated :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥९॥

9. *TRANSLATION* :— For our wordly dealings we accept in this world Indra (electricity), which is the most important object. It

gives much wealth (when properly utilised) in the course of analysis or classification of the articles. Splendid, like a judge, who listens attentively to the arguments of both the parties in a case and gives correct judgement. By the conquest or acquiring of abundant wealth, like a brave warrior slays enemies in the battle, and knowing its properties thoroughly, we gain riches and scientific knowledge. It leads to happiness. So you should also do.

PURPORT :— It is the duty of the absolutely truthful and faithful enlightened persons to lead all to prosperity and advancement by teaching them various sciences of Geology. Energy, Geography Astronomy etc. enabling them to acquire knowledge.

NOTES & REMARKS : (भरे) भरणीये संसारे ।= In the world which is to be supported. (ऊतये) व्यवहारसिद्धिप्रवेशाय ।= For entry into the accomplishment of dealings. (वृत्राणि) धनानी । वृत्रमिति धननाम (NG 2,10) । = Wealth, riches. (शुनम्) सुखकारकं विज्ञानम् । शुनमिति सुखनाम (NG 3,6) = Scientific knowledge that leads to happiness. (वाजसातौ) पदार्थानां विभागविद्यायाम् ।= In the science of the analysis or classification of the articles.

Sūktam—40

Rishi of the Sūktam—Vishvāmitra. Devatā—Indra. Chhanda Gāyatri. Svara. Shadja.

The duties of the rulers and the people are told :

इन्द्रं त्वा वृषभं वयं सुते सोमें हवामहे । स पांहि मध्वो अन्धसः ॥१॥

1. *TRANSLATION* :—O Indra (giver of great prosperity)! we invite you who are powerful on the occasion of the effusion of the juice of invigorating herbs and sweet delicious food and essence and are also on the acquisition of wealth. Please protect us.

PURPORT :— Those people who cordially respect the king and offer him food and wealth (tax) as a mark of respect, the king should protect them like his ownself, as a physician protects a patient by administering suitable medicines.

NOTES & REMARKS : (सोमे) ऐश्वर्ये ओषधिगणे वा ।= On the occasion of acquisition of the wealth. (अन्धसः) अन्नादेः । अन्ध इति । अन्ननाम (NG 2,7) ।= Of food etc.

The duties and attributes of rulers and subjects are told :

इन्द्र क्रतुविदं सुतं सोमं हर्य पुरुष्टुत । पिबा वृषस्व तातृपिम् ॥२॥

2. *TRANSLATION* :— O Indra (King) ! you are desirous of the great wealth of knowledge and are praised by many. Desire and drink the exhilitrating juice of various nourishing herbs, which has been well-prepared. It confers intellectual power. Drink it and be strong like a bull.

PURPORT : O King ! take the food and drink that Soma juice that increases intellect. Having drunk it to your satisfaction, augment your strength, health, intellect and humility.

NOTES & REMARKS : (क्रतुविदम्) क्रतुः प्रज्ञा तां विन्दति येन तम् । क्रतुरिति प्रज्ञानाम (N G 3. 9) ।=Conferer of intellect. (हर्य) कामयस्व । हर्य-गति कान्त्योः (भ्वा.) कान्तिः कामना ।=Desire. (वृषस्व) वृष इव बलिष्ठो भव ।=Be strong like a bull.

The same subject of duties and merits of the rulers and people is continued :

इन्द्र प्र णो धितावानं यज्ञं विश्वेभिर्देवेभिः । तिर स्तवान विश्पते ॥३॥

3. *TRANSLATION :* O Indra (king) ! you kill the wicked people. You protect your subjects and praise truth as well as all the righteous and civilised learned persons. You attend our Yajna and inculcate in the people knowledge and humility. In the Yajna, there is proper division of labour and it removes all miseries.

PURPORT :—The people should advise the king (ruler), as following : Be our protector and command all the officers and workers in your State of all categories. You should always protect us righteously.

NOTES : (धितावानम्) धितो धृतो वान: संविभागो येन तम् ।—Where there is proper division of labour. (यज्ञम्) विद्याविनयाभ्यां सङ्गतं पालनाख्यम्= Supporting or sustaining the people with knowledge and humility. This is also a Yajna. (तिर:) प्लव दुःखात्पारं गच्छ ।—Get over all misery.

The attributes and duties of the ruler and people are stated.

इन्द्र सोमा॑: सुता इ॒मे तव॒ प्र य॑न्ति सत्पते। क्षयं॑ च॒न्द्रास॒ इन्द॑वः ॥४॥

4. *TRANSLATION :* O Indra (Knower of all the medical science). and O protector of good people ! these various drugs and other things which have been prepared thoughtfully, which bestow joy and are full of sap come to your abode. Take them in the manner prescribed by the experts.

PURPORT :—O King ! take from your people only that much portion (as revenues etc,) which is due and fair, and neither more nor less. By so doing, you will suffer no harm.

NOTES & REMARKS : (इन्द्र) सकलौषधिविद्यावित्=Knower of all the Medical science. One of the derivations of Indra, as given in the Nirukta 10,1,8. is इन्द्रौ रमते इति वा। By Indra is taken Soma, सोमो वा इन्द्रः (Stph 2, 2, 3, 23) (क्षयम्) निवासस्थानम्। Place of residence. (चन्द्रास:) अह्लादकरा :=Bestowing joy. सोमो राजा इन्द्रः (Jaiminiyopanishad Brahman 10, Aitraya 1, 92)= So taking Indra in this sense it means one who takes delight in Soma and other invigorating herbs, plants and drugs.

Again the attributes and duties of the rulers and people are continued :

द॒धि॒ष्वा ज॒ठरे॑ सु॒तं सोम॑मिन्द्र॒ वरे॑ण्यम्। तव॑ द्यु॒क्षास॒ इन्द॑वः ॥५॥

5. *TRANSLATION :*—O Indra (King ! desirous of food prepa-

red from good herbs, receive into your body the effused excellent Soma (juice of invigorating herbs and plants) extracts by those, who are your loving friends and who keep you abreast in the light of knowledge.

PURPORT :—It is the duty of the rulers and other persons to take only those articles in eating and drinking which increase intellect, and span of life and strength.

NOTES : (द्युक्षास :) दिवि प्रकाशे क्षियन्ति निवासयन्ति ते =Those who keep you abreast of in the light of knowledge. (सोमम्) महौषधिविशिष्टमन्नम् =Food prepared from good (nourishing) herbs and plants etc. (इन्दवः:) सस्नेहाः ।=Loving friends.

The same subject of attritbutes and duties of a ruler and subjects goes on :

गिर्वणः पाहि नः सुतं मधोर्धाराभिरज्यसे। इन्द्र त्वदातमिद्यशः ॥६॥

6. *TRANSLATION :*—O Indra (opulent king) ! you are glorified and solicited with speech, with whatever health giving drinks and food and with the streams or funds of sweetness and you are approached by us. Always protect us.

PURPORT :—O King ! the food, drink and wealth have been accepted by you from us. Protect with that yourself and us.

NOTES : (गिर्वणः] यो गीर्भिर्वन्यते तत्सम्बुद्धौ ।=He who is solicited with words. (अज्यसे) प्राप्यसे =Thou art approached. (यशः) आरोग्यप्रदमुदकमन्नं धनं वा । यश इति उदकनाम (N.G. 1/12) । यश इति अन्ननाम (N.G. 2,7) यश इति धननाम (N.G. 2,10)=Water, food or wealth which leads to good health.

The same subject of duties and merits of the ruler and people is stated :

अभि शुभ्राणि वनिन इन्द्रं सचन्ते अक्षिता । पीत्वी सोमस्य वावृधे ॥७॥

7. *TRANSLATION :*—O king ! let suppliants and beggers be united with the President (of the council of ministers) who possesses

undecaying glory, food and wealth. He gives much wealth. As I grow in vigour by taking Soma (Juice of invigorating herbs) and acquire wealth, so you should also do.

PURPORT :—It is the duty of all men to gain good reputation in the world by acquiring undecaying wealth with righteous industriousness and by maintaining health through regular food and walk etc.

NOTES & REMARKS :—(द्युम्नानि) यशांसि जलान्यन्नानि धनानि वा ।= द्युम्नं द्योतते यशो वा अन्नं वेति NKT 5, 1,5) यास्काचार्यः । द्युम्नमिति धननाम (N.G. 2,10) Good reputation, food or wealth. (वनिनः) याञ्चावन्तः । =Suppliants.

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The continuing subject of duties of the ruler and his subject is further stated :

अर्वावतों न आ गंहि परावतंश्च वृत्रहन् । इमा जुंषस्व नो गिरंः ॥८॥

8. *TRANSLATION :*—O acquirer of much wealth ! come to us and meet who are horsemen and who have come to us from distant places. Please listen to our words (of praise and request) with love.

PURPORT :—O king ! whether you are far off or high alongwith our army, whenever we invite you, please do come. Listen to or accept our words and dispense justice.

NOTES & REMARKS : (अर्वावतः) प्रशस्ता अश्वा विद्यन्ते येषाम् ।= Horsemen. (वृत्रहन्) यो वृत्रं धनं हन्ति प्राप्नोति तत्सम्बुद्धौ । =Acquirer of abundant wealth.

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The subject of attributes of the ruler alongwith his subject is stated :

यदंन्तरा परावतमर्वावतं च हूयसे । इन्द्रेह तत आ गंहि ॥९॥

9. *TRANSLATION* :—O Indra you are giver of plenty of wealth. Invited from nigh, from the middle or from distance, you come and reach us.

PURPORT :—Whenever a king is in a far off country and his ministers and men of army are here, he should remain in touch with them through his personal staff servants and workers.

Sūktam—41

Rishi of the Sūktam-Vishvāmitra. Devatā-Indra. Chhanda-Gayatri of various types. Svara-Shadja.

The subject of Agni is stated :

आ तू नं इन्द्र मुद्र्यंग्घुवानः सोमंपीतये । हरिंभ्यां याह्यद्रिवः ॥१॥

1. TRANSLATION :—O Indra (source of prosperity) ! King illustrious like the Sun, come to us with your horses on our invitation to drink the Soma (juice of invigorating herbs and plants).

PURPORT :—It is the duty of men to invite one another on the occasion of festivals and to honour mutually by offering good food and drinks made out af the juice of the invigorating herbs etc.

NOTES & REMARKS :—(अद्रिवः) मेघवान् सूर्य्यं इव वर्त्तमानः । अद्रिरिति मेघनाम (N.G 1, 10) तद्वान् सूर्यः ।=Illustrious or shining like the sun on account of noble virtues. (मद्रक्) मामञ्चतीति मद्र्यक् ।= Coming towards or in front of me. (हुवानः) आहूतः ।=invited. (हरिभ्याम्) अश्वाभ्याम् ।=With horses.

The same subject of Agni is continued :

सत्तो होतां न ऋत्वियंस्तिस्तिरे बर्हिरांनुषक् । अयुंजन्प्रातरद्रंयः ॥२॥

2. *TRANSLATION :*—The acceptor of noble virtues and performer of the Yajna is properly seated on the proper occasion and on Asana (seat made of grass etc.). Like the clouds covering in the sky in the morning, all thing are ready. Those who know all this, can perform the practical Yajna.

PURPORT:—As the morning clouds cover the light of the Sun and create darkness, in the same manner, those who are experts in performing practical Yajnas, over the bodies (of the people by manufacturing good textiles. Ed.) with clouds etc. and being agreeable, cause of happiness.

NOTES : (होता) आदाता ।=Receiver or acceptor of noble virtues. (बर्हि) उत्तमासन वस्तु वा=Good Asana or seat. (तिस्तरे) स्तृणात्याच्छादयति =Covers.

The theme of Agni is stated :

इमा ब्रह्म ब्रह्मवाहः क्रियन्त आ बर्हिः सीद । वीहि शूर पुरोळाशम् ॥३॥

3. *TRANSLATION :*—O destroyer of the wicked ! these acts when performed lead to the acquirement of wealth. Acquire wealth through the Agni the (class of learned. Ed.). Be seated in the firmament (in aircraft etc.) and get or partake of the wellcooked food.

PURPORT:—Men should not indulge in useless or senseless activities. They should always engage themselves in doing the good acts of Dharma (righteousness) Artha (wealth) Kama (fulfilment of noble desires) and Moksh (emancipation).

NOTES & REMARKS : (बर्हिः) अन्तिरिक्षम् । बर्हिरिति अन्तरिक्ष नाम (N.G. 1. 3) Firmament. (ब्रह्म) धनम् । ब्रह्म इति धननाम (NG 2, 10) (Wealth.) (वीहि) प्राप्नुहि । वी-गति व्याप्ति प्रजन कान्त्यसन खादनेषु अत्र प्राप्ति खादनार्थं ग्रहणम=Get.

The subject of Agni still runs :

रारन्धि सवनेषु ण एषु स्तोमेषु वृत्रहन् । उक्थेष्विन्द्र गिर्वणः ॥४॥

4. *TRANSLATION* : O wealthy person ! you are to be sought with good words. Please enable us to be delighted in the admirable and praiseworthy wealth of all kinds.

PURPORT :—The man should request the well-to-do persons to help them, so that all may equally enjoy happiness.

NOTES & REMARKS :—(सवनेषु) ऐश्वर्येषु=In wealth of all kinds. (वृत्रहन) प्राप्तधन । वृत्रमिति धननाम = (N.G. 2, 10) Wealthy.

The subject of Agni is further explained :

मतयः सोमपामुरुं रिहन्ति शवसस्पतिम् । इन्द्रं वत्सं न मातरः ॥५॥

5. *TRANSLATION* :—The wisemen intensely love (lit.lick) the opulent king who is protector of wealth and strength. It is like the cows who love their calves.

PURPORT :—As the cows intensely love their calves, so the king and chiefs of various government branches should protect and look after their subordinates and armies with love.

NOTES & REMARKS :—(मतयः) प्रज्ञायुक्ता मनुष्याः । मतय इति मेधाविनाम (NG 3 15,)=Wise men. (सोमपाम्) ऐश्वर्यंरक्षकम् =Protector or guardian of prosperity. (शवसः) बलस्य । शव इति बल नाम=(N.G. 2, 9)= Of strength.

The same subject of Agni is further elaborated :

स मन्दस्वा ह्यन्धसो राधसे तन्वा महे । न स्तोतारं निदे करः ॥६॥

6. *TRANSLATION* :—O learned person ! you do not reproach a devotee of God and enlightend man. Therefore with your physical let us force, labour for the attainment of great wealth that accomplishes good food and other necessities of life.

PURPORT :—These persons who do not reproach praise-worthy good persons, attain much wealth and make all happy physically or spiritually.

NOTES & REMARKS :—(अन्धसः) अन्नादेः । Of foodgrains and other things. (राधसे) संसिद्धिकराय धनाय । राध इति धननाम (NG 2, 10) =For the wealth with which many works are accomplished.

More knowledge about the Agni is imparted :—

व॒यमि॑न्द्र त्वा॒यवो॑ ह॒विष्म॑न्तो जरामहे । उ॒त त्वम॑स्म॒युर्व॑सो ॥७॥

7. *TRANSLATON*:—O wealthy person ! you support others. We praise you offering gifts, desire you intensely. You also become favourably disposed to us and encourage us, while doing noble deeds.

PURPORT :—Those persons who admire others' virtues and denigrade their evils, become discreet. They accept their virtues and give up evils.

NOTES :— (हविष्मन्तः) बहूनि हवींषि दातव्यानि वस्तूनि विद्यन्ते येषान्ते=Possessing many things worth giving or gifts. (जरामहे) प्रशंसेम । जरिता इति स्तोतृनाम=(NG 3, 16)। जरते अर्चति कर्मा=(N.G. 3, 14)=We praise.

The same subject of Agni is continued :

मारे अ॒स्मद्वि मु॑मुचो॒ हरि॑प्रिया॒र्वाङ् या॑हि । इन्द्र॑ स्वधावो॒ मत्स्वे॒ह ॥८॥

8. *TRANSLATION* :— O opulent lover of men ! possessing abundant foodgrains and other things, don't give up love towards us, whether you live far from us or near. Come to us, and be delighted here.

PURPORT :—O friends ! whether you are far away from us or near, always do what is pleasing to us. Never deprive us of your love, and let us also reciprocate in the same loving manner. Behaving like this, let us all enjoy happiness.

NOTES & REMARKS :—(हरिप्रिय) यो हरीन् हरणाशीलान् प्रीणाति तत्सम्बुद्धौ हरय इति मनुष्यनाम (N.G. 2. 3) Lover or satisfier of men. (स्वधावः) बह्वन्नादिप्राप्त । स्वधा इत्यन्ननाम=(N.G. 2, 7)=Possessor of abundant foodgrians and other things.

More light about the Agni is thrown :

अ॒र्वाञ्चं॑ त्वा सु॒खे रथे॒ वह॑तामिन्द्र के॒शिना॑ । घृ॒तस्नू॑ ब॒र्हिरा॒सदे॑ ॥९॥

9. *TRANSLATION* :—O wealthy king ! may two kinds of

symbolic horses of fire and electricity which purify water and have their flames, carry you in a comfortable car, taking you to the firmament and bringing you down in our presence.

PURPORT :— O men ! sitting in the vehicles driven by two kinds of Agni (energy fire and electricity), you travel upward, downward and in the middle region.

NOTES REMARKS :—(घृतस्नू) यो घृतमुदकं स्नातः शोधयतस्तौ । घृतमिति उदकनाम=(N.G. 1, 12) =Purifiers of the water. (केशिना) बहवः केशा विद्यन्ते ययोस्तौ ।=Having many hair in the form of flames.

Sūktam—42

Rishi of the Sūktam—Vishvāmitra. Devatā—Indra. Chhanda—Gāyatri Svara—Shadja.

The duties of learned persons are told :

उप नः सुतमा गहि सोममिन्द्र गवाशिरम् । हरिभ्यां यस्ते अस्मयुः ॥१॥

1. *TRANSLATION* :—Come O Indra—the wealthy king ! to this our well-prepared Soma juice (essence of the invigorating herbs). It is mixed with milk in your car with your horses yoked to in which is favourably disposed to us. Partake also of the wealth which is beneficent like the Soma juice. The cows also are benefited by it. The residue of it is used to feed the cows well.

PURPORT :—They are the friends of all who invite all to share their wealth and thus show respect to them.

NOTES :—(सोमम्) ओषधिगणमिवैश्वर्य्यम्=Wealth which is like the essence of various herbs and drugs. (गवाशिरम्) गावोऽश्नन्ति यं तम्= Which is partaken of by the cows i. e. which (wealth) is used for properly feeding the cows.

The duties of the learned are elaborated :

तमिन्द्र मदमा गहि बर्हिःष्ठां ग्रावभिः सुतम् । कुविन्न्वस्य तृप्णवः ॥२॥

2. *TRANSLATION* :—O desirous of prosperity ! alongwith those great men who are fellow travellers to acquire riches, come soon to drink this Soma juice. It is produced by the clouds (through rains) and is in the firmament (in the sense that the creeper is above the earth or its subtle particles are in the middle region).

PURPORT :—The Soma and other creepers are produced by the rains. They satisfy (are boon to) all by being destroyers of many diseases. They pervade in the firmament in the form of their subtle particles. This Soma (juice of various invigorating herbs and plants) should be used methodically and health and happiness should be earned thereby.

NOTES & REMARKS :— (बर्हिष्ठाम्) यो बर्हिष्यन्तरिक्षे तिष्ठति तम् । बर्हिरिति अन्तरिक्ष नाम (NG 1. 3)=Standing in the firmament in the form of subtle particles. (मदम्) आनन्दकरम् । Creating joy. (कुवित्) महान् सन् । कुवित इति बहुनाम (NG. 3, 1)=Great, endowed with many virtues.

Significance of honouring the enlightened persons is told :

इन्द्रमित्था गिरो ममाच्छागुरिषिता इतः । आवृते सोमपीतये ॥३॥

3. *TRANSLATION* :— : O men ! as my carefully chosen utterences, emerged from the depth of my heart reach an opulent person, same way is my inviting him to drink Soma in a covered place. So you should also invite him with sweet words.

PURPORT :—The highly learned persons should thus instruct others, and the persons whom we invite, should also be invited by you in order to show respect to them,

NOTES :—(इषिताः) प्रेरिताः=Urged from heart. (आवृते) सर्वत्र आच्छदिते स्थानविशेषे=In a covered place.

Significance of respect to enlightened persons :

इन्द्रं सोम॑स्य पीतये॒ स्तोमै॑रि॒ह ह॑वामहे । उ॒क्थेभि॑: कु॒विदा॒गम॑त् ॥४॥

4. *TRANSLATION* :—O learned person ! we invite a scholar, blessed with the great wealth of knowledge. He speaks words of praise and drinks the extracts of various herbs and drugs. May he come to us here many times when invited so cordinally.

PURPORT :—*When those who are not highly learned, but they want to invite the enlightened persons lovingly; they should go to them many times.*

NOTES :—(इन्द्रम्) परमविद्यैश्वर्यम्। इदि—परमैश्वर्ये भ्वा० = A man blessed with the great wealth of knowledge and wisdom. (कुवित्) बहुवारम् कुविदिति बहुनाम (NG 3, 1)=Several times.

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The subject of Agni is dealt :

इन्द्र सोमा॑: सु॒ता इ॒मे तान्द॑धिष्व शतक्रतो । ज॒ठरे॑ वाजिनीवसो ॥५॥

5. *TRANSLATION* :—O prosperous personal ! splendid like the sun, you are blessed with deep knowledge and power of action, uphold the various things in the world which have been prepared and manufactured by men.

PURPORT :—*Men can become endowed with perfect knowledge and wealth, only when they know the physical sciences also.*

NOTES & REMARKS : (जठरे) जातेऽस्मिन् जगति । (जठरम्)—जने राष्ट्रे च (उणादि 5-38) जायते इति जठरम् ।=In this world. (वाजिनीवसो) यो वाजिनीमुषसं वासयति तत्सम्बुद्धौ । वाजिनीत्युषसो नाम० (NG 1, 8)=Splendid like the sun. वाजिनी—उषा: वाजिनीवसु: सूर्य: तद्वद् वर्तमानभूतानां पति: गृहपतिरासीत् उषा: पत्नी (Stph 6. 1, 3, 7) इति प्रामाण्यात् उषा: पत्नी तस्या: वासयिता पति: अयमर्थोऽपि ग्रहीतुं शक्यते =The supporter of wife who is like the dawn.

The same subject of Agni is stated :

विद्मा हि त्वा धनञ्जयं वाजेषु दधृषं कवे । अधा ते सुम्नमीमहे ॥६॥

6. *TRANSLATION* :—O learned person ! we know you to be the conqueror of wealth (of all kinds) and victorious in battles. Therefore we ask you to give us happiness.

PURPORT :—Men should request a person who is able to give them happiness, or is brave and just person whom they know well.

NOTES & REMARKS :—(ईमहे) याञ्चामहे । ईमहे—याञ्च्याकर्मा (NG 3,19)=We beg or request. (सुम्नम्) सुखम् । सुम्नम् इति सुखनाम । (NG. 3,6)=Happiness.

Sayanacharya has translated the word Sumnam सुम्नम् used in the mantra as धनम् (wealth). Prof. Wilson has also translated it as "We ask of thy riches. In fact, it is not in accordance with the meaning given in the Vedic lexicon Nighantu, which means happiness. Griffith has translated the last stanza as "Thy blessings we implore" which is not the faithfully rendering of word.

The Agni is described below :

इममिन्द्र गवाशिरं यवाशिरं च नः पिब । आगत्या वृषभिः सुतम् ॥७॥

7. *TRANSLATION* :—O Indra ! you give much wealth. Come here and drink this Soma (juice of various invigorating herbs and plants), which has been taken or touched by the rays of the Sun and in which the barely has been mixed. It has been produced by the clouds.

PURPORT :—O men ! you drink that juice which has been exposed to the rays of the sun and the air. Drink that and become strong.

NOTES : (गवाशिरम्) गावः किरणा अश्नन्ति यं तम् ।=Which is taken or touched by the rays of the sun. (यवाशिरम्) यवा अस्यन्ते यस्मिंस्तम् ।=In which barley is put or mixed. (वृषभिः) वर्षकैर्मेघैः ।=By the raining clouds.

Honouring of the learned is stressed :

तुभ्येदिन्द्र स्व ओक्ये सोमं चोदामि पीतये। एष रारन्तु ते हृदि ॥८॥

8. TRANSLATION :—O Indra (wealthy king) ! I offer you this Soma (juice of various nourishing drugs) for your drinking at your abode. May it delight your heart ?

PURPORT :—Whatever is eaten or drunk by all beings, that is turned into blood etc, which ultimately circulates in the heart, brain, and spreads everywhere.

NOTES & REMARKS : (ओक्ये) गृहे। निवास नामोच्यते। (NRT 3, 1. 3,) ओक एव औक्यम्।=In the dwelling place.

The subject of the enlightened persons is dealt :

त्वां सुतस्य पीतये प्रत्नमिन्द्र हवामहे। कुशिकासो अवस्यवः ॥९॥

9. TRANSLATION :—O Indra ! you give happiness. We become trustworthy and truthful persons through knowledge and humility. We desire protection and invoke you, who are used to drinking well-prepared juice of fruits and invigorating herbs and drugs. You should invite us also.

PURPORT :—Men should know for certain that old and experienced learned men are more useful than the fresh educated and inexperienced persons.

NOTES : (कुशिकासः) विद्याविनयादिभिराप्ता निष्पन्नाः।=Equipped with apt knowledge, learning, humility etc. Translator's Remarks :— कुशिकासः has been explained by Sri Yaskacharya in Nirukta 2.25 as follows:—क्रोशते: शब्दकर्मण:, यः सम्यक् शब्दयति सः। क्रुश आह्वाने (भ्वा.) क्रंशतेर्वा स्यात् प्रकाशयति कर्मण:, प्रकाशयति जगत्, साधु विक्रोशयिता अर्थानाम्-पदार्थानां ज्ञानानां साधूपदेष्टा सरलसत्यमार्गदर्शको वा। कुशिक (Kushika) may also be derived from कुशि-भासार्थः भासा दीप्तिरर्थो येषां ते भाषार्था इति क्षीरस्वामी। Shining (on account of their knowledge humility and other virtues).

Sūktam—43

Rishi of the-Sūktam-Vishvāmitra-Devatā. Indra-Chhnda-Pankti and Trishtup of various kinds. Svara-Panchama and Dhaivata.

The duties and attributes of the enlightened persons are stated :

आ यांह्यर्वाङुपं वन्धुरेष्ठास्तवेदनुं प्रदिवः सोमपेयम् ।
प्रिया सखांया वि मुचोपं बर्हिस्त्वामिमे हंव्यवाहो हवन्ते ॥१॥

1. *TRANSLATION* :—O learned person Indra ! come to us riding thy car which is well-controlled, (lit. descend upon us) to drink the Soma (juice of the various invigorating herbs) prepared by the enlightened persons. Come also to those teachers and preachers who are your dear friends. Alongwith those persons who perform Yajnas, get rid of all misery (caused by diseases). Take in your company those who follow you to firmament (by aircraft etc.).

PURPORT :—Those who having acquired knowledge, manufacture aircraft and other vehicles and properly using the energy go to the firmament, they root out poverty like a man who accompanied by his dear friends wards off misery.

NOTES & REMARKS : (वन्धुरेष्ठाः) यो बन्धुरे वन्धने तिष्ठति सः । (रथः) बर्हिरित्यन्तरिक्षम् (N.G. 1,3) ।=Well controlled vehicle. (बर्हिः) अंतरिक्षे ।=In the firmament. (प्रदिवः) प्रकृष्टो द्यौः प्रकाशो येषान्ते=Those who are endowed with the light of knowledge.

The attributes of friends are told :

आ याहि पूर्वीरति चर्षणीराँ अर्य आशिष उप नो हरिभ्याम् ।
इमा हि त्वां मतयः स्तोमतष्टा इन्द्र हवन्ते सख्यं जुषाणाः ॥२॥

2. *TRANSLATION* :—O learned person ! come to us with those praiseworthy intellects who accept you propitiating your friendship. As a king receives benedictions or blessings from the mature people, reach them with the help of air and energy properly applied in your vehicle.

PURPORT :—O men ! enjoy happiness endowed with that intellect which makes all people friend. Get the blessings of all and be happy.

NOTES : (चर्षणी:) मनुष्यादिप्रजा: । =People. (हरिभ्याम्) वाय्वग्नीभ्याम्= With air and fire. (स्तोमतष्टा:) विस्तृतस्तुतय:=Full of much praise.

The qualities of real friends are stated :

आ नो॑ य॒ज्ञं न॑मो॒वृधं॑ स॒जोषा॒ इन्द्र॑ देव॒ हरि॑भिर्याहि॒ तूय॑म् ।
अ॒हं हि त्वा॑ म॒तिभि॒र्जोह॑वीमि घृ॒तप्र॑याः सध॒मादे॒ मधू॑नाम् ॥३॥

3. *TRANSLATION* :—O (Indra) learned person ! O giver of wealth ! pleasing you with ghee (clarified butter) and with intellect, I praise and invite you at a place where honey and other articles have been collected. Lovingly you come to our Yajna which grows foodgrains and prosperity because of the car (transportation) where energy etc. are used in lieu of the horses.

PURPORT :—Men should admire only those persons who increase the happiness of others.

NOTES : (हरिभि:) अश्वैरिव वह्न्यादिभि:=Fire, electricity etc-various forms of energy-which are like horses. (घृतप्रया:) यो घृतेन प्रीणाति स: । घृतप्रया:-प्रीञ्-तर्पणे कान्तौ च । अत्र तर्पणार्थ: (आ)=He who pleases with clarified butter. (नमोवृधम्) अन्नाद्यैश्वर्यवर्धकम् । नम इति अन्ननाम । (N.G. 2,7)=Augmenter of food and prosperity.

More attributes of friends are told :

आ च॒ त्वामे॒ता वृष॑णा॒ वहा॑तो॒ हरी॒ सखा॑या सु॒धुरा॒ स्वङ्गा॑ ।
धा॒नाव॒दिन्द्र॒: सव॑नं जुषा॒णः सखा॒ सख्यु॑: शृणव॒द्वन्द॑नानि ॥४॥

4. *TRANSLATION :—O* learned person ! a liberal donor of wealth enjoys wealth including the food of parched grains; and a friend likes the admiration of his friend; and as air and energy which

cause rains and are like two friendly well-limbed steads, which transport all burden to distant places. In the same manner, you should listen to the requests and complaints of all and accomplish works which are dear to them.

PURPORT :—Only they can become true friends who do not leave their friends in lurch in their difficult times. As two or more horses when yoked together take people to desired destination, so the people who are loved intensely by others lead to the fulfilment of their desires.

NOTES : (वृषणा:) वृष्टिकरौ वायुविद्युतौ ।=Air and lightning which cause rain. (वन्दनानि) अभिवादनानि स्तवनानि वा ।=Salutations or praises. (जुषाण:) सेवमान : ।=Serving.

The qualities of a friend are told :

कुविन्मां गोपां करसे जनस्य कुविद्राजानं मघवन्नृजीषिन् ।
कुविन्म ऋषिं पपिवांसं सुतस्य कुविन्मे वस्वो अमृतस्य शिक्षाः ॥५॥

5. *TRANSLATION* :—O learned person ! we serve you to make me the great protector of men. O Lord of the abundant and admirable wealth, and O desirous of uprightness ! make me a great king of men. Teach me to become a sage, a knower, who knows meaning of all Vedic mantras. Make me the possessor of the imperishable wealth (of wisdom etc.)

PUPPORT :—O men ! you should please those persons who are like you, and make you a great king by imparting—your knowledge, good education and humility and who enable you to attain emancipation by teaching you the meaning of the Vedas.

NOTES & REMARKS : (कुवित्) महान्तम् । Great. कुवित् इति वहुनाम (N.G. 3,1) : (ऋजीषिन्) ऋजुभावमिच्छन् ।=Desiring of uprightness. (ऋषिम्) सकलवेदमन्त्रार्थवेत्तारम् । ऋषिदर्शनात् स्तोमान् ददर्शेत्यौपमन्यव । तद् यदेनां तपस्यमानाम् ब्रह्म स्वयंम्वभ्यानर्षत् तदृषीणां ऋषित्वमिन् विज्ञायते । (N.K.T-3.11) The sage, knower of the meaning of all Veda mantras.

The qualities of a friend are stated :

आ त्वा बृहन्तो हरयो युजाना अर्वागिन्द्र सधमादो वहन्तु ।
प्र ये द्विता दिव ऋञ्जन्त्याताः सुसंमृष्टासो वृषभस्य मूराः ॥६॥

6. *TRANSLATION* :—O adorable learned person ! may your mighty and well-groomed horses (or horese-power, energy) harnessed in your car bring you to us. The learned men accomplish the works of the enlightened persons shining with knowledge and noble deeds and make all directions well purified. Those who are ignorant, bring them before the mighty and wise men and make them also learned.

PURPORT :—Those learned persons who lead even ignorant men to the desired goal, can accomplish all prosperity.

NOTES : (हरयः) सुशिक्षितास्तुरङ्गा इव अग्न्यादयः । हरयइति मनुष्यनाम (N.G. 2,3) =Fire. electricity etc.-sources of energy which are like well-trained horses. (दिवः) विद्याप्रकाशमानान् ।=Shining with knowledge. (आताः) व्याप्ता दिशः । आता इति दिङ्नाम (N.G. 1,6)=Directions (सुसंमृष्टासः) श्रेष्ठरीत्या सम्यक् शुद्धाः । (ऋञ्जन्ति) साध्नुवन्ति (ऋञ्जन्ति) ऋञ्जतिः प्रसाधनकर्मा (NKT 6,4,21)=Accomplished, well purified.

More about the friends and well wishers :

इन्द्र पिब वृषधूतस्य वृष्ण आ यं ते श्येन उशते जभार ।
यस्य मदे च्यावयसि प्र कृष्टीर्यस्य मदे अप गोत्रा ववर्थ ॥७॥

7. *TRANSLATION* :—O giver of great wealth, drink the juice of such powerful substance (Soma) which shakes off even mighty persons. It is brought to you when you long it, by a falcon like a quick-going active man. In exhilaration and delight of this Soma, you cast down your opponents, and in your bliss, the earth remains as the people of the earth are delighted.

PURPORT :—O men ! living near these persons who are quick-going and who desire the welfare of all. make them happy, and enjoy the bliss of knowledge and good dealings.

NOTES & REMARKS :—(वृषधूतस्य) वृषा बलिष्ठाः पदार्थाः धूताः कम्पिता येन तस्य=Which has shaken off even the powerful articles. (श्येनः) एतत्पक्षीव =Quick going or active like the falcon bird. (कृष्टीः) मनुष्याः कृष्टय इति मनुष्यनाम (NG 2, 3)=Men.

The same subject of friends and well wishers is continued :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥८॥

8. *TRANSLATION*—O men ! we enjoy happiness (like that by drinking the Soma/juice of the powerful herbs and drugs etc) by approaching a highly learned person. He is giver of the knowledge of all sciences, destroyer of all miseries of ignorance etc, conveys wisdom to all being the best among leaders. In making distinction between knowledge and ignorance, the battle between the learned and ignorant persons, destroys all adversaries in the disputes between the righteous and un-righteous men. Such a man is conqueror of all wealth. listening to all attentively and then examining well. He is fierce to the wicked and man of exalted nature. We approach him for inculcating the virtues like knowledge and humility. You should also enjoy happiness by approaching such a noble and splendid person.

PURPORT :- It is the duty of men to seek blessings or shelter of the enlightened persons in order to eliminate ignorance and poverty, to generate knowledge and wealth and to increase constant bliss.

NOTES & REMARKS :—(इन्द्रम्) अविद्यादिक्लेशविदर्त्तारम् ।=The destroyer of the miseries (like ignorance, egotism, attachment, aversion and fear of death). (भरे) देवासुरविद्वदविद्वत्सङ्ग्रामे । भरे इति संग्रामनाम (NG 2,17)=In the battle between good and bad, the learned and the ignorant. (वाजसातौ) ज्ञानाज्ञानयोर्विभागे । वाजसातौ इति संग्राम नाम (NG 2,17)=The discrimination between knowledge and ignorance. (वृत्राणि) धनानि । वृत्रमिति धननाम (NG 2,10)=Riches, wealth.

Sūktam 44

Rishi of the Sūktam—Vishvāmitra. Devatā. Indra, Chhanda Brihati and Anushtup of various kinds. Svara—Madhyama and Gāndhāra.

The power and qualities of the sun are stated :

अयं ते अस्तु हर्यतः सोम आ हरिभिः सुतः ।
जुषाण इन्द्र हरिभिर्न आ गह्या तिष्ठ हरितं रथम् ॥१॥

1. *TRANSLATION* :—O Indra (desirous of prosperity) ! the abundant wealth you have acquired by legitimate means like the use of horses in the battles, using that properly, mount on your charming chariot with your steads and come to us.

PURPORT :—Those are kind persons who desire the prosperity of others and are glad to see others attaining prosperity.

NOTES REMARKS—(सोमः) ऐश्वर्यवृन्दः=Abundant wealth. (हर्यतः) कामयमानस्य=Desirous. (रथम्) रमणीयं यानम् । रथो रंहतेर्गतिकर्मणः (स्थिरतेर्वास्याद् विपरीतस्य) रममाणोऽस्मिन् तिष्ठतीति वा (NRT 9, 2, 11) श्रीयास्काचार्यः । =Charming vehicle.

More light on the sun or solar energy is throws :

हर्यन्नुषसमर्चयः सूर्यं हर्यन्नरोचयः ।
विद्वांश्चिकित्वान्हर्यश्व वर्धस इन्द्र विश्वा अभि श्रियः ॥२॥

2. *TRANSLATION* :—O desirous of acquiring wealth ! honour the gentlemen as the sun (in a way) honours the dawn. You are desirous of the welfare of others, and therefore illuminate or manifest justice, like the electricity or the energy illuminates the sun. O man ! you possess speedy willing horoses (or fire, electricity etc.) which are capable to carry you on methodically utilization to distant places. Being learned and intelligent you desire to achieve prosperity and beauty. Therefore, you grow.

PURPORT :—The wealthy persons constantly grow from all sides and are always inclined towards the light of knowledge like the dawn. They desire to observe righteousness like the Sun and wish to acquire wealth industriously.

NOTES :—(उषसम्) प्रत्यूषकालमिव सत्पुरुषान्=Good men like the beautiful dawn. (सूर्य्यम्) सवितारमिव न्यायम्=Justice like the sun.

The subject of sun is continued :

द्यामिन्द्रो हरिधायसं पृथिवीं हरिवर्पसम् ।
अधारयद्धरितोर्भूरि भोजनं ययोरन्तर्हरिश्चरत् ॥३॥

3. *TRANSLATION :*—O learned person ! the sun upholds the light and it has the rays on the earth, manifesting various forms. Similarly, the air has its attributes of carrying away, nourishes well the people. We desire you also to be with us.

PURPORT :—The persons enjoy bliss by acquring much wealth and accomplish all good works regularly. They are ever active like the air.

NOTES :—(हरिधायसम्) या हरीन् किरणान् दधाति ताम् =The light which upholds the rays of the sun. (हरिवर्पसम्) हरयः किरणा वर्पसः रूपस्य प्रकाशका यस्यास्ताम्=The earth on which the rays of the Sun are the manifesters of the forms of objects. (हरिः) हरणशीलो वायुः The air which carries away things.

The duties of enlightened persons are told :

जज्ञानो हरितो वृषा विश्वमा भाति रोचनम् ।
हर्यश्वो हरितं धत्त आयुधमा वज्रं बाह्वोर्हरिम् ॥४॥

4. *TRANSLATION :*—O men ! you should utilise well the electricity in the form of the lighting. The sun (rays) bears green and other colours, and is the cause of rain. It (sun)possesses many rapid going attributes, and illuminates the world. It upholds a

desirable weapon and in its arms there are the solar rays and in his arms is the thunderbolt.

PURPORT :—*O learned persons ! as the sun illuminates the world and makes it shine, likewise you should create the inclination towards Dharma (righteousness) by giving good teachings.*

NOTES :— (हर्यश्वः) हर्याः कामयमाना आशुगामिनो गुणा यस्य विद्युद्रूपस्य सः= Electricity which have many rapid going attributes. (वज्रम्) शस्त्रमिव किरणसमूहम्=The rays of the sun which are like a weapon.

The subject of sun is continued :

इन्द्रो॒ हर्य॑न्तमर्जु॑नं वज्रं॑ शु॒क्रैर॒भीवृ॑तम् ।
अपा॑वृणो॒द्धरि॑भि॒रद्रि॑भिः सु॒तमुद्गा हरि॑भिराजत ॥५॥

5. *TRANSLATION* :—O learned person ! the sun dispels the darkness created by the clouds and with his radiant rays creates light and beautiful form desired by all. In the same manner, a ruler should give good lands and other desirable objects to deserving persons in company of the good men who alleviate the sufferings of others.

PURPORT :—*Those persons who illuminate like the sun, their knowledge, humility, army and wealth, dispel ignorance and protect the State in line with a ruler. He has many helpers and fulfil their noble desires.*

NOTES & REMARKS :—(इन्द्रः) सूर्यः । एष एवेन्द्रो य एष सूर्यस्तपति (Stph. 1, 6, 4, 18) युक्ताह्यस्य (इन्द्रस्य) हरयः शता दशेति सहस्र हैते आदित्यस्य रश्मयः । तेऽस्ययुक्ताः तैरिदं सर्वं हरति । तद् यदेतैरिदम् सर्वं हरति तस्माद् हरयः (Jaiminiyopanishad Brahmana 1, 14, 3, 5)=The sun. (अर्जुनम्) रूपम् । अर्जुनमिति रूपनाम (NG 3, 7) । With the rays dispelling darkness. (हरिभिः) हरणशीलैः किरणैः । (अद्रिभिः) मेघैः । अद्रिरिति मेघनाम (NG 1, 10)= clouds.

Sūktam 45

Rishi of the Sūktam—Vishvāmitra. Devatā—Indra. Chhanda Brihati and Anushtup. Svara—Madhyama and Gāndhara.

The attributes and duties of the enlightened persons are told :

आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः ।
मा त्वा के चिन्नि यमन्विं न पाशिनोऽति धन्वेव ताँ इहि ॥१॥

1 *TRANSLATION :*—O prosperous king ! come to us with your pleasing horses of peacock like colour hairs, (they are like sturdy and strong persons or the rays of the sun). Let not persons detain you, like the fowlers catching a bird. You pass by them quickly, as arrows and other arms pass by (removing the obstructions).

PURPORT :—It is the duty of the military officers of the State, to fight a strong army, with all preparedness, so that the victory may be achieved and none may be able to arrest or restrain them.

NOTES & REMARKS:—(हरिभिः) प्रयत्नवद्भिर्मनुष्यैरिव किरणैर्वा । हरय इति मनुष्यनाम (NG 2, 3) हरी इन्द्रस्य (NG 1, 15)=With the horses which are speedy like sturdy and strong persons. (मन्द्रैः) आनन्दप्रदैः मदी हर्षे (दिवा.)=Pleasing.

The attributes of enlightened persons are continued :

वृत्रखादो वलंरुजः पुरां दर्मो अपामजः ।
स्थाता रथस्य हर्योरभिस्वर इन्द्रो दृळ्हा चिदारुजः ॥२॥

2. *TRANSLATION :*—O men ! the sun (or the air) destroys and dissipates the clouds, and fills up water. Let us slay brave persons residing in the cities of the enemies. As a man sitting in a chariot ringing with the sound of galloping horses, conquers his enemies, in the same manner, let us also be victorious.

PURPORT :—As the lightning sun cuts the parts of the clouds into pieces, in the same manner, righteous rulers should kill their foes.

NOTES & REMARKS :—(वलरुजः) यो वलं मेघं रुजति। वल इति मेघनाम (NG 1, 10)=One who cuts the clouds into pieces. (अजः) प्रेरकः। अज-गति क्षेपणयोः (म्वा०) Impeller. (वृत्रखादः) यो वृत्रं मेघं खादति किरणो वायुर्वा निगदति।=The swallower of the cloud, rays of the sun.

The same subject of attributes of enlightened is continued :

गम्भीराँ उदधीँरिव क्रतुं पुष्यसि गा इव ।
प्र सुगोपा यवसं धेनवो यथा ह्रदं कुल्या इवाशत ॥३॥

3. *TRANSLATION* :—O enlightened person! you being a good guardian, cherish intellect and good deeds. As thousands of pools of water feed deep ocean; as a cowherd feeds his cows, and as the cows lickup the grass, and as streams flow into the lake, same way you look after others. Therefore, you and your followers enjoy happiness of all types.

PURPORT :—Those persons fully enjoy happiness whose intellect is serene and unshakable like the oceans; whose forgiveness and sustaining power is like the earth, charity like a cow, and growth like a canal.

NOTES & REMARKS :—(क्रतुम्) प्रज्ञाम्। क्रतुरिति प्रज्ञानाम् (NG 3, 9) क्रतुरिति कर्मनाम (NG 2, 1)=Intellect. (गा इव) पृथिव्या इव। गौरिति पृथिवीनाम (NG 1, 1)=Like earth. (कुल्या इव) वाटिकादिषु जलचालनमार्गा इव ।=Like the small streams in the orchards.

The same subject of qualities of enlightened is continued :

आ नस्तुजं रयिं भरांशं न प्रतिजानते ।
वृक्षं पक्वं फलमङ्कीव धूनुहीन्द्र सम्पारणं वसु ॥४॥

4. *TRANSLATION* :—O Indra (giver of wealth)! grant us truthful persons who fulfil thier acceptable riches, like a father bestows his portion on a son. As a hook brings down the ripe fruit from a tree, likewise you bestow upon us wealth that takes us across all miseries.

PURPORT :—There is a simile in the mantra. Only those are to be regarded as righteous persons who uphold wealth for the happiness and welfare of others and who alleviate others' sufferings.

NOTES : (तुजम्) आदातव्यम् ।=Worth taking, acceptable. (अङ्कीव) यथाङ्कुशी तथा ।=Hook, crook. (सम्पारणम्) सम्यग् दुःखस्य पारं गच्छति येन तत् । =Which takes across all misery.

The qualities of enlightened persons are further stated :

स्वयुरिन्द्र स्वराळसि स्मद्दिष्टिः स्वयंशस्तरः ।
स वावृधान ओजसा पुरुष्टुत भवा नः सुश्रवस्तमः ॥५॥

5. *TRANSLATION* :—O Indra (prosperous king) ! you are possessor opulance. You shine with your splendour. You teach us of our means of welfare. You are renowned and glorious. Ever-increasing in vigour, become the most bountiful to us and bestow knowledge and wealth. You are praised by many because of listening to our requests most attentively.

PURPORT :—He alone deserves to be a sovereign who is the most virtuous and righteous person. Only such sovereign can be the source of progress of all.

NOTES & REMARKS : (स्वराट्) यः । स्वेनैव राजते । (स्वराट्) राजृ-दीप्तौ (भ्वा०)= Shining by his own virtues. (स्मद्दिष्टिः) कल्याणोपदेष्टा = Teacher of our welfare. (सुश्रवस्तमः) सुष्ठु धनः श्रवणयुक्तः सोऽतिशयितः । श्रवः । श्रव इति अन्ननाम श्रूयते इति सतः (NRT 10,5) श्रवः श्रवणीयं यश इति (NRT 11,1,9)=Possessor of much wealth and listening to our requests and complaints most attentively. (स्वयशस्तरः) स्वकीयं यशो धनं प्रशंसा वा यस्य सोऽतिशियितः । यश इति धननाम (NG 2,10):= Endowed with much good reputation and wealth.

Sūktam—46

Rishi of the Sūktam-Vishvāmitra. Devatā-Indra. Chhanda Trlshtup of various kinds. Svara-Dhaivata.

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The essential virtues of ruler are told :

युध्मस्य ते वृषभस्य स्वराज उग्रस्य यूनः स्थविरस्य घृष्वेः ।
अजूर्यतो वज्रिणो वीर्याणीन्द्र श्रुतस्य महतो महानि ॥१॥

1. TRANSLATION :—O Indra (possessor and giver of abundant wealth) ! great indeed are your energies. You are the mighty warrior, shining with own splendour, and fierce to the wicked, and the overcomer of the foes. The undecaying you wield the thunderbolt iike the powerful weapons, be they old or traditional or modern or sohisticated. You are indeed great, adorable and renowned.

PURPORT :—A rular may be blessed with all noble virtues, and he should yet try io expand his strength and vigour.

NOTES : (घृष्वेः) शत्रूणां घर्षकस्य ।=Overcomer of the foes. (महतः) पूज्यस्य । Adorable. (अजूर्यतः) अजीर्णस्य ।=Undecaying.

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The attributes of a rular are stated.

महाँ असि महिष वृष्ण्येभिर्धनस्पृदुग्र सहमानो अन्यान् ।
एको विश्वस्य भुवनस्य राजा स योधया च क्षयया च जनान् ॥२॥

2. TRANSLATION :—O adorable and mighty king ! you are great because of your virtues discernable only among the most powerful wealthy and magnificent persons. They overcome adversaries by your powers. You are radiant in the whole world. Therefore, urge upon your soliders to fight with their foes by vanquishing them and give shelter (dwelling place) or rehabilitate to good men.

PURPORT :—Having perfectly developed their physical and

spiritual powers, those who keep their foes far away and make good men happy by honouring them, they become great.

NOTES & REMARKS : (महिष) पूजनीयतम ।=The best among the adorable, the most respectable. (वृष्णयेभि:)वृजेषु बलिष्ठेषु भवैर्गुणैः वृष—शक्ति प्रतिबन्धे (चुरा०) ।= On account of the virtues to be found among the mightiest persons.

(क्षयय) क्षायय निवासय पराजयं प्रापय वा । अत्रापि संहितायामिति दीर्घ: ।=Give shelter to good men and destroy the wicked.

Knowledge about the electricity is stated :

प्र मात्राभी रिरिचे रोचमानः प्र देवेभिर्विश्वतो अप्रतीतः ।
प्र मज्मना दिव इन्द्रः पृथिव्याः प्रोरोर्महो अन्तरिक्षादृजीषी ॥३॥

3, *TRANSLATION* :—O men ! resplendent as Agni in the form of electricity has direct action. Sometimes, it is not thoroughly known to many people, but it exceeds all by its subtle particles or sounds on realization with the scientists. When thoroughly known and utilised by them it surpasses all with its might; it surpasses light, earth and great spacious firmament. You can get honour and prosperity by behaving like this mighty and resplendent form of energy.

PURPORT —: O men ! this generated electricity pervading sulpher and other things (in the form of insulating) does not harm. In the same manner, you should establish friendship with all and give up animosity.

NOTES & REMARKS : (अप्रतीत:) प्रसिद्धिमप्राप्त: ।=Not well understood to common men. (मज्मना) बलेन ।=मज्मना इति बलनाम (N.G. 2,9) With its might. (ऋजीषी) सरलस्वभाव: ।=Straight forward.

The attributes and duties of the learned scientists is lold :

उरुं गंभीरं जनुषाभ्युग्रं विश्वव्यचसमवतं मतीनाम् ।
इन्द्रं सोमासः प्रदिवि सुतासः समुद्रं न स्रवत आ विशन्ति ॥ ४॥

4. *TRANSLATION*:—The prosperous persons accomplished in the knowledge and humility in the great and grand light, enter into the knowledge of the all-pervading energy electricity. It is united with all from its very birth (inception) and protects wisemen like the rivers get their final abode into the sea. These wise men visit everywhere (travel all over countries) and become blessed with abundant and inexhaustible wealth.

PURPORT :—Those persons who know how to derive maximum and optimum use of energy with the knowledge of its properties, they become throughly prosperous.

NOTES & REMARKS : (सोमास:) ऐश्वर्य्यवन्त: = Wealthy. (प्रदिवि) प्रकृष्टप्रकाशे । = In the great or grand light. (उग्रम्) सर्वै: सह समवेतम् उच्यति समर्वतीति उग्र: मतय इति मेधाविनाम (NGT. 3,15) = United with all. (मतीनाम्) मनुष्याणाम् । = Of wise men.

The same subject of attributes of the scientists is cotninned :

यं सोमंमिन्द्र पृथिवीद्यावा गर्भं न माता बिभृतस्त्वाया ।
तं तें हिन्वन्ति तमुं ते मृजन्त्यध्वर्यवो वृषभ पातवा उं ॥५॥

5. *TRANSLATION* :—O mighty Indra (King, giver of wealth)! you should be ever ready to protect those non-violent performers of Yajnas, who multiply and purify the wealth which earth and energy contain for you, like a mother develops an infant in the embryo.

PURPORT :—Those who advance all with knowledge and strength like the earth and the sun and purify them with good education, should be respected by all. They should be regarded as guardians like the mothers.

NOTES; : (पृथिवीद्यावा) भूमिविद्युतौ = Earth and electricity. (हिन्वन्ति) वर्द्धयन्ति । = Multiply.

Sūktam—47

Rishi of the Sūktam—Vishvāmitra. Devatā—Indra. Chhanda—Trishtup of various kinds. Svara—Dhaivata.

The duties of a ruler are told :

मरुत्वाँ इन्द्र वृषभो रणाय पिबा सोममनुष्वधं मदाय ।
आ सिञ्चस्व जठरे मध्व ऊर्मिं त्वं राजासि प्रदिवः सुतानाम् ॥१॥

1. TRANSLATION :—A opulent ruler ! you have many noble men under you. You are mighty, and drink the Soma (juice of invigorating herbs and drugs) for your happiness and vigour in the battle fought with the wicked, and stock suitable good food. Have sweet Soma (juice) in full measures in your belly. Because, you are the lord of the wealth of various kinds generated from the light of knowledge and humility, therefore have its' drink.

PURPORT :—O king ! if you desire to achieve victory, health, vigour and long life, then observe Brahmacharya, (continence) study and practise the science of archery (weaponry), self-control and regularity in all duties of life, suitable food and walking etc.

NOTES :—(मरुत्वान्) मरुतः प्रशस्ता मनुष्या विद्यन्ते यस्य सः=He who has noble men with or under him. (प्रदिवः) प्रकर्षेण विद्याविनय प्रकाशस्य ।=Of the light of knowledge and humility.

The duties of rulers are elaborated :

सजोषा इन्द्र सगणो मरुद्भिः सोमं पिब वृत्रहा शूर विद्वान् ।
जहि शत्रूँरप मृधो नुदस्वाथाभयं कृणुहि विश्वतो नः ॥२॥

2. TRANSLATION :—O Indra (king, causer of prosperity) ! rejoicing with and accompanied by the group of heroes, you are radiant mighty like the winds, like the Sun and know all sciences. Those drink the Soma (juice of invigorating herbs plants etc.) You are the slayer of the wicked enemis as the Sun is

of the clouds. Kill all the enemies and drive away the walevoilent enemy fighting with them in the battles and make us safe and fearless from all sides.

PURPORT :—Those king and officers only attain everywhere happiness, who are free from all fear, are friendly to one another, and blessed with perfect physical and spiritual power by the observance of Brahmacharya (continence) self-control and proper and regular diet and walking etc. Destroy those enemies who are victorious in battles and establish fearlessness among the people.

NOTES & REMARKS :—(मरुद्भिः) वायुभिरिव वीरैः सह । मरुतः-मितराविणो वाऽमितरोचिनो वा महद् । द्रवन्तीति वा (NRT 11, 2, 14.) = With heroes who are mighty like the winds. (वृत्रहा) मेघस्य हन्ता सूर्य्य इव । वृत्र इति मेघनाम (NG 1, 10) = Like the sun, slayer annihilator of the clouds. (मृधः) सङ्ग्रामाम् । मृध इति मेघनाम (NG 2, 7) = Battles.

The subject of sun is told :

उत ऋतुभिर्ऋतुपाः पाहि सोममिन्द्र देवेभिः सखिभिः सुतं नः ।
याँ आभजो मरुतो ये त्वान्वहन्वृत्रमदधुस्तुभ्यमोजः ॥३॥

3. *TRANSLATION* :—O Indra (destroyer of all miseries) in the company of your highly learned and truthful friends, drink Soma properly prepared by us. Protect the world like the sun which gives life to the spring and other seasons and which preserves the (solar) world with these seasons. O sun protect us mortals, who multiply the strength by taking help and following you. We uphold wealth for you which gives happiness to all. As the Sun destroys the clouds, so destroy your enemies.

PURPORT :—O King and officers of the State ! protect all with victory and industriousness, as the Sun protects the whole world with spring and other seasons and by showering rains after drawing it to us. Protect all with the help of the enlightened friends and in consultation with them.

NOTES & REMARKS :—(सोमम्) सूयन्ते यस्मिंस्तं संसारम् = The world

in which all things are produced. (वृत्रम्) सर्वसुखकरं धनम् । वृत्रमिति धननाम (NG 2, 10)=The wealth which gives all happiness.

The duties of the rulers are further elaborated :

ये त्वाहिहत्ये मघवन्नवर्धन्ये शाम्बरे हरिवो ये गविष्टौ ।
ये त्वा नूनमनुमदन्ति विप्राः पिबेन्द्र सोमं सगणो मरुद्भिः ॥४॥

4. *TRANSLATION* :—O prosperous Indra (giver of prosperity)! you have good steads and staff, alongwith the wisemen and brave persons. They help you in any conflict with the obstructor of happiness, like the clouds, and co-operate in the propagation of knowledge and gladden and encourage you in the battle. They protect and delight all, drink the Soma (juice in the form of milk and ghee) in the company of the group of the Maruts (heroes) and friends who are powerful like the winds.

PURPORT:—The sun protects the clouds when it is not grown up, but destroys it when it grows much, out of proportion. In the same manner, it is the duty of the righteous rulers and others to protect the law abiding peace-loving persons to destroy the wicked. Being cheerful, they should also keep the people happy.

NOTES & REMARKS :—(अहिहत्ये) अहेर्मेघस्य हत्या हननं यस्मिंस्तस्मिन् । अहिरिति मेघनाम (NG 1, 10)=In the bettle where the cloud is destroyed by the Sun. (शाम्बरे) शम्बरस्यायं सङ्ग्रामस्तस्मिन् । शम्बरम् इति बलनाम (NG 2, 9)=In the battle. Here it has been used for the battle where there is test of strength. (सोमम्) ओषधिजन्यं घृतदुग्धादिकं रसम् । =Juice of the herbs etc. in the from of milk and ghee or clarified butter.

The sphere of a ruler is further told :

मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्द्रम् ।
विश्वासाहमवसे नूतनायोग्रं सहोदामिह तं हुवेम ॥५॥

5. *TRANSLATION* :—O learned persons! we invoke and

praise you for our protection in this task of ruling the State. Such a person should have dependable and capable men under him, is the mightest, augments his glories and should be devoid of adversaries. A person of divine or pure merits, actions and temperaments, efficient administrator, endurer of all troubles, he subdues the wicked and gives strength to the right persons.

PURPORT :—The people should elect only such a man as their representative ruler, who is possessed of all the characteristics of an ideal administrator:

NOTES :—(अकवारिम्) अविद्यमानशत्रुम् ।=Devoid of enemies. (उग्रम्) दुष्टानां दमयितारम् ।=The subduer of the wicked.

Sūktam—48

Rishi of the Sūktam—Vishvāmitra. Devatā—Indra. Chhanda—Trishtup and Pankti of various types. Svara—Dhaivata and Panchama.

The duties of a ruler are told :

सद्यो ह जातो वृषभः कनीनः प्रभर्तुमावदन्धसः सुतस्य ।
साधोः पिब प्रतिकामं यथा ते रसाशिरः प्रथमं सोम्यस्य ॥१॥

1. *TRANSLATION* :—O king ! the resplendent Sun is the means of rains and it sucks up the sap as soon as it is risen. It protects the best energising part of the well-cooked meals of a righteous wealthy person. Being radiant like the sun, you drink the Soma juice, so that you may possess the power to support your subjects well.

PURPORT :—O king and officers of the State ! the sun and other objects in the world protect all things with their own influence and power and by the command of God. Destroying all defects, in

the same manner, you should protect good persons and annihilate the wicked.

NOTES & REMARKS :—(कनीन:)दीप्तिमान् (कनीन:) दीप्तिमान् कनीदीप्तिकान्तिगतिषु (भ्वा०) ।=Resplendant or radiant. (अन्धस:) अन्नस्य । अन्ध इति अन्ननाम् (NG 2, 7)—Of the food. (रसाशिर:) यो रसानश्नाति स: ।=The sun which suck up all sap or juice

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The subject of reproduction has been dealt :

यज्जायंथास्तदहंरस्य कामेंंशोः पीयूषमपिबो गिरिष्ठाम् ।
तं ते माता परि योषा जनित्री महः पितुर्दम् आसिञ्चदग्रे ॥२॥

2. *TRANSLATION* :— O king ! the day on which you were born, your father drank the nectar of the Soma, found in the mountain. Your birth—giving mother, wife of your father also took this effective juice in her home before this conception.

PURPORT :—When the husband cohabits and wifes conceive, they should give up all bad meals and drink and take good food and drink. Thus they give birth to ideal children and bring them up properly, so that they may be worthy of being rulers.

NOTES & REMARKS :—(अंशो:) प्राप्तस्य । सोमस्य । The drop of the Soma that was prepared. (गिरिष्ठाम्) यो गिरौ मेघे तिष्ठति तम् ।—Which is in the cloud.

More about the progeny or act of procreation :

उपस्थायं मातरमन्नमैट्ट तिग्ममंपश्यदभि सोमुमूधः ।
प्रयावयंन्नचरद् गृत्सों अन्यान्महानि चक्रे पुरुधप्रतीकः ॥३॥

3. *TRANSLATION* :—A ruler should be genius, who like the sun upholds all; approaches the mother like the sun approaches the dawn and admires the good food that she gives. Inter-mingling various articles and dividing them he achieves great prosperity and

behaves like other good men and gives birth to good and glorious children.

PURPORT :—The sun gives birth to the day, the same manner, the husband and wife unite and procreate children with noble ideas. They should make them full of good merits actions and temperament, so that they may be capable to administer the State,

NOTES & REMARKS :- (ऐह) प्रशंसेत। May admire. (ऊधः) यथोधाः ऊध्न इति इति रात्रिनाम (N. G. 1,7) As the dawn. (गृत्सः) मेधावी। गृत्स इति मेधाविनाम (N.G. 3, 15)=A genius, very wise. (प्रयावयन्) संयोजयन् विभाजयन् वा=Mingling and dividing.

How the progeny should be brought up :

उग्रस्तुराषाळभिभूत्योजा यथावशं तन्वं चक्र एषः।
त्वष्टारमिन्द्रो जनुषाभिभूयामुष्या सोममपिबच्चमूषु ॥४॥

4. *TRANSLATION* :—He who steales away the Soma juice from the army men and drinks it, Indra (a wealthy king) overcomes that powerful person. He himself is full of splendour by his nature, subdues even powerful active (wicked) persons. Endowed with great strength, he makes his body per his will. Such a man is fit to be the ruler of a State.

PURPORT :—Only those highly learned and righteous officers of the State are capable to lead a State towards the progress who overcome thieves and other wicked persons, and punish those who take wine and other intoxicants, while they are being themselves free from all vices, and are able to provide support to the people.

NOTES & REMARKS : (त्वष्टारम्) तेजस्विनम्। त्वष्टा तूर्णमश्नुते इति नैरुक्ताः। त्विषेव स्याद् दीप्तिकर्मणः (NRT 8, 2, 14)। अत्र दीप्त्यर्थमादाय तेजस्विनमिति भाष्यकृता व्याख्यातम्। त्विष-दीप्तौ (भ्वा०) A man full of splendour. (चमूषु) भक्षयित्रीषु सेनासु=Among the armies.

The same subject is continued :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥५॥

5. *TRANSLATION:*— O men! we enjoy political stability and happiness in this State by invoking a king, who is blessed with abundant wealth earned justly. He is the best among men, who issues instructions after varifying the truth and distinguishing between the truth and untruth. Such a ruler is fierce towards the wicked but upright and humble towards good men, and destroys the wicked in the battles and gives wealth of all kinds. As we enjoy happiness by electing and getting such a ruler, you should also do the same.

PURPORT :—It is the duty of all members of the Assembly and other civilised persons, to elect a man, as President or King a who is well-versed in all shastras, a man of noble merits, actions and temperament, expert in political affairs, belonging to a noble family and blessed with much wealth. Having elected such a President of the Assembly or Council of Ministers, they should preserve and protect the State and destroy all thieves, robbers and other wicked persons.

MOTES & REMARKS : (शुनम्) राजधर्मजं सुखम् ।=Political happiness or happiness attained by having political stability and good administration. (भरे) भर्त्तव्ये राज्ये ।=In the state or kingdom to be supported well (शृण्वन्तम्) सत्यासत्ये। निश्चित्याज्ञापयन्तम् ।= Passsing orders after distinguishing between the truth and falsehood. (वृत्राणि) धनानि। Wealth of all kinds.

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Sūktam

Rishi of the Sūktam—Vishvāmitra. Devatā-Indra. Chhanda-Trishtup and Pankti. Svara-Dhaivata and Panchama.

The duties of the people are told :

शंसा महामिन्द्रं यस्मिन्विश्वा आ कृष्टयः सोमपाः काममव्यन् ।
यं सुक्रतुं धिषणे विभ्वतष्टं घनं वृत्राणां जनयन्त देवाः ॥१॥

1. *TRANSLATION* :—O learned person ! praise that king who fulfils the wishes of people and protects their wealth. He should be wise and performs noble and divine deeds. He should also be splendid like the sun destroys the clouds and illuminates the earth and the heaven. illuminating knowledge and understanding political affairs these are pre-requisites of the elected representatives.

PURPORT :—O learned persons ! as the great sun destroys the clouds and generates happiness for all creatures beings, in the same manner, a good king destroys the wicked and fills good men with joy by fullfilling their noble desires.

NOTES & REMARKS—(सोमपाः) ऐश्वर्यपालकाः । =Preservers or protectors of prosperity. (धिषणे) द्यावापृथिव्याविव विद्यानीती धिषणे इति द्यावापृथिविनाम (N.G. 3.30) ।=Knowledge and political affairs of good basis.

The duties of a Ruler or President are told :

यं नु नकिः पृतनासु स्वराजं द्विता तरति नृतमं हरिष्ठाम् ।
इनतमः सत्वभिर्यो ह शूषैः पृथुज्रया अमिनादायुर्दस्योः ॥२॥

2. *TRANSLATION* :—O learned persons ! you should elect the Chief of the State or President only such a person, who is dependable and has the greatest capability of leading the people.

Shining like the sun on account of his splendour, and unsurpassed in the armies, such a leader should possess atleast the double strength than his opponents, is supreme in sway, and attended by his faithful and powerful warriors. Being possessed of great impetus, he destroys the energies and life of the thieves, robbers, foes and other wicked persons.

PURPORT :— O men ! you should achieve victory by electing him as President or Head of the State whom even the double strength of the enemy can not overcome and who is very powerful and destroys the wicked.

NOTES & REMARKS : (पृतनासु) वीरसेनासु । पृतना इति मनुष्यनाम (N.G. 2,3) पृतना इति संग्रामनाम (N.G 2, 17) In the army of brave warriors. (हरिष्ठाम्) हरयो मनुष्यास्तिष्ठन्ति यस्मिन् स तम् । हरय इति मनुष्यनाम (N. G. 2,3)—On whom many men depend. (पृथुज्रयाः) पृथुस्तीव्रो ज्रयो वेगो यस्य सः । ज्रयति गतिकर्मा (N.G. 2, 14)—He who has great impetus.

The duties of a ruler are elaborated :

सहावाँ पृत्सु तरणिर्नार्वा व्यानशी रोदसी मेहनावान् ।
भगो न कारे हव्यो मतीनां पितेव चारुः सुहवो वयोधाः ॥३॥

3. *TRANSLATION* :—O men ! you should elect such a king who is vigorous, dashing through hostiles like a war horse, who is able to put up with all difficulties, and who makes arrangements for irrigational waters. He is giver of happiness like heaven and earth, is always duty concious and is like the most acceptable prosperity. Such a ruler is like a father to all thoughtful persons, is beautiful, praiseworthy and upholder of noble life.

PURPORT :—There is simlie in the mantra. He alone deserves to be elected as king who is active like a horse, very powerful warrior and giver of happiness to all like heaven and earth. He accomplishes wealth, protects and nourishes all like a father.

NOTES & REMARKS :—(पृत्सु) स्पर्द्धमानेषु सङ्ग्रामेषु। पृत्सु इति सँग्रामनाम (N.G. 1,17)=In the battles. (कारे) कर्त्तव्य-व्यवहारे।=In the work to be done as a duty. (मेहनावान्) मेहनानि सेचनानि बहूनि विद्यन्ते यस्य सः। (मेहनावान्) मिह सचने (भ्वा० ।=He who upholds a noble life. (वयोधाः) यो वयो जीवनं दधाति सः=He who makes proper arrangements for sparkling water on the roads etc. in his State.

The duties of a ruler is stated :

धर्ता दिवो रजसस्पृष्ट ऊर्ध्वो रथो न वायुर्वसुभिर्नियुत्वान् ।
क्षपां वस्ता जनिता सूर्यस्य विभक्ता भागं धिषणेव वाजम् ॥४॥

4. *TRANSLATION* :—O learned men! you should accept a person as your king, who is of divine quality, upholder of heaven, sun and other worlds, creator, worthy of worship and is the most exalted. He helps to reach the destination like a chariot, most powerful like the wind, and covers the night (with gloom). He is controller of all the regions, proper divider and distributor of food and other things.

PURPORT :—O men! you should always elect such a king who acts like God (so to speak) towards the people, trying to imbibe truth, justice, kindness and other virtues of the Supreme Ruler.

NOTES & REMARKS :(रजसः) लोकसमूहस्य। लोका रजांस्युच्यन्ते (NKT 4, 3, 29)=Of the group of worlds. (नियुत्वान्) नियमकर्त्ता। नियुत्वानितीश्वर नाम (N.G. 2, 21)=Controller God. (क्षपाम्) रात्रिम्। क्षपा इति रात्रिनाम (N G 1,7)=Night.

The duties and performances of a ruler are mentioned :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥५॥

5. *TRANSLATION*:—O men! as we accept happiness in this world by getting a king, who is wealthy, possesses divine qualities

of God (just and kind towards all his subjects), great dispenser of justice, and allots governmental funds for charitable purposes. He should listen to the requests and complaints of all very sympathetically, destroys his wicked enemies in the battles and conquers wealth (of all forms). So you should also emulate.

PURPORT :—The highly learned persons should preach that the rulers should act like God and like father towards their subjects and should protect the people well.

NOTES & REMARKS: (इन्द्रम्) परमेश्वरवद्वर्त्तमानं राजानम्। (इन्द्रम्) अतिशयेन न्यायकारिणम्=A king acting like God who is just and kind to all beings. (नृतमम्) अतिशयेन न्यायकारिणम्=Very great dispenser of justice. (भरे) पालनीये जगति। भरे-भृञ्-भरणे।=In this world which is to be protected and supported.

Sūktam 50

Rishi of the Sūktam—Vishwāmitra. Devavtā—Indra. Chhanda—Trishtup. Svara-Dhaivata.

The duties of a ruler are told :

इन्द्रः स्वाहा पिबतु यस्य सोम आगत्या तुम्रो वृषभो मरुत्वान्।
ओरुव्यचाः पृणतामेभिरन्नैरास्य हविस्तन्वः काममृध्याः ॥१॥

1. TRANSLATION :—O learned person ! Indra (wealthy king) is the destroyer of his enemies, very powerful, followed by many noble persons, extremely virtuous. He is the lord of abundant wealth earned by honest means. Let him drink this acceptable drink along with barley and other materials of food. Let him fulfill the needs and desires of the body by this sort of food (means vegetarian). You should also accomplish his objects by co-operating with him.

PURPORT :—A man is a king who becomes prosperous who honestly and justly enjoys his dues and for the sake of the happiness of his people, sets all injustices aside and slays the wicked.

NOTES:— (सोम:) ऐश्वर्यसमूहः=Wealth or prosperity. । (पृणताम्) सुखयतु=May make happy. (ऋध्याः) साध्नुयाः=Accomlish (वृत्रः) भान्ता ।=Destroyer.

Merits of loving behavour is told :

आ ते सपर्यू जवसे युनज्मि ययोरनु प्रदिवः श्रुष्टिमावः ।
इह त्वा धेयुर्हरयः सुशिप्र पिबा त्वस्य सुषुतस्य चारोः ॥२॥

2\. *TRANSLATION* :—O king of handsome appearence ! I appoint two attendants whose light (of knowledge) you seek for protection in order to serve your accomplishment speedily, alongwith those industrious men who uphold you to drink this well-effused agreeable Soma, prepared for you.

PURPORT :—In this world, it is the duty of the masters to feed their servants well. All should extend happiness to one another by loving behaviour.

NOTES & REMARKS :—(सपर्यू) सेवको। सपर-पूजायाम् (कण्डा०) अत्र पूजाबुद्ध्या सेवनार्थे प्रयोगः=Servants. (हरयः)पुरुषार्थिनो मनुष्याः । हरयः इति मनुष्य-नाम (NG 2, 3)=Industrious men. (चारोः) अत्युत्तमस्य । (चारो) दृसनि जनि चरि चरि रहिभ्यो त्रुण् (उणा, 1, 3) इति चर धातोः त्रुण प्रत्ययः। परित्व चक्षुरादिषु इति चारु शोभनम् ।=Very good or agreeable.

The qualities of sweet and loving behaviour are continued :

गोभिर्मिमिक्षु दधिरे सुपारमिन्द्रं ज्यैष्ठ्याय धायसे गृणानाः ।
मन्दानः सोमं पपिवाँ ऋजीषिन्त्समस्मभ्यं पुरुधा गा इषण्य ॥३॥

3\. *TRANSLATION* :—O men of upright nature ! honour those who admire and uphold you in order to obtain eminent prosperity and prolonged life. You are blessed with knowledge and abundant wealth, and are willing to shower over them peace and happiness

such people easily achieve maximum delight. Having drunk Soma juice and thus by gladdening all you grant lands in various ways (to start Ashramas and educational centres etc.)

PURPORT :—The sun nourishes and supports all by it's rays, and sends down the rains. In the same manner, it is the duty of the enlightened persons to shower knowledge and truth by teaching and preaching.

NOTES :—(ऋजीषिन्) सरलस्वभाव=Man of upright nature. (इन्द्रम्) विद्यैश्वर्यवन्तम् (इदि-परमैश्वर्ये)=Endowed with knowledge and wealth or the wealth of knowledge and wisdom.

The qualities of loving and ideal behaviour are recounted :

इमं कामं मन्दया गोभिरश्वैश्चन्द्रवता राधसा पप्रथश्च ।
स्वर्यवो मतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकासो अक्रन् ॥४॥

4. *TRANSLATION :*—O king ! gratify our desire with cows, and wtih horses decorated with shining gold and make us renowned. We are the knowers of the fundamental principles of all Shastras and are wise. Desirous of attaining happiness, we offer praise to you with pious prayers alongwith other intelligent persons.

PURPORT :—Those who treat good men agreeably and try to fulfill the desire for the cattle, wealth etc. with mutual co-operation. they always enjoy happiness.

NOTES :—(कुशिकासः) सर्वशास्त्रसिद्धान्तवेत्तारः । कुशिकः क्रोशतेः शब्दकर्मणः क्रशतेर्वा स्यात् प्रकाशयतिकर्मणः साधु विक्रोशयिता अर्थानाम् इति वा (NKT 2, 2, 27) कुशिभाषार्थो भाषार्थो वा । कुश-निष्कर्षे (क्र्यादिः) Here it is interpreted by Rishi Dayananda Sarasvati as on the basis of meaning कुश निष्कर्षे सिद्धान्तवेत्तारः=Knowers of the fundamenal principles of all Shastras. (चन्द्रवता) पुष्कलं चन्द्रं सुवर्णं विद्यते यस्मिंस्तेन । चंद्र इति हिरण्यनाम (NG 1, 2)=In matters of enormous gold and wealth etc.

The benefits of loving behaviour are emphasized :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥५॥

5. *TRANSLATION* :—O men ! accepting the knowledge (spiritual and scientific) for unification, lit (entry into unity) the happiness by dint of unity in the dealings. We invoke to be supported by a loving king, who is possessor of admirable wealth and destroyer of animosity. Taking us towards love, annihilating hatred and listener of sweet and loving talks, you, dissolve causes of war and conquer wealth. You should also serve him.

PURPORT :—*Blessed are those persons who cast aside all animosity and generate sympathy for fellow-felling.*

NOTES & REMARKS :—(शुनम्) परस्परमेलजन्यं सुखम् । शुनमिति सुखनाम । (NG 3, 6,)=Happiness caused by unity. Taking into consideration the context, here it has been taken to mean happiness caused by love and unity. (ऊतये) एक्यभावप्रवेशाय ।= For entry into unity. (इन्द्रम्) विरोधविदारकम् ।=Destroyer of animosity.

Sūktam 51

Rishi of the Sūktam—Vishvāmitra. Devatā—Indra. Chhanda—Trishtup, Jagati and Gāyatri of various kinds. Svara—Nishāda and Shadja.

The duties of the ruler are told :

चर्षणीधृतं मघवानमुक्थ्य१मिन्द्रं गिरो बृहतीरभ्यनूषत ।
वावृधानं पुरुहूतं सुवृक्तिभिरमर्त्यं जरमाणं दिवेदिवे ॥१॥

1. *TRANSLATION* :—O men ! the great speeches of the enlightened persons and proper divisions of work or renunciation of evils make the king praiseworthy, who is the upholder of men, and

possesses opulent. Such a ruler should be admirable, prospering with multitudes and, invited by many immortal because of his good reputation. Glorifying God every day, you should also seek shelter in the kingdom of such persons.

PURPORT :—O officers and workers of the State ! seek shelter in that king who is honoured by the majority of the people, who is able to support and protect the subjects well and who is praised by thh highly learned persons,

NOTES & REMARK:—(चर्षणीधृतम्) मनुष्याणां धर्त्तारम् । चर्षणय इति मनुष्यनाम (NG 2, 3) = The upholder or supporter of man. (सुवृक्तिभिः) सुष्ठुसंविभागैः सुष्टूक्तिभिः । वृजी-वर्जने (अदा०) अतो दुर्गुणान् । वर्जनैरित्यर्थोपि संभवति = With good divisions. (जरमाणम्) स्तुवन्तम् । जरिता इति स्तोतृनाम् (NG 3, 16) जरते—जरति अर्चतिकर्मा (NG 3, 14) = Glorifying God.

The duties of rulers are further elaborated :

शतक्रतुमर्णवं शाकिनं नरं गिरो म इन्द्रमुप यन्ति विश्वतः ।
वाजसनिं पूर्भिदं तूर्णिमप्तुरं धामसाचमभिषाचं स्वर्विदम् ॥२॥

2. *TRANSLATION* :—O men ! my utterences praise that Indra-king (giver of great wealth), who is blessed with infinite wisdom, and is serene or deep like the ocean. He is mighty, leader of all, the distributor of foodgrains and diffuser of knowledge and destroyer-of the cities of enemies. He is prompt, impeller of the Prānas or vital energy (putting new life or inspiring) and unifier of men. He comes to us in the presence of all, and confers happiness and joy. You should also seek shelter under him.

PURPORT :—If men approach and resort to a king who is well versed in all sciences, mighty, truthful and capable to punish the wicked there can not be any fear in the society.

NOTES & REMARKS : (अर्णवम्) समुद्रमिव गम्भीरम् । अर्णं इत्युदकनाम (N.G. 1,12) तद्वान् समुद्र : । = Serene or deep like the ocean. (वाजसनिम्) अन्नविज्ञानविभाजकम् । वाज इत्यन्ननाम (N.G. 2,7) Distributor of food and diffuser of knowledge. (अप्तुरम्) प्राणप्रेरकम् । आपो वै

प्राणा: (Stph 4,8,2,2) Jaiminiyopnishad Brahmtin 3,10,9)= Impeller of the Prānas or vital energy. Putting new life into men.

The duties of the rulers are further stated :

आकरे वसोर्जरिता पनस्यतेऽनेहसः स्तुभ इन्द्रो दुवस्यति ।
विवस्वतः सदन आ हि पिप्रिये सत्रासाहमभिमातिहनं स्तुहि ॥३॥

3. *TRANSLATION* :—O men ! praise only that king, who is restrainer of all evils and evil doers. He is a glorifier or devotee of God, dwellIng in the treasure of inviolable wealth. He shines like the lightning in the sky (lit. the place of the Sun) and observes the duties of an enlightened person. He pleases a man who puts up with all difficulties in the the face of untruths and who annihilates a haughty adversary.

PURPORT :—*The sun (the symbolized energy) was generated by God. It is standing at one point, illuminates all with its light. In the same manner, a king though living at a particular place, should illuminate all his kingdom with knowledge and humility and by the proper administration through his ministers, ambassadors. spies and army etc. He should make his State prosperous and progressive.*

NOTES : (स्तुभः) यः स्तोभते सः)=He who stops all evils and evil-doers. (विवस्वतः) सूर्यस्य विवस्वतः आदित्यादिति (NKT 7,7,27)=Of the Sun. (पनस्यते) व्यवहरति ।=Behaves or acts. (दुवस्यति) परिचरति । (दुवस्यति परिचरण) कर्मा (N.G. 3,5)=Serves.

About the praise of the people is told :

नृणामु त्वा नृतमं गीर्भिरुक्थैरभि प्र वीरमर्चता सबाधः ।
सं सहसे पुरुमायो जिहीते नमो अस्य प्रदिव एक ईशे ॥४॥

4. *TRANSLATION* :— O learned man ! honour that brave commander of the army who successfully puts a check on the army of wicked and destroys many evil doers. Being full of wisdom, he is

the master light of knowledge and who gets obeisance and good meals for his quality of being strong. O King ! you should also show respect to the men, who honour you with admirable words, and are the best among leaders.

PURPORT :—The learned persons should admire only that man who does noble praiseworthy deeds.

NOTES & REMARKS : (जिहोते) प्राप्नोति । (जिहीते) ओहाङ्—गतौ (जुहो) =Gets. Among the three meanings of the verb, third i.e. प्राप्ति has been taken here. (सहसे) बलाय ।=For strength. (पुरुमाय:) यः पुरून् बहून् मिनोति यः । (पुरुमाय:) पुरु इति बहुनाम=One who kills many. (N.G. 3, 1) माव-हिंसायाम् (ब्रह्म)=Prof. Wilson's translation is not based on the Vedic lexicon So it means one is full of wisdom. is Griffith's translation of the word is more rational.

The duties ahd functions of the rulers are emphasized :

पूर्वीरस्य निष्षिधो मर्त्येषु पुरू वसूनि पृथिवी बिभर्ति ।
इन्द्राय द्याव ओषधीरुतापो रयिं रक्षन्ति जीरयो वनानि ॥५॥

5. *TRANSLATION :*—O men ! he alone deserves to be a king. under whose supervision, well experienced men always preserve and protect the traditional activities, because they lead to accomplishments, like the earth upholds various kinds of wealth. The wealth. and resources support the kingdom like the light of the Sun, Soma waters and Prānas (vital airs). and other plants: The forests preserv wealth of life for prosperity.

PURPORT :—Those alone are fit to be the officers of the Satte who uphold wealth, knowledge and health of the people, (who try to make the State advanced in all these aspects).

NOTES & REMARKS : (द्याव:) सूर्यादिप्रकाशा: ।=The light of the Sun and other luminaries. (आप:) प्राणा: जलानि वा । प्राणो: वै प्राणा : । (Stph, 4,8,2,2,) इति परमेश्वर्ये=Prānas (Vital airs andwaters). (इन्द्राय) ऐश्वर्याय ।=For prosperity.

The same subject of duties of the rulers is further explained :

तुभ्यं ब्रह्माणि गिरं इन्द्र तुभ्यं सत्रा दधिरे हरिवो जुषस्व ।
बोध्या३पिरवसो नूतनस्य सखे वसो जरितृभ्यो वयो धाः ॥६॥

6\. *TRANSLATION* :—O Indra (upholder of wealth) ! you are Lord of horses. Our speeches (prayers) are aimed at seeking wealth, and truth. Please accept them lovingly. O friend ! being the pervader of the new protection, teach us. O wealthy king ! support the life of the admiring learned persons.

PURPORT :—The men should listen but accept only a speech which gives wealth and preserves truth, so that the life is advanced.

NOTES & REMARKS : (ब्रह्माणि) धनानि । ब्रह्मेति धननाम (NG 2,10)= Wealth of various kinds. (वय:) जीवनम् ।=Life.

The duties of a king is further told :

इन्द्र मरुत्व इह पाहि सोमं यथा शार्याते अपिबः सुतस्य ।
तव प्रणीती तव शूर शर्मन्ना विवासन्ति कवयः सुयज्ञाः ॥७॥

7\. *TRANSLATION* :—O Indra (upholder of prosperity) ! O king ! endowed with admirable wealth (earned by righteous means) protect the means and acts which lead to prosperity. In the dealings, a person who withstands or resists the attacks of the violent, he drinks the Soma juice extracted, (in order to gain more strength). O destroyer of the wickeds ! protect those far-sighted performers of the Yajnas (unifying benevolent acts) who because of your noble policy, serve you in your beautiful and comfortable home.

PURPORT :—O king ! as you protect your own *state, wealth, justice and Dharma (righteousness), the same manner, you should show due respect to your ministers and staff.*

NOTES & REMARKS : (मरुत्व:) प्रशंसितधनयुक्त । (मरुत्व:) मरुत् इति हिरण्यनाम । (NG 1,2) हिरण्यं धनप्रतिनिधिरूपं गृहीत्वा प्रशंसितधनयुक्तेति व्याख्यानं कृतं भाष्यकारेण ।=Endowed with admirable wealth. (शार्यति) य: शरीरे हिंसकान् याति प्राप्नोति तस्यास्मिन् व्यवहारे ।=In this dealing of the person

who resists the attacks of the violent. (शर्मन्) । सुखकारके गृहे । शर्मेति गृहनाम (N.G. 3.4,) ।=शर्मेति सुखनाम (NG 3 ,6) In the comfortable home.

The duties of the rulers are highlighted :

स वावशान इह पाहि सोमं मरुद्भिरिन्द्र सखिभि सुतं नः ।
जातं यत्त्वा परि देवा अभूषन्महे भराय पुरुहूत विश्वे ॥८॥

8. *TRANSLATION* :—O Indra (endowed with all great wealth) ! you desire our welfare alongwith your friends. who like the winds to the sun protect the wealth that has been acquired in this State work. O much-invoked king, all learned persons you have adorned (equipped). You adorn (safeguard) us.

NOTES & REMARKS : (भराय) भरणीयाय सङ्ग्रामाय । भरे इति संग्रामनाम (N.G. 2,7)=For the battle that requires the support from all. (मरुद्भिः) वायुभिः । मरुत इति पदनामसु, (N.G. 5,5,) अनेन गमनागमन-क्रियाप्रापका वायवो गृह्यन्ते इति महर्षिदयानन्दः ऋ० 1, 15 1, भाष्ये । =With winds.

Tha duteis of the rulers are further stated :

अप्तूर्ये मरुत आपिरेषोऽमन्दन्निन्द्रमनु दातिवाराः ।
तेभिः साकं पिबतु वृत्रखादः सुतं सोमं दाशुषः स्वे सधस्थे ॥९॥

9. *TRANSLATION* :—Alongwith those brave persons who choose to destroy (lit. cut into pieces) the wicked and gladden the king in the impelling act, let virtuous Indra (King) who is the annihilator of the malevolent, enjoy wealth that has been acquired, or the Soma juice that has been preparedat the dwelling place of a liberal donor. The king should always give delight to such brave warriors.

PURPORT :—The king should be glad in the company of the men who make all happy by asking them to act truthfully, and to keep away all evil couduct. thus making them righteous.

NOTES & REMARKS:—(दातिवाराः) ये दातिं लवनं छेदनं वृण्वन्ति ।=Those who choose to cut into pieces the wicked. (अप्तूर्ये) अपोभिः कर्मभिः प्रेरयितव्ये व्यवहारे

अप: इति कर्मनाम(NG 2, 1)=In the dealing to be impelled with good act. (आपि:) य: समन्तात् पिबति शुभगुणव्याप्तो वा =He who drinks milk and good water etc. or is virtuous.

The same subject of duties of the rulers is continued :

इदं ह्यन्वोजसा सुतं राधानां पते। पिबा त्वस्य गिर्वणः ॥१०॥

10. TRANSLATION :—O King ! you are lord of the wealth (of all kings). You are to be praised and requested in good words. Enjoy this wealth acquired with great strength and drink thus Soma juice when feel thirsty.

PURPORT :—O king ! you should always enjoy happiness by protecting wealth and prosperity and by developing your kingdom under the constant vigilance.

NOTES & REMARKS :—(राधानाम्) धनानाम। राध इति धननाम (NG 2, 10)=Of wealth of all kinds. (ओजसा) बलेन। ओज इति बलनाम (NG 2, 9)=With strength.

The duties of the rulers are underlined :

यस्ते अनु स्वधामसत्सुते नि यच्छ तन्वम्। स त्वा ममत्तु सोम्यम् ॥११॥

11. TRANSLATION :—O King! one who gives you good food alongwith the drink of the Soma (invigorating juice of various herbs), gladden you. Control your body and do noble deeds which may bring about peace.

PURPORT :—O King ! let a righteous person be acceptable to you. Make your subjects happy and they obtain wealth from you. Controlling your senses, rule over your people.

NOTES & REMARKS :—(स्वधाम्) अन्नम्। स्वधा इति अन्ननाम। (NG 2, 7) =Food (ममत्तु) आनन्दतु।=May make happy.

The duties of the rulers are emphasized :

प्र तें अश्नोतु कुक्ष्योः प्रेन्द्र ब्रह्मंणा शिरंः । प्र बाहू शूर राधंसे ॥१२॥

12. *TRANSLATION :*—O Indra (noble king) ! may this Soma (invigorating juice) penetrate to our flanks, and may it bring you the idea of obtaining wealth hero. May it (juice) inculcate strength in your arms in order to acquire wealth (by increasing your vigour).

PURPORT :—O king ! you should eat and drink only those things which may not cause disease in your body and may not badly affect your intellect, so that your intellect, kingdom and prosperity may go on increasing.

Sūktam 52

Rishi of the Sūktam—Vishvāmitra. Devatā—Indra. Chhanda—Gāyatri, Jagati and Trishtup. Svara—Shadja. Nishāda and Dhaivata.

The duties of a king are told :

धानावंन्तं करम्भिणंमपूपवंन्तमुक्थिनंम् । इन्द्रं प्रातर्जुंषस्व नः ॥१॥

1. *TRANSLATION :*—O Indra (upholder of abundant wealth) ! lovingly serve us (learned men) in the morning, like a needy person approaches a wealthy who has store of fresh barley, parched grain, curds (milk products) and cakes and sanctified by recitation of the Vedic mantras.

PURPORT:—As a needy person entreats a wealthy man, in the same manner, a king should solicit the help of absolutely truthful reliable scholar in order to receive instructions about the help of duties of a king.

NOTES & REMARKS :—(करम्भिणम्) बहवः करम्भा पुरुषार्थेन संशोधिता दध्यादयः पदार्था विद्यन्ते यस्य तम् । He who has curds and other things well-cleaned. (उक्थिनम्) बहून्युक्थानि वक्तुं योग्यानि वेदस्तोत्राणि विद्यन्ते यस्य तम् । उक्थम् इति प्रशस्तवचनम् (NG 3. 8)=He who has admirable and sublime vedic hymn.

The duties of a king are elaborated :

पुरोळाशं पचत्यं जुषस्वेन्द्रा गुरस्व च । तुभ्यं हव्यानि सिस्रते ॥२॥

2. *TRANSLATION* :—O king ! you eat good food. Accept well-prepared easily digestable cakes and butter. Be industrious so that you may attain all happiness and acceptable objects.

PURPORT :—*O king ! you should take good meals and drinks which eradicate the diseases and increase intellectual power. Be healthy and exert yourself, so that all joys may be attained by you.*

NOTES :—(पचत्यम्) पचने साधुम्=Easily digestible. (सिस्रते) प्राप्नुवन्तु=May be attained. ?

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The duties of the rulers are highlighted :

पुरोळाशं च नो घसो जोषयासे गिरश्च नः । वधूयुरिव योषणाम् ॥३॥

3. *TRANSLATION* :—O Indra (king) ! accept good articles, rotis. ghee etc. and invite us to dine with you. Derive enjoymenti from our praises and presents, like a lover from his beloved wife.

PURPORT :—*The king and the people should regard all property belonging to them as joint and common wealth. As a man desirous of getting a wife is joyous after getting her, in the same manner, a king should always feel delighted by getting ideal subjects.*

NOTES & REMARKS :—(पुरोडलाशम्) पुरस्ताद्दातुं योग्यम्=That which is offered beforehand. Here it mostly means cake and butter etc. (जुषस्व) सेवस्व ।=Accept lovingly and make us to do so. (योषणाम्) स्वस्त्रियम्=One's wife.

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The same subject of duties of the rulers is stated :

पुरोळाशं सनश्रुत प्रातःसावे जुंषस्व नः । इन्द्र क्रतुर्हि ते बृहन् ॥४॥

4. *TRANSLATION* :—O Indra (endowed with the wealth of wisdom) ! who have received education from discreet persons, and your intellect and deeds, they are indeed great. Therefore, accecpt

as a mark of respect our well cooked food consisting of roti and ghee offered in the morning.

PURPORT :—Men should show respect and kindness to the people, according to their ability and character.

NOTES :—(सनश्रुत) सत्याऽसत्यविवेकिनां सकाशाच्छ्रुतं येन यद्वा सत्यासत्य-विभाजकं वचनं श्रुतं येन तत्सम्बुद्धौ ।He who has heard or received education from the persons who have power to distinguish between truth and untruth. (इन्द्र) विद्यैश्वर्ययुक्तः ।Endowed with the wealth of wisdom.

The duties of rulers are elaborated :

माध्यंन्दिनस्य सवनस्य धानाः पुरोळाशमिन्द्र कृष्वेह चारुम् ।
प्र यत्स्तोता जरिता तूर्ण्यर्थो वृषायमाण उप गीर्भिरीट्टे ॥५॥

5. *TRANSLATION* :—O Indra (king) ! partake of the barley, and the delicious rotis and ghee during the midday session of the Yajnas. You should honour that admirer and attendant of yours who are active and increase their strength, praise you with sweet noble words and thus turn to be prosperous because of their labour.

PURPORT :—Those servants of the State who *work hard to develop it by all legitimate means, like the priests of the Yajnas, should be honoured by the king.*

NOTES : (तूर्ण्यर्थः) तूर्णिः सद्योऽर्थो यस्य सः=Active and prompt. (इट्टे) ऐश्वर्यवान् भवेत् ।=May prosper.

The duty of a teacher is stated

तृतीये धानाः सवने पुरुष्टुत पुरोळाशमाहुतं मामहस्व नः ।
ऋभुमन्तं वाजवन्तं त्वा कवे प्रयस्वन्त उप शिक्षेम धीतिभिः ॥६॥

6. *TRANSLATION* :—O wise men ! praised by many, let us be industrious, and teach you in the evening session of the Yajna in a practical manner with our fingers. You are useful, like the

barley roties etc, and have many wisemen associated with you and possess various kinds of food materials. You should duly respect us like your teachers.

PURPORT :—As the learned priests teach the meaning and significance of the various acts of the Yajna, in the same manner, it is the duty of the teachers to teach in various science and arts the practical manner, so that the pupils may visualise and grasp them thoroughly.

NOTES & REMARKS (मामहस्व) भृशं सत्कुरु=Revere, respect (ऋभुमन्तम्) प्रशस्ता ऋभवो मेधाविनो विद्यन्ते यस्य तम्। ऋभुरिति मेधाविनाम (N.G. 3,15)। =He with whom many very wisemen are associated with (वाजवन्तम्) वाजाः शुष्कान्नविशेषा विद्यते यस्य तम्। वाज इत्यन्ननाम (N.G. 2,7)= He who possesses various kinds of food materials.

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The duties of a teacher are elaborated :

पूषण्वते ते चकृमा करम्भं हरिवते हर्यश्वाय धानाः ।
अपूपमद्धि सगणो मरुद्भिः सोमं पिब वृत्रहा शूर विद्वान् ॥७॥

7. *TRANSLATION* :—O destroyer of enemies ! the wealthy learned men have many nourishing substances, and are lord of the many horses. They possess speedy steads in the form of electricity etc. the parched or cooked foodgrains and curds and fried barley. Eat them in the company of your army personnel and good men and drink Soma juice of various herbs and plabts. Let us also do the same to you.

PURPORT :—Those who are blessed with knowledge and humility should honour a worthy king by offering gifts and edibles (to eat and drink). They should also be always honoured by the king.

NOTES & REMARKS : (हरिवते) प्रशस्ताश्वः दियुक्ताय। (हरयः) हरणशीलाः अश्वाः।=Lord of many horses, speedy horses or electricity. (हर्यश्वाय) हरणशीला आशुगामिनो अश्वास्तुरङ्गा अग्न्यादयो वा विद्यन्ते यस्य तस्मै।= =Possessor of speedy steads in the form of electricity (वृत्रहा) प्राप्तधनः।=वृत्रमिति धननाम (N.G. 2.10)। Wealthy.

About the warehousing system of the edibles is stated :

प्रति धाना भरत तूयमस्मै पुरोळाशं वीरतमाय नृणाम् ।
दिवेदिवे सदृशीरिन्द्र तुभ्यं वर्धन्तु त्वा सोमपेयाय धृष्णो ॥८॥

8. *TRANSLATION:*—O victorious Indra (destroyer of the troops of enemies) ! may your armies, having uniformity in action and dress, augment you for drinking Soma. May you and the learned persons augment each other. O learned persons ! offer to this Indra (brave king) the most heroic of leaders, the fried barley, the rotis and ghee which give happiness soon.

PURPORT :—It is the duty of all officers of the State and the people to store or warehouse all necessary articles. They should raise their armies with well-tried brave warriors in order to defeat the wicked and achieve victory and thus enjoy the bliss.

NOTES & REMARKS : (तूयम्) तूर्णं सुखकरम् । तूयमिति क्षिप्रनाम (N. G. 2, 15)=Bestowers of happiness soon. (धृष्णो) प्रगल्भ । धृष्णा— प्रागल्भ्ये (स्वा०)=Stubborn

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Sūktam 53

Rishi of the Sūktam—Vishvāmitra.Devatā-Indra and Vak the parts of the speech. Chhanda-Trishtup, Anushtup and Gāyatri of various kinds. Svara-Gāndhara, Nishāda and Madhyama.

The duties of kings and army are told ;

इन्द्रापर्वता बृहता रथेन वामीरिष आ वहतं सुवीराः ।
वीतं हव्यान्यध्वरेषु देवा वर्धेथां गीर्भिरिळया मदन्ता ॥१॥

1. *TRANSLATION* :—O President of the State and Commander-in-chief of the Army ! you are like the lightning and cloud travelling in a spacious car, leading delightful life with articles of food and good progeny. Put acceptable good oblations in the Yajna (non-violent and inviolable sacrifices). Being bestowers of divine happiness, desiring the welfare of all with the speech illuminating

the teachings of all shastras, (religious texts), you ever grow harmoniously.

PURPORT :— *Officers of the State and army ! as the clouds protect all rivers, tanks, ponds and herbs, in the same manner, the commanders and officers of the army should satisfy all members of the army and public with sufficient quantity of all necessary articles, and the warriors of the army should destroy all their enemies. Thus, all persons experienced in the science of war and administration get their desires fullfiled.*

NOTES & REMARKS : (इन्द्रापर्वता) विद्युन्मेघाविव राज्यसेनाधीशौ। स्तनयित्नुरेवेन्द्रः (Stph 11, 6, 3, 9) । स्तनयद्वा इन्द्रस्यरूपम् (Aitariya nyak a 1, 2.) पर्वत इति मेघनाम (N.G. 1, 10)=The President or the State and Commander-in chief of the army comparable to lightening and cloud. ((इलया) सर्वशास्त्रप्रकाशिकया वाचा। इलेति वाङ्नाम (N.G. 3,5) =With the speech illuminating the teachings of all Shastras. (मदन्ता) कामयमानौ विद्वांसौ ।=Learned men desiring the welfare of all (अध्वरेषु) अहिंसनीयेषु यज्ञेषु। अध्वर इति यज्ञ नाम (N.G. 3,17) अध्वर इति यज्ञनाम ध्वरति हिंसाकर्मा तत्प्रतिषेध: (NKT, 1,7)=In the Yajnas which are non-violent.

The duties of a king are stated :

तिष्ठा सु कं मघवन्मा परा गाः सोमस्य नु त्वा सुषुतस्य यक्षि।
पितुर्न पुत्रः सिचमा रभे त इन्द्र स्वादिष्ठया गिरा शचीवः ॥२॥

2. *TRANSLATION* :—O opulent Indra (king) ! enjoy happiness by drinking copiously effused Soma (juice of invigorating herbs) by making proper use of wealth. As a son clings to the garment of a father, likewise, O powerful king ! lord of noble subjects ! I lay hold of the skirts of your robe with the sweetest speech. Please be united with us and do not abandon us.

PURPORT :—*O king ! as a son serves his father, same way serve the old enlightened men. Never go astray from Dharma (righteousness). Enjoy happiness afler making others happy.*

NOTES & REMARKS : (कम्) सुखम्। कम् इति सुखनाम (N.G. 3,6) Happines. (यक्षि) सङ्गच्छस्व । United. (शचीवः) प्रशस्ताः शचीः प्रज्ञा विद्यन्ते यस्य तत्सम्बुद्धौ ।=One who has good subjects. Though in most of the present editions the text appears to be शचीति प्रज्ञानाम NKT. 3,9, but Rishi Dayananda has given he meaning of प्रजा. It requires further research regarding the matter. Commentetor.

The duties of thc people are told :

शंसावाध्वर्यो प्रति मे गृणीहीन्द्राय वाहः कृणवाव जुष्टम्।
एदं वर्हिर्यजमानस्य सीदाथा च भूदुक्थमिन्द्राय शस्तम् ॥३॥

3\. *TRANSLATION* :— O non-violent person ! let us two offer praise and you concur with me. Sit on the admirable, praiseworthy good seat of Indra (king) arranged by the Yajamana (the performer of the Yajna) and unify all. Provide seats to others on their proper to places and praise the good articles that have been collected for the use of a wealthy king and accomplish all sorts of good acts. You also praise alongwith me, O Yajamana !

PURPORT :—It is the duty of all officers of the State and the people to do only good deeds which lead towards prosperity and bring good reputation by obeying the commands of the noble king.

NOTES & REMARKS : (अध्वर्यो) अहिंसक ।=Non-violent. (बर्हिः) उत्तमं स्थानम्। बर्हिरिति पदनाम (N.G-5,2) Good place, or seat. (यजमानस्य) सङ्गन्तुः ।=Of the unifier of all and performer of the yajna.

The duties on learned persons are told :

जायेदस्तं मघवन्त्सेदु योनिस्तदित्त्वा युक्ता हरयो वहन्तु ।
यदा कदा च सुनवाम सोममग्निष्ट्वा दूतो धन्वात्यच्छ ॥४॥

4\. *TRANSLATION* :—O prosperous king ! your wife is your real home. She is the base of the birth of your progeny. Let good horses, yoked in your chariot take both of you to distant places to drink Soma. Whenever we extract Soma, let it reach you; you give crushing defeat to your enemies and shine like the lighting.

PURPORT :—As two well-trained horses yoked in comfortable chariot carry their master to distant places, same way the loving and worthy husband and wife can well accomplish the duties of household life.

NOTES & REMARKS : (अस्तम्) गृहम् । अस्तम् इति गृहनाम (N.G. 3,4) =Dwelling place, home. (योनिः) सन्ताननिमित्ता । योनि ; is from यु-मिश्रणामिश्रणयोः । अत्रमिश्रणार्थः । The cause of birth of the children The cause of union of the couple and progeny. (धन्वाति) प्राप्नुयात् । (धन्वाति) धन्वान्गतिकर्मा—गतेस्त्रिष्वत्र प्राप्त्यर्थग्रहणम् । (NG 2, 14)=May obtain.

The duties of learned persons are state :

परां याहि मघवन्ना चं याहीन्द्र भ्रातरुभयत्रा ते अर्थम् ।
यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो रासभस्य ॥५॥

5. *TRANSLATION :*—O wealthy Indra (king) ! you are of mild and fierce temper. In case you may require to go to distant place brother ! come from there. There is a purpose for you, both in going and coming. Where there is the place for yoking your horses in the charming speedy chariot, or electricity etc, and when there is the place of loosening of the reins for holding, let us know your purpose and co-operate with you,

PURPORT :—Men should go to distant places for the accomplishment of their works. But they should not always be on the move. They should come back home, should meet their kith and kin and then again go to distant lands for the acquirement of wealth and return.

NOTES : (रासभस्य) विद्युदादिसम्बन्धिन इव ।=Regarding electricity etc. (इन्द्र) मृदुग्रस्वभाव ।=Man of mild and fierce temperament as the case may be.

The duties of the rulers are told :

अपाः सोममस्तमिन्द्र प्र याहि कल्याणीर्जाया सुरणं गृहे ते ।
यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो दक्षिणावत् ॥६॥

6. *TRANSLATION :*—O Indra (prosperous King) ! dwell in an abode where there is place for parking of big aircraft and other

vehicles and for using and disconnecting fire (electricity). I like the sacrificial offerings and homes with your auspicious or blissfull wife. Alongwith your wife, go to distant places in such confortable vehicles and come back home. (Drink Soma invigorating and disease—destroying juice) and then go to the battle-field.

PURPORT :—It is the duty of the king and other administrators to manufacture aircraft and other good vehicles, to use suitable machines equipped with fire (electricity) etc, to disconnect them when the work is done and go to distant lands with their wives. If the wives also are warrior and brave, they should take them along for achieving victory in the battle.

The duties of rulers are elaborated :

इमे भोजा आङ्गिरसो विरूपा दिवस्पुत्रासो असुरस्य वीराः ।
विश्वामित्राय ददतो मघानि सहस्रसावे प्र तिरन्त आयुः ॥७॥

7. *TRANSLATION :—*O king ! you should protect those brave persons who are mighty like the Prānas (Vital airs), multiformed, sons of the enlightened persons, and are valiant fighters with the enemies. They throw missiles in the battle, give wealth in charity to those who have regard for all their friends and thus lengthening the span of their lives.

PURPORT :—O king ! you should always achieve victory by raising an army consisting of brave and mighty persons because they are well- versed in the art of warfare.

NOTES & REMARKS : (अंङ्गिरस:) प्राणा इव बलिष्ठाः । प्राणो वा आंगिरा. (Stph 6, 1, 2, 28)= Mighty like the Prānas (Vital airs)- (विश्वामित्राय) विश्वं सर्वं जगन्मित्रं यस्य तस्मै ।=For him who regards the whole world as friend. (भोजा:) भोक्तार: प्रजापालका: Protectors of the people. भोजा: is from भुज—पालनाभ्यवहारयो: । Here the meaning of protection has been taken. । (सहस्रसावे) सहस्रस्यासङ्ख्यस्य धनस्य साव: प्रसवो यस्मिन् संग्रामे ।=In the battle in which much wealth is

gained by defeating the enemy. Prof. Wilson, Griffith and others have taken Bhoja, Angirah and Vishvāmitra as Proper Nouns and interpreted them as the names of some particular individuals. In fact, these are derivative words denoting some attributes and should be taken in general terms and as attributes or Common Noun.

Now duties of the enlightened persons are told :

रूपंरूपं मघवां बोभवीति मायाः कृण्वानस्तन्वं१ परि स्वाम् ।
त्रिर्यद्दिवः परिं मुहूर्तमागात्स्वैर्मन्त्रैरनृतुपा ऋतावां ॥८॥

8. TRANSLATION :—That man should be appointed as teacher and preacher who is a truthful person, possing much wealth comes: his in physical fitness in order to attend and address the three sessions of the Yajnas,—like the sun brings light and time-and spreads his noble thoughts, though he may not be the protector of the seasons. He illuminates all forms, creating various kinds of knowledge. (The protector and mover of the seasons is God Himself, and none else).

PURPORT :—Those persons should be appointed for the spread of righteousness and administration, who know the nature of all things from God to the earth, who are able to give that knowledge to others quickly, and who are illuminators of good education, civilsation and humility

NOTES :—(मायाः) प्रज्ञाः । मायेति प्रज्ञानाम (NG 3, 9)=Intellects. (ऋतावा) सत्यवान् । ऋतमिति सत्यनाम (NG 3, 10)=Full of truthfuly and honesty Prof. Wilson translated the word मायाः' "practising delusions with respect to his own peculiar person" and Griffith translated it magic changes in his body". But the meaning given in Nighantu is मायेति प्रज्ञानाम (3, 9). The word माया means good intellect or understanding and not the delusion.

The same subject of duties of the enlightened is continued :

महाँ ऋषिर्देवजा देवजूतोऽस्तभ्नात्सिन्धुमर्णवं नृचक्षाः ।
विश्वामित्रो यदवहत्सुदासमप्रियायत कुशिकेभिरिन्द्रः ॥९॥

9. *TRANSLATION* :—O men ! you should revere the great sage, who is born among the enlightened persons and is prompted by them to do noble deeds. That sage knows the meaning of the Vedic mantras, visualizes, the real nature of men, is friend of all, and provides great prosperity. He upholds the State with the help of those experienced persons who know how to accomplish great tasks. He bears great splendour and beauty and loves a good and liberal donor. He upholds the State, like the sun upholds the earth, rivers and oceans.

PURPORT :—*The men should know that the sun is greater and bigger than all the stars and upholds and illuminates all. Likewise most, reliable knowers of the Vedas, who guide humanity are absolutely truthful.*

NOTES & REMARKS : (सुदासम्) शोभनदानम् सु+दासृ--दाने (भ्वा०)= Good donor. (कुशिकेभिः) कार्यसिद्धान्तविद्भिः । कुशिकः—क्रोशतेः शब्दकर्मणः कंसतेर्वा स्यात् प्रकाशयतिकर्मणः साधु विक्रोशयिता अर्थानाम् इति वा (NRT 2, 25)=By the persons who know the fundamental principles of all works and the means to accomplish them.

The duties of the enlightened persons are elaborated :

हंसा इव कृणुथ श्लोकमद्रिभिर्मदन्तो गीर्भिरध्वरे सुते सचा ।
देवेभिर्विप्रा ऋषयो नृचक्षसो वि पिबध्वं कुशिकाः सोम्यं मधु ॥१०॥

10. *TRANSLATION* :—O learned persons ! you draw the essence of the fundamental principles of all sciences. you seers by nature examine many knowers of the meaning of all mantras, geniuses, rejecting the non-violent Yajnas (in the form of the study

and teaching the enlightened men). You utter noble and sweet words like the swans. You behave truthfully and drink the sweet juice and enjoy prosperity.

PURPORT :—It is the duty of great scholars to urge all learned persons to inculcate self-control, righteousness, good conduct and civilised behaviour, so that there may be born among them absolutely truthful and most reliable persons. They would bring about the welfare of the world.

NOTES :—(कुशिकाः) विद्यासिद्धान्तनिष्कर्षकाः=Drawers of the essence of the fundamental principles of all sciences, (सौम्यम्) सोम ऐश्वर्ये साधु=Good in the cause of prorperity.

The duties of enlightened are highlighted :

उप प्रेत कुशिकाश्चेतयध्वमश्वं राये प्र मुञ्चता सुदासः ।
राजा वृत्रं जङ्घनत्प्रागपागुदगथा यजाते वर आ पृथिव्याः ॥११॥

11. TRANSLATION :—O good preachers of truth ! in fact, liberal king destroys clouds like enemies, maintains others a happiness from all directions—the east, west, north and south. Having conquered his enemies, he performs Yajna (non-violent sacrifice) at some good place on earth, sacrifices your comforts in order to make him attain prosperity, and trains your people with the use of electricity like horse for the speedy locomation and advancement.

PURPORT :—O learned men ! it is your duty to give honour and sufficient wealth to those brave warriors who destroy enemies, so that you may achieve victory on all fronts.

NOTES : (कुशिकाः) ये कुँकंन्त्युपदिशन्ति ते कुशाः प्रशस्ताः । कुशा विद्यन्ते येषु ते कुशिकाः =Those who have among them good preachers of truth. (अश्वम्) तुरङ्गमिवाऽऽशुगामिनीं विद्युतम्=Electricity which is like a speedy horse. (वृत्रम्) मेघमिव शत्रुम् ।=An enemy who is like a cloud, coverer of happiness.

The theme of enlightened persons duties further moves :

य इमे रोदसी उभे अहमिन्द्रमतुष्टवम् ।
विश्वामित्रस्य रक्षति ब्रह्मेदं भारतं जनम् ॥१२॥

12. *TRANSLATION* : O men ! you should also worship that one Indra (ruler of the world), who protects both the heaven and the earth, all universe or wealth, a great scholar. I and all men glorify him.

PURPORT :*O men ! is you should always glorify, pray to and have communion with that one God who creates this whole world and protects it.*

NOTES & REMARS :—(ब्रह्म) धनं ब्रह्माण्डं वा । ब्रह्मेति धननाम (NG 2,10) =Wealth or world. (भारतम्) भारत्या वाचोऽयं वेत्ता धर्त्ता वा तम् । भारतीति वाङ्नाम=To that great scholar who is the knower or (NG 1, 11) upholder of the speech.

The duties of a king and his relation and his subjects are told :

विश्वामित्रा अरासत ब्रह्मेन्द्राय वज्रिणे । करदिन्नः सुराधसः ॥१३॥

13. *TRANSLATION* :—O friends of all ! you should give wealth (in the form of the taxes etc.) to that Indra (king) who makes us all endowed with good wealth, and who knows Dhanurveda or the science of archery (.weaponry)

PURPORT :—*The people should give wealth (in the form of taxes etc.) only to that king who makes them happy by all means at his disposal.*

NOTES & REMARKS : (अरासत) रासन्ताम् । रासति दानकर्मा (NG 3, 20) =Give. away (सुराधसः) उत्तमधनयुक्तान् ।=Endowed with good wealth.

The duties of the enlightened persons are told :

किं ते कृण्वन्ति कीकटेषु गावो नाशिरं दुह्रे न तपन्ति घर्मम् ।
आ नो भर प्रमगन्दस्य वेदो नैचाशाखं मघवन्रन्धया नः ॥१४॥

14. TRANSLATION :—O learned king! you possess admirable wealth, what do the cattle do among the atheists because they have no faith in the Vedic teachings and rites or in place inhabited by them. They yield no milk to mix with the Soma, and do not perform the Yajna with the ghee of the cows. Therefore, bring them to us, so that we may use them for hospitality (giving the milk mixed with Soma) to teachers and preachers. Give us wealth taken away from the wicked persons for the use of those who hailing from a good family come to us. Remove far away from us a man who uses his power for doing mean or inglorious acts or keep him under us.

PURPORT :—As the cows do not grow among the wicked atheists, in the same manner, Dharma and other virtues do not grow among the persons lacking faith. Among the enlightened persons atheists can never have the upper hand. Therefore, good scholars should blot out atheism.

NOTES :—(कीकटेषु) अनार्य्यदेशनिवासिषु म्लेच्छेषु ।=Among the atheists living in places inhabited by such people. (प्रमगन्दस्य) यः कुलीनो मां गच्छति स तस्य ।=Of a person who comes to us or takes shelter under us. (नैचाशाखम्) नीचा शाखा शक्तिर्यस्मिंस्तम्=A person who uses his power for doing mean acts. (रन्धय) निवारय=Remove.

The duties of enlightened persons are narrated :

ससर्परीरमतिं बाधमाना बृहन्मिमाय जमदग्निदत्ता ।
आ सूर्यस्य दुहिता ततान श्रवो देवेष्वमृतमजुर्यम् ॥१५॥

15. TRANSLATION:—O men! use always 'that noble speech given by the thoughtfuls (expressing ideas) after seeing with the

eyes). It is full of knowledge and illuminates a splendid great form like the USHA (Dawn), daughter of the Sun, dispels all darkness and extends undecaying and harmless nectar, like the fame among the enlightened persons.

PURPORT :—If men receive wisdom and good education, sitting at the feet of the absolutely truthful reliable and enlightened persons, observing Brahamcharya (continence) Dharma (righteousness) and industriousness, there is no such happiness which they can not attain.

NOTES & REMARKS: —(प्रमतिम्) रूपम् । अमतिरिति रूपनाम (NG 3,7) =Form. (जमदग्निदत्ता) -चक्षुषा प्रत्यक्षेण दत्ता । चक्षुर्वै जमदग्निऋर्षिः । यदेनेन जगत् पश्यति अथो मनुते तस्माच्चक्षुर्जमदग्निऋर्षिः (Stph Brahman 8.1.1.3) (अजुर्य्यम्) हानिरहितम् ।= Harmless

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The duties of enlightened are further stressed :

ससर्परीभरत्तूयमेभ्योऽधि श्रवः पाञ्चजन्यासु कृष्टिषु ।
सा पक्ष्या३ नव्यमायुर्दधाना यां मे पलस्तिजमदग्नयो ददुः ॥१६॥

16. *TRANSLATION* :—O men! the noble speech that has been given to me by the mature and experienced knowers of the science of energy, is good on all accounts. It gives new life to all human and other beings having five Prănas, bestows happiness me May those old and experienced persons soon endow with good food and fame to these seekers after truth.

PURPORT :—O men! you should always cultivate that noble speech which accomplishes all acts and leads to prosperity. It is a part of life and shines with truth and other virtures, giving new knowledge and life.

NOTES & REMARKS :—(ससर्परीः) सुखस्य प्रापिका ।=Bestowing happiness. (तूयम्) शीघ्रम् । तूयम् इति क्षिप्रनाम (NG 2, 15)=Soon, quickly. (श्रवः) अन्नम् । श्रवा इति मनुष्य नाम (NG 2 ,7)=Food. (कृष्टिषु) मनुष्यादिप्रजासु । कृष्टय इति मनुष्य नाम (NG 2, 3)=Possessing five Pranas (vital airs). (पाञ्चजन्यासु) [illegible] प्राणेषु [illegible] । =Among the

human (and other) beings. (पर्वास्तिजमदग्नयः) प्रजामिता विदिता अग्रयः पलस्तयो वयोज्ञानवृद्धाश्च जमदग्नयो यैस्ते=Old and experienced knowers of the science of fire.

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The enlightened persons' set tasks are stated :

स्थिरौ गावौ भवतां वीलुरक्षो मेषा वि वर्हि मा युगं वि शारि ।
इन्द्रः पातल्ये ददतां शरीतोररिष्टनेमे अभि नः सचस्व ॥१७॥

17. TRANSLATION : —O leader of non-violent and inviolable good actions ! being endowed with wealth and the power of destroying the wicked, give helping hand to him, who is faltering down. Strong be the pair of oxen, and be firm the axles. Let not the pole slip nor the yoke be broken. May no slaughterer slay the oxen and the cows. May not the year or any part of it be wasted uselessly. Preserve the yoke pins from decay. Car with undamaged fellies be ready for us.

PURPORT :—Men should never kill benevolent animals like the cows and the oxen. They should also never waste their time. They should always have loving relations with good men.

NOTES :—(ईषा) हिंसकः=A violent person, a slaughterer, butcher. (पातल्ये) पतनशीले ।=Falling. (शरीतोः) शरीतु दुष्टस्वभावं हिंसितु शक्नोति ।=Able to destroy the wicked. (अरिष्टनेमे) योऽरिष्टान्यहिंसितानि कर्माणि नयति तत्सम्बुद्धौ=He who is leader of the non-violent or inviolable good actions.

It is not strange on the part of Shri Sayanacharya to have translated गावो here as गच्छतः इति गावो अश्वौ means=Horses (2). Prof. Wilson followep it as "may the horses be steady". But Griffith has rightly translated it as "Strong be the pair of Oxen." Rishi Dayananda also did the same.

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The tasks set before the enlightened persons are stated :

बलं धेहि तनूषु नो बलमिन्द्रानळुत्सु नः ।
बलं तोकाय तनयाय जीवसे त्वं हि बलदा असि ॥१८॥

18. TRANSLATION :—O Indra (Acharya, giver of the great wealth of health and wisdom) ! give strength to our bodies;; give strength to the bulls who carry our vehicles; give strength to our infants and grown up sons, so that they may live long. Indeed, you are the giver of strength.

PURPORT :—O Acharya (Preceptor) as you are endowed with physical and spiritual power, enable us also to have full power of the body and soul.

NOTES & REMARKS :—(अनलुत्सु) गवादिषु ।=In the bulls. (तोकाय) ह्रस्वाय बालकाय । तोकम् इत्यपत्यनाम (NG 2, 2) For an infant. (तनयाय) प्राप्तकौमारयौवनाऽवस्थाय । तनय इत्यपत्यनाम (NG 2, 2)=For grown up son.

The duties of enlightened persons are told :

अभि व्ययस्व खदिरस्य सारमोजो धेहि स्पन्दने शिंशपायाम् ।
अक्ष वीळो वीळित वीळयस्व मा यामादस्मादव जीहिपो नः ॥१९॥

19. TRANSLATION :—O highly learned Acharya (Preceptor) ! firmly establish in us the vigour of the Khadir (a tree named Khair in India and produces catechu). Give solidity to us like the chariot made from the Shinshapa (a kind of tree). O strong and noble person of admirable temper ! praised by all, prompt us to do noble deeds. Do not allow us to waste our time.

PURPORT :—O preceptor ! establish in us firm strength. Urge upon us to do noble deeds and do not forsake us.

NOTES :—(वीळो) बलवन् प्रशंसितस्वभाव । वीळु इति बलनाम (NG 2, 9) =Strong and man of admired temper. (वीळित) बहुभिः प्रशंसित= Admired by many. (वीळयस्व) प्रेरयस्व=Prompt, urge. (अक्ष) व्याप्तविद्य ।

अक्षाइति पदनाम। षद गतौ। (NG 5, 3)=गतेस्त्रिष्वर्थेष्वत्र प्राप्तियहणं कृतं भाष्यकृता, तेन प्राप्तविद्येति व्याख्यानम्। Well-versed in many sciences highly learned.

The duties of the officers of the State are told :

अयमस्मान्वनस्पतिर्मा च हा मा च रीरिषत्।
स्वस्त्या गृहेभ्य आवसा आ विमोचनात् ॥२०॥

20. *TRANSLATION* :—O king, as the protector of the forest does not leave us, or as the sun does not harm us, in the same manner you should also not desert us. May we travel back home with prosperity till the goal is reached, and thereafter the horses be unharnessed.

PURPORT :—As the food and other things are protectors of all, in the same manner, the officers of the State should be protectors or guardians of all. They should never give up justice, having given up injustice.

NOTES & REMARKS :—(रीरिषत्) हिंस्यात्। रिष-हिंसायाम् (दिवा०)=May perish. (वनस्पतिः) वनस्य पालकः। वनमिति रश्मिनाम (NG 1, 5)=The protector of the forest. 2=The protector of rays-sun.

The duties of State officials are stated :

इन्द्रोतिभिर्बहुलाभिर्नो अद्य यांच्छ्रेष्ठाभिर्मघवञ्छूर जिन्व।
यो नो द्वेष्ट्यधरः सस्पदीष्ट यमु द्विष्मस्तमु प्राणो जहातु ॥२१॥

21. *TRANSLATION* :—O Indra (Posvsessor of abundant wealth) ! may the vile wretch who hates us fall before us. May the breath of life depart from him whom we (all good men) hate on account of his malevolence. Protect us this day against our foes, with many and excellent defences. O brave and Opulous King !

PURPORT :—It is the duty of the enlightened person, to hate only a man of wicked nature and to honour a righteous person. The king and other officers of the State should adopt all means which protect good people and remove the wicked.

NOTES :—(याच्छ्रेष्टाभिः) शत्रुवधकर्मण्युत्तमाभिः = Efficient destroying the enemies. (अधरः) नीचः = Mean. (पदीष्ट) प्राप्नुयात् = Obtain.

The duties of the rulers are told :

परशुं चिद्वि तपति शिम्बलं चिद्वि वृश्चति ।
उखा चिदिन्द्र येषन्ती प्रयस्ता फेनमस्यति ॥२२॥

22. TRANSLATION :— O Indra ! you possess abundant wealth and your army tortures the enemies like a blacksmith heats his axe. It cuts into pieces the foes easily like the Simal flower, The heavily heated cauldron leaks and boils over foam, so may mine enemy perish.

PURPORT :— Those kings who protect and safe-guard their brave army, achieve victory and shine in the world.

NOTES : (शिम्बलम्) शल्मलीपुष्पम् पत्रं वा । Simal flower or leaf. (वृश्चति) छिनत्ति । ओव्रश्चू-छेदने (तुदा०) = Cuts down. (उखा) पाकस्थाली । परमं वा एतत् पात्रं यत् उखा (Maitrāyanisamhita 3,1,8) = Cauldron. (येषन्ती) स्रवन्ती । = Leaking.

The duties of the rulers are dealt :

न सायकस्य चिकिते जनासो लोधं नयन्ति पशु मन्यमानाः ।
नावाजिनं वाजिना हासयन्ति न गर्दभं पुरो अश्वान्नयन्ति ॥२३॥

23. TRANSLATION :— O king ! your men who while fighting do not mind the trouble caused by arrows and arms, and drive away a greedy enemy deeming him like an animal. They do not fight in the battle while riding on the horse back with those who have no horses, and do not lead an ass (inferior horse) in preference to a good horse. Such people should be supplied with good arrows and other weaponry arms.

PURPORT :— Those are to be considered as the best in the army of a king, who know well the science of warfare and who knowe how to preseve and firmly keep and urge to fight various parts of th army.

NOTES & REMARKS : (लोधम्) लोब्धारम् । अत्र वणव्यत्ययेन भस्य घः । = Greedy enemy. (अवाजिनम्) अविद्यमाना वाजिनो यत्र सङ्ग्रामे तम् । = In the battle with those who have no horses.

Editor's Note—In accordance with the established norms of warfare, as indicated in the Mahabharat also a horse-rider would never fight a soldier not riding on the horse. It is like this in Mahabharata — रथी च रथिना योध्यो गजेन गजधूर्गतः । अश्वेनाश्वी, पदातिश्च पादातेनैव भारत ।

TRANSLATOR'S NOTES : Here Sayanacharya, Prof. Wilson, Griffiith and others have meant that Vishvāmitra while perfoming austerities was captivated by the men employed by Vasishtha and taken away like an animal. Vishvămitra ridicules the rivalry of Vasishtha with himself in this mantra. In fact, it is an absurd interpretation, as it brings the Vedas and the Vedic sage, both, like Vishvāmitra and Vasishtha into contempt. Dayananda Sarasvati has interpreted it straightforward by overlooking the absurd myths connected with it. He has taken the words वाजिना-अवाजिनम् in their simple and direct sense.

The theme of duties of rulers is highlighted :

इम इन्द्र भरतस्य पुत्रा अपपित्वं चिकितुर्न प्रपित्वम् ।
हिन्वन्त्यश्वमरणं न नित्यं ज्यावाजं परि णयन्त्याजौ ॥२४॥

24. *TRANSLATION :*— O Indra (tool of great prosperity)! these attendants of mine who are like the trained sons of the learned commander and are upholder of your army know the ups and downs of the life. When they are in the battle-field, when they are hear the sound of a bow string of the foe, they urge their steads to proceed

in that direction. You should protect and safeguard them like yourselves.

PURPORT :— The kings and officers who know the nature and cause of advancement and deterioration, who feed (nourish) the officers of the army and their attendants, who are well-versed in the art of fighting and are faithful as their own children, they always prosper. How can they be defeated in the battle-field ?

NOTES : (भरतस्य) सेनाया धर्त्तुं रक्षकस्य । = Of the commander of the army who is its protector and upholder. (हिन्वन्ति) वर्धयन्ति ।= Increase, multiply. (आजौ) सङ्ग्रामे । = In the battle.

Sūktam—54

Rishi of the Sūktam-Prajāpati or Vāchya. Devatā-Vishve Devatāh. Chhanda—Pankti and Trishtup of various kinds. Svara Panchama and Dhaivata.

The duties of the kings are told :

इमं महे विदथ्याय शूषं शश्वत्कृत्व ईड्याय प्र जभ्रुः ।
शृणोतु नो दम्येभिरनीकैः शृणोत्वग्निर्दिव्यैरजस्रः ॥१॥

1. *TRANSLATION* :—O king ! you have many good workers under you. Listen to us who prove our strength and the vigour to be demonstrated on the occassion of the admirable battle. The members of your army should be paid liberally and they combat well. Please listen to us with your divine actions. You are always highly learned and shining like the fire, and are engaged in doing good deeds.

PURPORT :—It is the duty of the kings to honour constantly those, who possess good knowledge regarding the scientific warfare and great strength. They should improve their work, so that being delighted, they may crown the king with success.

NOTES & REMARKS ; (शूषम्) बलम् ।=Power, Energy. (विदथ्याय) विदथेषु सङ्ग्रामेषु भवाय। निघण्टौ शूषम् इति बलनाम (NG 2,9)।=For the strength belonging to the battle. (अजस्रः) निरन्तरः ।=Constant. (अनीकैः) सैन्यैः । सेनाया वै सेनानीनीकम् (Stph 5,3;1,1)=With armies. (दम्येभिः) दातुं योग्यैः=Worth giving.

The duties of the kings are elaborated :

महि महे दिवे अर्चा पृथिव्यै कामो म इच्छञ्चरति प्रजानन् ।
ययोर्ह स्तोमे विदथेषु देवाः सपर्यवो मादयन्ते सचायोः ॥२॥

2. *TRANSLATION* :—Honour the person who knows the art of warfare and conquers his enemies, desires kingdom and travels here and there for the acquirement of great light and the kingdom of earth. Such a person tries to fulfil (lit. adorn) my desires and achieves victory. The enlightened men serving the noble cause get great delight on-the nice accomplishments of knowledge and king-dom adopting moral values. You should gladden them all.

PURPORT :—The king and his ministers should make happy those persons, who desire to spread knowledge and progress of the State. They are long lived and experts in the science of warfare, adorn the king and ministers with prosperity and victory.

NOTES & REMARKS : (पृथिव्यै) भूमिराज्यप्राप्तये ।=The obtaining kingdom of the earth. (सपर्यवः) सेवकाः । आयव इति मनुष्यनाम । (NG 2,3) =Attendants. (आयोः) जीवस्य । आयुः इति अन्न नाम (N. G. 2, 7) अत्र अन्नवतः प्राणितो ग्रहणम्=Of the soul.

The same subject of duties of the kings is dealt :

युवोर्ऋतं रोदसी सत्यमस्तु महे षु णः सुविताय प्र भूतम् ।
इदं दिवे नमो अग्ने पृथिव्यै सपर्यामि प्रयसा यामि रत्नम् ॥३॥

3. *TRANSLATION* :—O king ! shining like the fire, may the true relation of both the Master and his servants be ever inviolable.

You are united with them like the earth and the heaven. May it cause great prosperity and the abundant achievement of gold, jewels etc. As I serve for the good of the mother earth and heaven and achieve victory with great industriousness, so you should also emulate.

PURPORT :—As the sun and the earth cause the movement of the whole world and make it full of prosperity and food, so the king and his cabinet, should do noble deeds labouriously and acquire abundant wealth.

NOTES : (सुखिताय) ऐश्वर्याय । = For prosperity. (प्रयसा) प्रयत्नेन = With industriousness.

The subject of duties of the administrators is emphasized :

उतो हि वां पूर्व्या आविविद्र ऋतावरी रोदसी सत्यवाचः ।
नरश्चिद्वां समिथे शूरसातौ ववन्दिरे पृथिवि वेविदानाः ॥४॥

4. *TRANSLATION :* — O queen ! you are like the earth (have forgiveness) honour those truthful and learned persons who bow before you and your husband and gladden you both in the battle-field. The brave leaders, experts in ancient sciences, show their valour, and attain your victory like the dawn touching the earth and heaven.

PURPORT :— Those persons are worthy of ruling over their subjects, who are truthful in thought, words and deeds and are self controlled. Only those ladies are capable queens who are noble like their husbands.

NOTES & REMARKS : (आविविद्रे) समन्ताल्लभन्ते । = Attain from all sides. (ऋतावरी) सत्यप्रापिकोषा = Dawn which leads to truth (through meditation etc.) (समिथे) । सङ्ग्रामे । समिथे इति संग्रामनाम (NG 2.17) = In the battle field. (पृथिवि) भूमिवत्क्षमाशीले । = Of forgiving nature like the earth. (वेविदानाः) भृशं प्रतिजानन्तः । = Knowing much, highly learned.

The duties and attributes of a learned person are told :

को अद्धा वेद क इह प्र वोचद्देवाँ अच्छा पथ्याऽका समेति ।
ददृश्र एषामवमा सदांसि परेषु या गुह्येषु व्रतेषु ॥५॥

5. *TRANSLATION* :— O men ! tell me who knows truly the nature of God and Dharma ? Who is in a position to tell learned persons about it thoroughly ? Which is the path that leads to the divine virtues ? The answers are—it is only those who see the gross substences in the world having their root in the subtle causes and avowedly seek knowledge and truthfulness. The others which are to be always protected, are those know these things and factors well.

PURPORT :— There are few people in this world who know God, who act according to His commandments and preachs truth. There are few learned persons who know all the gross and subtle objects and their causes.

NOTES & REMARKS : (अद्धा) साक्षात् । अद्धा इति सत्यनाम (NG 3,10) एतत् खलु वैवतस्य रूपं यत्सत्यम् (Stph. 12,8,2,4)) = Truly, Directly. (सदांसि) वस्तूनि ।= Things, objects. (व्रतेषु) सत्यभाषणादिनियमेषु ।= In the laws or vows of knowledge, truth and others.

The attributes of God are told :

कविर्नृचक्षा अभि षीमचष्ट ऋतस्य योना विघृते मदन्ती ।
नाना चक्राते सदनं यथा वेः समानेन क्रतुना संविदाने ॥६॥

6. *TRANSLATION* :— O men and women ! you should all worship or have communion with that One God, who is Omniscient, beholder of all men and illuminator of the heaven and earth. In fact, these are produced from the true etermal cause-Matter, and gives joy by producing various objects like the diversified nest (shelter) of a birth. They are like two women who have taken similar pledges or suitable actions.

PURPORT :— O men ! that One Omniscient and All-beholder God should be worshipped by all who have made many luminous and other worlds.

NOTES : (अचष्ट) प्रकाशितवान् ।= Has illuminated. (विघुते) विशेषेण प्रकाशिते ।= Illumined particularly. (संविदाने) कृतप्रतिज्ञ इव ।= Who have made pledges. (वेः) पक्षिण := Of the bird.

The attributes of God are further stated :

समान्या वियुते दूरेअन्ते ध्रुवे पदे तस्थतुर्जागरूके ।
उत स्वसारा युवती भवन्ती आदु ब्रुवाते मिथुनानि नाम ॥७॥

7. *TRANSLATION* :—O men ! know the real nature of the earth and heaven which are like two vigilant young sisters, similar in some respects but united and disjoined, near and far, stable and firmly established. They are addressed therefore by twin appellatives as Dyăvă-Prithvi. Know the real nature of these earth and heaven and attain prosperity utilising them properly.

PURPORT :—As loving sisters speak sweet and desirable words and are always united, so are the various planets in this universe. Some of them far, some are near, some luminous and some without light. This phinomenon what you should know.

NOTES :—(वियुते) मिश्रिताऽमिश्रिते=United and disjointed. (दूरेअन्ते) विप्रकृष्टे समीप च=Far and near. (पदे) प्रापणीय=To be attained.

The attributes of God are elaborated :

विश्वेदेते जनिमा सं विविक्तो महो देवान्विभ्रती न व्यथेते ।
एजद् ध्रुवं पत्यते विश्वमेकं चरत्पतत्रि विषुणं वि जातम् ॥८॥

8. *TRANSLATION* :—O learned persons ! upholding the great divine objects these two-earth and heaven-keep separate all things

that are born. They do not go away from their circumference. The moving but firm firmament acts like the lord of the earth (so to speak). All moving and stationary beings rest upon one base, whether they are animals, birds or creatures of various kinds. All this you must know well.

PURPORT :—O men ! all these things and creatures which are born dwell, die and perish in the firmament, which is the substratum of the earth, sun and other substances. This truth be known to you.

NOTES & REMARKS:—(व्यथेते) स्वस्वपरिधेरितस्ततो न चलतः। व्यथ-भयचलनयोः अत्र चलनार्थग्रहणम्=Do not deviate from their circumference. Move or go away. (विषुणम्) विष्वग्गच्छति=Going on all sides. (देवान्) दिव्यान् पदार्थान्=Divine objects.

The attributes of God are told :

सना पुराणमध्येम्यारान्महः पितुर्जनितुर्जामि तन्नः ।
देवासो यत्र पनितार एवैरुरौ पथि व्युते तस्थुरन्तः ॥९॥

9. *TRANSLATION* :—O men ! you should know the great and famous path in which are established the devout enlightened persons of good dealings because of the virtues, leading to God, Let this world created by its Adorable Father and Sustainer (God, the Supreme Being) should also be known from far and near. I always keep uppermost in my mind that God is Eternal and Ever new (un-changing). You should also be within Him i. e. should realise His presence within yourselves.

PURPORT :—O men ! you should adore and have communion with that God in which the world dwells. The enlightened persons tread upon the path directed by Him (through the Vedas). He is the creator and sustainer of the world, the greatest and External. If one knows, him, He appears to Him quite near, if one does not know Him, He appears to be far off.

NOTES :—(सना) = सनातनम् । Eternal (अधि एमि) सर्वतः स्मरामि = Remember from all sides and at all times. (पनितारः) व्यवहर्त्तारः स्तावकाः = Devotees of good dealings. (व्युते) विगतावर्णे प्रसिद्धे = Famous. (जामि) जातम् । = Born.

The attributes of God are started :

इ॒मं स्तोमं॒ रोद॑सी॒ प्र ब्र॑वीम्यृदू॒दराः॑ शृणव॒न्नग्निजि॒ह्वाः ।
मि॒त्रः स॒म्राजो॒ वरु॑णो॒ युवा॑न आदि॒त्यासः॑ क॒वयः॑ पप्रथा॒नाः ॥१०॥

10. TRANSLATION :—I am a friend of all and trying to be exalted by nature. Preach about this most Praiseworthy God who like the heaven and earth is to be known by various sciences, Illuminator and Upholder of all. May those who have truth within themselves, whose tongue is luminous like the fire, preaching their divine virtues, youthful (energetic), endowed with full knowledge like the sun and are far-sighted. Such sages and renowned persons listen to it.

PURPORT :— As a sovereign illuminates (administers) all justice by His Command, in the same manner, absolutely truthful relaible and enlightened person propogate knowledge about God and His commands through teaching and preaching. Those who become knowers of all sciences, by observing Brahmcharya upto the age of forty eight years (called do Aditya category), can talk about Him (God) can hear, take right decisions, practise Yoga and have direct perception about Him.

NOTES :—(स्तोमम्) प्रशंसनीयम् = Praiseworthy. (ऋदूदराः) ऋत् सत्यमुदरे यषान्ते । = Those who have truth within themselves (lit. have truth within their bellies). (पप्रथानाः) प्रख्याताः । = Famous renowned. (रोदसी) द्यावापृथिव्याविव सकलविद्यावेद्यं प्रकाशक सर्वस्य धर्त्तारम् = God who is to be known by all sciences, Illuminator and Upholder of all.

The attributes of a highly learned person are told :

हिरंण्यपाणिः सविता सुजिह्वस्त्रिरा दिवो विदथे पत्यमानः ।
देवेषु च सवितः श्लोकमश्रेरादस्मभ्यमा सुव सर्वतातिम् ॥११॥

11. TRANSLATION :—O great scholar ! you give the great wealth of wisdom, are honey—tongued, acting like a master of knowledge of energy, earth and other objects, and like the resplendent sun (lit. the sun who has splendour like the hand). Give us good speech and grant all our noble desires. Give us knowledge thrice a day.

PURPORT :—As the sun is the Lord of all planets under its circle, in the same manner, a highly learned person should be the leader of all.

NOTES & REMARKS : (हिरण्यपाणिः) पाणिरिव हिरण्यं तेजो यस्य सः। तेजो वै हिरणयम् (तैत्तिरीये) स० 5, 1, 105 तैत्तिरीय सं० 1, 11, 8. काण्व स० 11, 4, 8)=The resplendent sun who has splendour like his hands. (दिवः) विद्युतादेः=Of electricity and other objects. (विदथे) विज्ञाने । विद् ज्ञाने (प्रदा०)=In the knowledge.

The lesson should be repeated thrice in order to ingrain it in the mind or thrice a day, morning afternoon and night.

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The duties of the disciples are told :

सुकृत्सुपाणिः स्ववाँ ऋतावा देवस्त्वष्टावसे तानि नो धात् ।
पूषण्वन्त ऋभवो मादयध्वमूर्ध्वग्रावाणो अध्वरमतष्ट ॥१२॥

12. *TRANSLATION* :—O wiseman ! you have many supporters make us joyful as a man who does good deeds, is dextrious-handed, has many good kith and kin, and is manifester or propogator of truth and illuminator of knowledge. You are a highly learned person, and therefore uphold for us all those things which are necessary for our preservation and protection. Undertake for our protection those dealings which nourish us like the clouds.

PURPORT :—As virtuous and highly learned persons bestow happiness upon all, so it is the duty of all to make the enlightened men joyful.

NOTES & REMARKS : (ऊर्ध्वग्रावाण:) मेघा: । ग्रावा इति मेघनाम (N.G. 1,10)=Clouds. (अध्वरम्) पालकव्यवहारम्। ध्वरति हिंसाकर्मा तत्प्रतिषेध: (NKT 1,7) अहिंसक: पालको व्यवहार: । A nourishing non-violent dealing. (त्वष्टा) प्रकाशक: । त्वष्टा तूर्णम् अश्नुते इति नैरुक्ता: । त्विषेर्वा स्याद् दीप्तिकर्मण: (NKT 8,2,14,) अत्र दीप्त्यर्थग्रहणं कृतं भाष्यकारेण ।= Illuminator.

The duties of disciples are highlighted :

विद्युद्रथा मरुत ऋष्टिमन्तो दिवो मर्या ऋतजाता अयासः ।
सरस्वती शृणवन्यज्ञियासो धाता रयिं सहवीरं तुरासः ॥१३॥

13. *TRANSLATION* :—May a learned lady listen to the weatlh accompained by good issues. They possess it like the brave men who have energy-driven cars, have various kinds of military movements and are renowned for their truthfulness, are highly learned, performers of the Yajnas and are good and prompt artists.

PURPORT :—Like men the women also should study and possess good wealth. Both should give up laziness and accomplish technological or industrial schemes.

NOTES : (विद्युद्रथा:) विद्युद्युक्ता रथा यानानि येषान्ते । Possessing cars in which electricity is used. (ऋष्टिमन्त:) बह्वय: ऋष्टयो गतयो विद्यन्ते येषान्ते =Who have various kinds of movements. (अयास:) प्राप्तविद्या: ।= He who have acquired much knowledge, highly learned. (यज्ञियास:) शिल्पव्यवहारकर्त्तार: ।= Good artists.

TRANSLATOR'S NOTES :—The use of the word विद्युद्रथा adjective for मरुत: (brave warriors) clearly refers to the vehicles driven by energy. Prof. Wilson assuming the Maruts are storm gods,

translated it as the Maruts whose car are the lightning. Griffith's translation as "Borne on their flashing car", is a bit better. ऋष्टिमन्त: is from ऋषी-गतौ (तुदा०). So Rishi Dayananda Sarasvati has interpreted it here as बह्व्यय: ऋष्टय:—गतयो विद्यन्ते येषां ते। Because ऋष्टि also means spear and other arms, Prof. Wilson and Griffith have translated ऋष्टिमन्त: as "armed with spears" (Wilson) or "The spear-armed Maruts (Griffith). Rishi Dayananda Sarasvati has given that meaning in his commentary on Rig. 1.88.1. He writes on ऋष्टिमद्भि: कलाभ्रामणार्थं यष्टि शस्त्रास्त्रादियुक्तै: ।=Possessed of various kinds of arms and missiles. It however, means that Maruts are brave warriors ready to lay down their lives for defending their country and not storm gods as erroneously supposed by Prof. Maxmuller, Wilson, Griffith and other Western scholars.

In praise of the speakers of truth :

विष्णुं स्तोमासः पुरुदस्ममर्का भगस्येव कारिणो यामनि ग्मन् ।
उरुक्रमः ककुहो यस्य पूर्वीर्न मर्धन्ति युवतयो जनित्रीः ॥१४॥

14. *TRANSLATION* :—O Industrious learned person ! your devotees are adorable; they do good desireable deeds for prosperity, take shelter in Omnipresent God who removes all miseries and tread upon the path of righteousness. And as young women and grand old mothers do not trangress the Commandments of that all-pervading Supreme Being, so you should also do.

PURPORT :—*Those who are devotees of God, dwelling obeying always in the commandments of the Supreme Being and possess real wealth of peace, self-control, endurance and knowledge etc, they attain great virtues like non-violence and truth and pass off misery, and enjoy great delight.*

NOTES & REMARKS : (पुरुदस्मम्) पुरूणि बहूनि दुःखानि दस्मान्युपक्षीणानि यस्मात्तम् । पुरु इति बहुनाम । (N.G. 3,1) दसु-उपक्षये (दिवा०)=By whose communion all miseries are evaporated : (ककुहः) महान् । ककुह इति

महन्नाम । (N.G. 3. 3) = Big or great. (मर्धन्ति) हिंसन्ति । = Violate.

The duties of kings are told :

इन्द्रो विश्वैर्वीर्यैः पत्यमान उभे आ पप्रौ रोदसी महित्वा ।
पुरन्दरो वृत्रहा धृष्णुषेणः सङ्गृभ्या न आ भरा भूरि पश्वः ॥१५॥

15. TRANSLATION :—O king ! you possess abundant wealth, are like the sun that is the destroyer of the clouds, or destroyer of the cities of the enemies, and are full of all energies. The leader of a conquering strong army, has transformed it into the kingdom of justice on the earth, after having upheld us and the animals. Support us well.

PURPORT :—As the sun and the earth uphold, sustain and increase the strength of all, in the same manner, it is the duty of the king and other chiefs to cultivate all noble virtues in order to make the subjects advanced, to strengthen the army, and destroy the foes, and thus to make the people grow in every way.

NOTES & REMARKS : (रोदसी) न्याय भूमिराज्ये । = The kingdom of justice and earth. (वृत्रहा) मेघहन्ता सूर्येव । = Like the sun who destroys the clouds. (धृष्णुषेणः) धृष्णुः प्रगल्भा दृढा सेना यस्य सः । = He whose army is very strong.

The attributes and duties of the enlightened persons are stated :

नासत्या मे पितरा बन्धुपृच्छा सजात्यमश्विनोश्चारु नाम ।
युवं हि स्थो रयिदौ नो रयीणां दात्रं रक्षेथे अकवैरदब्धा ॥१६॥

16. TRANSLATION :— O the President of the Council of Ministers and the Chief Commander of the army ! you are absolutely truthful. You give wealth, and protect me. You look to the care and welfare of your kith and kin, irresistible by your irresproachable noble actions, and safeguard our donations. Like the sun and the moon, your name is beautiful. Like parents, you protect the honour and fame of that beautiful name which are of the similar nature and function.

PURPORT :— Those enlightened persons who protect all like the parents, who give knowledge and wealth to all, and who being of righteous conduct protect their kith and kin and others, become worthy of veneration by all.

NOTES & REMARKS : (अश्विनाः) सूर्याचन्द्रमसोरिव ।=Like the sun and the moon. (अकवैः) अकुत्सितैः कर्मभिः ।= By irresproachable or un-blameable noble action. तत्काश्विनौ । द्यावापृथिव्यावित्येके । अहोरात्रावित्येके, सूर्याचन्द्रमसावित्येके (NKT 12,1,1) अत्र सूर्याचन्द्रमसौ इति पक्षमादाय व्याख्यातं भाष्यकृता ।= Ashvinau (अश्विनौ) is the common name for the President of the Coucil of Minister and the Chief Commander of the Army.

The attributes and duties of the enlightened are elaborated :

महत्तद्वः कवयश्चारु नाम यद्ध देवा भवथ विश्व इन्द्रे ।
सख ऋभुभिः पुरुहूत प्रियेभिरिमां धियं सातये तक्षता नः ॥१७॥

17. TRANSLATION :—O sages and highly learned persons ! great is your beautiful name Ribhus, indicative of that you are all enlightened men. Along with beloved wisemen, who are dear to you like your own souls in the work of God (Divine work), protect this our intellect in order to rightly distinguish between the truth and untruth. O great king ! invoked by many, you are the friend of those wiseman, and attain wisdom.

PURPORT :—The names of those persons only become renowned who having friendship with all, whether intelligentsia or common men, give wisdom or noble advice to all, so that they may have the power of discrimination between the Dharma (righteousness) and Adharma (un-righteousness).

NOTES : (ऋतुभि :) मेधाविभिः सह । ऋतवो वै देवाः (Stph 7,2,4,26) ऋतवो वै विश्वे देवाः (Stph 7,1,1,43) ऋतवः पितरः (Kaushitaki Bra. 5,7, Stph 2,4,2,24 and Gopatha 1,24,11,6,15)=With wisemen or geniuses. (सातये) सत्यासत्ययोर्विवेकाय ।=For distinguishing between the truth and falsehood. (तक्षत) रक्षत । अत्र संहितायामिति दीर्घः ।=Protect.

TRANSLATOR'S NOTES : Quoted on the authorities above the word ऋतवः is used here not seasons but for enlightened wisemen. The Devatā or subject of the mantra is ऋभवः acccording to Nighantu ऋभुरिति मेधाविनाम (N.G. 3, 15) । In the Nirukta 11.2.16, Yaskacharya has given the derivation of ऋभवः as ऋभवः-उरु भान्तीति वा ऋतेन भान्तीति वा । ऋतेन भवन्तीरिति वा (NRT 11, 2, 16) i. e. Wisemen are called Ribhus (ऋभवः), because they shine well, they shine with truth or have their existence on account of truth, Veda and Yajna, as the word ऋतम् is used for all these three. How great and beautiful in indeed this name ऋभवः Ribhus.

The duties of the kings are told :

अर्यमा णो अदितिर्यज्ञियासोऽदब्धानि वरुणस्य व्रतानि ।
युयोत नो अनपत्यानि गन्तोः प्रजावान्नः पशुमाँ अस्तु गातुः ॥१८॥

18. TRANSLATION :—O learned persons ! like a mother and a judge, you perform Yajnas, enable us to observe the vows of noble men, without any impediment. Keep off us the path which deprives us of having good progeny. May the land we dwell upon, have plenty of progeny and cattle.

PURPORT :—O enlightened persons ! like mothers and dispensers of justice, keep us away from all unjust conduct, enable us to perform truthful and righteous acts and make the land for us full of good progeny and infinite wealth.

(*NOTES* : (यज्ञियासः) अहिंसायज्ञस्यानुष्ठातारः = Performers of non-violent sacrifice. (अदब्धानि) अहिंसितानि = Inviolable. अदितिः अदीना देवमातेति (NKT 4,4 23) अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः (ऋ० । 89, 10) इति प्रामाण्याददितेर्मातित्यर्थः स्पष्टः । (गातुः) भूमिः । गातुरिति पृथिवी नाम (NG 1, 1) = Land, earth. (अदितिः) माता = Mother.

The duties of the enlightened persons are highlighted :

देवानां दूतः पुरुध प्रसूतोऽनांगान्नो वोचतु सर्वताता ।
शृणोतुं नः पृथिवी द्यौरुतापः सूर्यो नक्षत्रैरुर्वन्तरिक्षम् ॥१९॥

19. TRANSLATION :—O upholder or sustainer of many ! you are the messenger of the enlightened persons and tell the story of truth and untruth with the consequences and morals. Give instructions to us who are sinless, about the science of the earth and other objects. Along with constellations which are imperishable in their causal form, let us attain forgiveness like the earth, vidya (knowledge) shining like the electricity, freedom from restlessness like the firmament, the light of knowledge like the sun and peace like water. Listen to our words of prayer.

PURPORT :—It is the duty of the preachers appointed by the authorities of the Dharma Sabha to make all persons righteous by preaching what is truth and untruth. They should solve their problems after hearing them properly. Let them take forgiveness and other virtues from the earth and prompt others to do likewise, destroying all sort of hypocricy, leading men to Dharma (righteousness) and thus make all happy.

NOTES & REMARKS : (पृथिवी:) भूमिरिव क्षमा=Forgiveness like the earth. (द्यौ :) विद्युदिव विद्या=Knowledege which is like electricity. (आप:) जलानीव शान्ति:=Waters like the peace. (सूर्य्य:) सवितेव विद्याप्रकाश:=The light of knowledge.

The attributes of the enlighened persons are stated :

शृण्वन्तुं नो वृषणः पर्वतासो ध्रुवक्षेमास इळया मदन्तः ।
आदित्यैर्नो अदितिः शृणोतु यच्छन्तु नो मरुतः शर्म भद्रम् ॥२०॥

20. TRANSLATION :—O learned persons ! please hear us who are blessed with admirable speech. You shower happiness and

your protection is assured and you are benevolent like the clouds and firm like the mountains. Gladly give us loftiness. May the mother alongwith the enlightened persons, illuminators of knowledge like the sun, hear us. Let all good and brave men bestow auspicious felicity upon us.

PURPORT :—It is the duty of all men to receive good education, first of all the attainments, them achieving wisdom, then to have association with the wise and observance of noble conduct, Listen to the speech based on the scriptures. By doing all this, they could accomplish the welfare of all.

NOTES & REMARKS : (इलया) प्रशंसितया वाचा । इलेति वाङ्नाम (NG 1, 11)=With admirable speech. (आदित्यैः) पूर्णविद्यैस्सह । एते खलु वा आदित्या यद् ब्राह्मणा (Taittiriya 1, 1, 9, 8)=With enlightened persons, illuminators of the knowledge like the sun.

The virtues of enlightened are explained :

सदा सुगः पितुमाँ अस्तु पन्था मध्वा देवा ओषधीः सं पिपृक्त ।
भगो मे अग्ने सख्ये न मृध्या उद्रायो अश्यां सदनं पुरुक्षोः ॥२१॥

21. TRANSLATION :—O learned persons ! may our path be easy for going and abounding in good food. Make proper use of the sweet and invigorating herbs and plants like the Soma. O leader ! do not suffer under my friendship. Let my wealth be yours. Let it be gladly shared by you. May I occupy a dwelling, abounding with riches and ample food.

PURPORT :—It is the duty of good physicians to make all men healthy by preventing from their diseases with the help of good medicines. The kings should cultivate friendship with all and should build roads which are smooth, clean and straight, so that the people may travel upon them and earn wealth.

NOTES & REMARKS : (पितुमान्) बहूनि पितवोऽन्नादीनि विद्यन्ते यस्मिन् ।

पितुरिति अन्ननाम (NG 2,7) ।=Which has various kinds of food stuff. (पुरुक्षोः) बहवन्नादियुक्तस्य । पुरु इति बहुनाम (NG. 3,1) क्षु इति अन्नाम (NG. 2,7) । =Of a person having ample food.

The subject of qualities of the learned men further moves on :

स्वदस्व हव्या समिषो दिदीह्यस्मद्र्य१क्सं मिमीहि श्रवांसि ।
विश्वाँ अग्ने पृत्सु ताञ्जेषि शत्रूनहा विश्वा सुमना दीदिही नः ॥२२॥

22. *TRANSLATION* :—O learned person ! purifying like the fire, giving knowledge to us, taste those edibles and food that we offer to you alongwith our praises. Illuminate various sciences, estimate the output of the viands and listen to good words attered by us. As you overcome all enemies in the battle, being ever cheerful and favourably inclined towards us, shine well and enlighten us.

PURPORT :—*It is the duty of the kings and officers of the State, to urge people to give up all intoxicants and food injurious to physical and mental health. They should multiply to extend scientific and other knowledge, hear what others say, make the army strong, conquer enemies and be above pleasure and grief (to have equilibrium of mind under all circumstances). They should protect and preserve their subjects well and should enjoy bliss by giving up all attachment to passions.*

NOTES & REMARKS : (इष :) विज्ञानानि ।=Sciences, scientific and other knowledge. (दिदीहि) प्रकाशय । दीदयति ज्वलतिकर्मा (NG 1, 16) =Illuminate, enlighten. (पृत्सु) सङ्ग्रामेषु । पृत्सु इति संग्रामनाम (NG 2, 17) =In the battles. (श्रवांसि) अन्नानि श्रवणानि वा । श्रव इति अन्ननाम (NG 2, 7) =Food or heating of the scriptures etc.

Sūktam 55

Rishi-Prajāpati—Vishvāmitra or Vachya. Devatā-Ushā, Agni, Ahoratrou. Rodasee, Twastā, Indra etc. Chhanda—Trishtup and Pankti of various kinds. Svara—Dhaivata and Panchama.

The attributes of Ushā (dawn) are stated :

उषसः पूर्वा अध यद्व्यूषुर्महद्वि जज्ञे अक्षरं पदे गोः ।
व्रता देवानामुप नु प्रभूषन्महद्देवानामसुरत्वमेकम् ॥ १ ॥

1. TRANSLATION :—When the preceding dawns appear, the great imperishable Mahattatva (the great principle) is manifested on the face of the earth. You should know that One God is adoring the vows and laws of the enlightened truthful persons, and is the life of the earth and all other elements.

PURPORT :—The electric wave is present in the dawn and the men take it at that time. You should adore that One God, 'Supreme, who has no second and pervades the matter and all other objects and He upholds them.

NOTES & REMARKS :—(देवानाम्) । विदुषाम् । विद्वांसो हि देवाः । (Stph 3, 7, 3, 10) सत्यमया वै देवाः एतरेय ब्रा 1, 6 कौषीतकी 2, 8, अष्टो वसवः एकादश रुद्राः द्वादश आदित्याः प्रजापतिश्च वषटकारश्च । एतावन्तो ब्रा० वै देवाः (ऐत० 2,18,37, 3 जैमिनीय 2, 201,) अष्टो वसवः—कतवे वसव इति । अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्याश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि वै ते वसवः । एतेहीदं सर्वं वासयन्ते ते यदिदं सर्वं वासयन्ते तस्माद् वसव इति । (Stph. 11, 6, 3, 6 जैमिनीय० 2, 77) प्राणो वा असुः । । (Stph. 6,6,2, 6) स एषोऽसुः स एव प्राणः । (ऐतरेयारण्यके 2,1,8) । 2 पृथिव्यादीनाम्=Of the and other objects (असुरत्वम्) यत्असुषु प्राणेषु रमते तत्=That which is present in the Prānas or vital energy.

The theme of Agni is told :

मो षू णो अत्र जुहुरन्त देवा मा पूर्वे अग्ने पितरः पदज्ञाः ।
पुराण्योः सद्मनोः केतुरन्तर्महद्देवानामसुरत्वमेकम् ॥ २ ॥

2. *TRANSLATION* :—O Agni (learned leader) ! there is One God pervading the eternal energy and ethers in which all beings abide and are present in earth and other objects and also in souls. That God is One and One alone without a second, dwelling within the Prānas. The old and experienced progenitors (ancestors) know that Who is to be attained and Who is Omniscient. May not learned persons Indra ! in any way in the task of attaining that Supreme Being. You should also try to know Him, so that none may harm you.

PURPORT :—*Those are truly enlightened persons to be revered like parents, who know well the One God, pervading the matter and other things and having known Him, instruct others about Him.*

NOTES : (अत्र) अस्मिन् ब्रह्मणि विज्ञानव्यवहारे वा ।=In this God or in the dealing of Knowledge. (जुहुरन्त) प्रसहन्ताम्=Harm. (पुराण्योः) सनातनयोर्विद्युदाकाशरूपयोः प्रकृत्योः ।=Eternal Electricity and Sky-the forms of matter. (पदज्ञाः) ये पदं प्राप्तव्यं जानन्ति ते ।=They who know what is to be attained.

The attributes of Agni are mentioned :

वि मे पुरुत्रा पतयन्ति कामाः शम्यच्छा दीद्ये पूर्व्याणि ।
समिद्धे अग्नावृतमिद्वदेम महद्देवानामसुरत्वमेकम् ॥ ३ ॥

3. *TRANSLATION* :—Variously do my manifold desires try to over power me. May I seek light well (inspirations) from the deeds performed by the ancient people. As the hymns are racited at the kindling, let us always speak the Great Truth. God

is the life and support of all divine things. Let all people also speak the truth and know that one-ever true God, who is un-parallelled.

PURPORT :—It is the duty of all men to give up all laziness, to perform good deeds of the ancient absolutely truthful and reliable persons, and to realise His presence within and outside of that One (God). Supreme spirit He is the Illuminator of all luminaries and enlightened persons and in their dwellings. They should have internally direct perception of Him through Yoga, as they visualize very far with the help of the Lighthouse. Then they should preach about Him to others.

NOTES : (शमि) कर्माणि । शमीति कर्मनाम । (NKT 2, 1)=Actions. (दीद्ये) प्रकाशयेयम् । दीदयतीति ज्वलतिकर्मा । (NG 1, 16)=Let me illuminate. (असुरत्वम्) प्राणाधारम् ।=Origins of life, life and support of all.

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More light about Agni (learned person) is thrown :

समानो राजा विभृतः पुरुत्रा शये शयासु प्रयुतो वनानु ।
अन्या वत्सं भरति क्षेति माता महद्देवानामसुरत्वमेकम् ॥ ४ ॥

4. *TRANSLATION* :—The universal sovereign (Sun) is resplendent but present (lit. sleeping) with its rays among all things, including the electricity and other objects jointed and then separated. And it makes use of the rays. The matter (PRAKRITI) consisting of the blend of three Gunas (attributes) upholds the Mahattatva (Great Principle) which is like its Child. It gives habitation to all. You must acquire the knowledge of that One God who removes the miseries of all learned persons and also uses light of all luminaries and enlightened persons. You must know Him well.

PURPORT :—O men ! you should adore that One God alone, Who is the illuminator of all luminaries like the Sun, Who creates all through the Matter and Who protects them like a mother and Who is the object of adoration by all enlightened persons.

NOTES & REMARKS : (वना) किरणान् । वनम् इति रश्मिनाम (NG 1, 5) =Rays. (वत्सम्) महत्तत्वादिकम् ।=The Great Principle like a child of the Mother. (अन्या) भिन्ना त्रिगुणात्मिका प्रकृतिः=The Primordial Matter which is separate or distinct from God being eternal. (असुरत्वम्) अस्यति प्रक्षिपति दूरीकरोति सर्वाणि दुःखानि तस्य भावम्=Remover of all miseries.

The attributes of Agni are elaborated :

आक्षित्पूर्वास्ववरा अनूरुत्सद्यो जातासु तरुणीष्वन्तः ।
अन्तर्वतीः सुवते अप्रवीता महद्देवानामसुरत्वमेकम् ॥ ५ ॥

5. *TRANSLATION* :—O men ! you should worship only that One God, who surpasses all by His might, including the sun and other divine objects, pervading all at the place of truth. Some of them are born just now, some born earlier and grown young now. They dwell everywhere, exist in all beings, born or yet unborn. They do not prevade with limited means and space. It is by His command, that all the beings enjoy happiness.

PURPORT :—O *men ! you should always adore that One Supreme Being, Who pervades all subjects, is the upholder of all and is dwelling in spirit.*

NOTES : (आक्षित्) यः समन्तात् क्षियति सर्वत्र वसति ।=He who pervades all (lit. dwells in all). (अप्रवीताः) अव्याप्ता परिच्छिन्नाः=Limited.

The subject of Agni further proceeds :

शयुः परस्तादध नु द्विमाताबन्धनश्चरति वत्स एकः ।
मित्रस्य ता वरुणस्य व्रतानि महद्देवानामसुरत्वमेकम् ॥ ६ ॥

6. *TRANSLATION* :—O men ! the Agni (sun) has two mothers (origins) in the form of air and either (Akăsha). It exists in distant

and moves like a Child without any limitation. It follows the great might of the divine powers. These all are the great deeds, like truth etc, of God, Who is the friend of all and directs the world in the best way. This fact all of you should keep in mind.

PURPORT :—O men! what ever objects are in the world, like the sun and other luminaries and whatever is the manifold creation, it does not perish altogether before dissolution. All these are the great acts of God—the Supreme Being.

NOTES : (द्विमाता) द्वे वाय्वाकाशौ मातरौ यस्याऽग्ने: स:=Sun which has two mothers in the form of air (Văyu) and sky (Akăsha). (व्रतानि) सत्यभाषणादीनि कर्माणि । व्रतमिति कर्मनाम (NG 2, 1)=Truth and other acts. The first two lines may also mean that God is present every where. He is beyond the preception of the senses, mind and speech. He is the knower of the souls and matter and the creator of the heaven and earth. He is free from all limitations.

The subject of Agni is further described :

द्विमाता होता विदथेषु सम्राळन्वग्रं चरति क्षेति बुध्नः ।
प्र रण्यानि रण्यवाचो भरन्ते महद्देवानामसुरत्वमेकम् ॥ ७ ॥

7. *TRANSLATION* :—O men! you should adore that One God, Who made the sun with its two mothers in the form of the air and ether. God is the giver of light and is like a sovereign of the earth and other things, be known or moving in the firmament (Antariksha). He creates charming worlds for inhabiting and which sweet—tongued men glorify, as the Great One Power controlling the Universe.

PURPORT :—O men: you should adore that One God, Who creates upholds and illuminates the sun and other objects of the world and supports it. It is He, who dwells everywhere and makes all others dwell in Him (being their main support). He is adored by enlightened persons.

NOTES & REMARKS : (विदथेषु) विज्ञातव्येषु पृथिव्यादिषु । विदथेषु form विद-ज्ञाने ज्ञातव्येषु = In the earth and other things to be known by all. (बुध्न:) बुध्नमन्तरिक्षं निवासस्थानं विद्यते यस्य सः । अत्रार्शआदित्वादच् । बुध्नमन्तरिक्षं बद्धा अस्मिन् धृता आप इति वा (NKT. 10, 4, 44) तत्रापि निवासे यत्र रम्यो रमणीयो इति । (NKT. 6, 6, 33) = He who dwells in (pervades) the firmament, being Ominpresent. (रणयानि) रमणीयानि लोकजातानि = Charming worlds.

The duties and attributes of Agni are mentioned :

शूर॑स्येव यु॒ध्य॑तो अ॒न्त॒मस्य॑ प्र॒तीचीनं॑ ददृ॒शे विश्व॑मा॒यत् ।
अ॒न्तर्म॒तिश्च॑रति नि॒ष्षिधं॑ गोर्म॒हद्दे॒वाना॑मसु॒र॒त्वमेक॑म् ॥ ८ ॥

8. *TRANSLATION* :—O men ! a coward stands inferior as to a brave person destroying his enemies, so the immense and vast world, is insignificiant in comparison to that Great life of all divine objects and enlightened persons. A wise man always takes shelter under (lit. move in) One great teacher (through the Vedas).

PURPORT :—O men ! as a coward looks humiliated and insignificiant before a brave warrior, in the same manner, in comparison with Omnipotent and Infinite, God, this sun and other objects of the world are insignificant. You should believe in that One Adorable God Who reveals the four Vedas which is the storehouse and fountainhead of all knowledge.

NOTES :—(मति:) मेधावी । मतय इति मेधाविनाम । (NG 3, 15) (निष्षिधम्) यन्नितरां सेधति शास्ति तत् । = God who instructs all (through the Vedic Revealation).

The varying attributes of Agni are stated :

नि वे॑वेति पलि॒तो दू॒त आ॑स्व॒न्तर्म॒हाँश्च॑रति रोच॒नेन॑ ।
वपूं॑षि॒ बिभ्र॑द॒भि नो॒ वि च॑ष्टे म॒हद्दे॒वाना॑मसु॒र॒त्वमेक॑म् ॥ ९ ॥

9. *TRANSLATION* :—O men ! you must also adore that One God, Who is the overthrows our all deficiencies, Who abides in all subjects, and is like an old communicator of His resplendence. He is present every where, upholds and maintains varied articles of bearing forms. He instructs us learned men particularly. He is the Adorable and Supreme Being to us. It behoves all to worship HIM in their hearts.

PURPORT :—O men ! God communicates with the Yogis the knowledge of objects beyond the sight; like an old messenger who conveys the news of a distant place. Like an Indwelling Universal Spirit, He illuminates all souls by His Refulgence and delivers the fruits of the actions done by them, knowing them fully by His Omniscience. Being present our souls, He warns us to abstain from becoming unjust and urges to the right things. He is our most Adorable Supreme Being. You should also know this.

NOTES & REMARKS : (वपूंषि) रूपाणि । विपुरिति रूपनाम (3, 7) = Forms. (चष्टे) विशेषेणोपदिशति = Teaches particularly. (असुरत्वम्) दोषाणां प्रक्षेप्तृत्वम् । = Over thrower of all defects or deficiencies.

The nature and duties of Agni are underlined :

विष्णुर्गोपाः परमं पाति पाथः प्रिया धामान्यमृता दधानः ।
अग्निष्टा विश्वा भुवनानि वेद महद्देवानामसुरत्वमेकम् ॥१०॥

10. *TRANSLATION* :—O men ! you should know that One God without a second, Who is the Omnipresent Vishnu (Supreme Being) like the purifying fire or energy is the Protector of all. It is He Who protects and preserves all, upholdings the foodgrains and desirable places on the earth as well as, the Eternal matter and souls. He knows thoroughly all worlds. He is the One great Lord of all putting all beings on the earth and in other planets.

PURPORT :—O men ! you should adore only that One God, Who is the Creator, Upholder, Sustainer and Dissolver of this creation.

It is He, Who creates various substances for the welfare of all souls.

NOTES & REMARKS : (पाथः) पृथिव्याद्यन्नम् । (पाथः) अन्नमपि पाथ उच्यते पानादिव (NKT 6,2, 6,)=Foodgrains on earth etc. (अमृता) नाशरहितानि प्रकृत्यादीनि=Imperishable matter and souls. (धामानि) जन्मस्थाननामानि धामानि त्रयाणि भवन्ति स्थानानि नामानि जन्मानीति (NKT. 9. 3, 28)=Births, places, and names.

The attributes of day and night (Ahoratrau) are stated :

नाना चक्राते यम्या३ वपूंषि तयोरन्यद्रोचते कृष्णमन्यत् ।
श्यावी च यदरुषी च स्वसारौ महद्देवानामसुरत्वमेकम् ॥११॥

11. *TRANSLATION* :—God directs the whole universe. The twin pair (day and night) under His command adopt various forms; one of them shines brightly the other is black. The Dawn and Night are twin sisters, one is bright and the other (night) is black. You should know the Supreme Being, Who is the Great Lord and Director of the Universe.

PURPORT :—*If God does not establish proper and coordinated order regarding the rotation of the earth around the sun, Who else can bring day and night into existence? You must always meditate that God in your hearts, Who has made day for work and night for sleep.*

NOTES : (यम्या) या सर्वान् प्राणिनो निद्रया नियच्छति सा रात्रिः । यम्येति रात्रिनाम (NG 1, 7)=The night. (श्यावी) अन्धकाररूपा--Dark.

The attributes of Dyavāprithiv (sky and earth) are mentioned :

माता च यत्र दुहिता च धेनू सबर्दुघे धापयेते समीची ।
ऋतस्य ते सदसीळे अन्तर्महद्देवानामसुरत्वमेकम् ॥१२॥

12. TRANSLATION :—O king, (sitting) in your assembly, I glorify that One Great God sitting in your assembly Who is the life-giver and Lord of the enlightened persons and all divine objects and Truth. I do it as the mother night and her daughter Usha (Dawn) Who are giver of sap like the cows and suppliers of the sap like the milk which nourishes all cause to drink each other.

PURPORT :—It is the duty of the members of the various assemblies and councils in the State to fear God and acting according to His command, to gladden the people by getting Dharma (righteousness) victorious and defeating Adharma (un-righteousness) as under the command of God, day and night protect the whole world regularly.

NOTES & REMARKS : (माता) मान्यप्रदा जननीव रात्रिः=Night which is like a mother. (दुहिता) दुहितेवोषा ।=Dawn which is like the daughter of the mother night (सबर्दुघे) सबः पालकस्य दुग्धादेरिव रसस्य प्रपूरिके । (सबर्दुघे) सबः शब्दः क्षीरवाची इति सम्प्रदायविद आहुः (सायणाचार्यः)=Fillers of the sap of juice of life like the nourishing milk.

The functions and attributes of the Ahoratrau is elaborated :

अन्यस्यां वत्सं रिहती मिमाय कया भुवा नि दधे धेनुरूधः ।
ऋतस्य सा पयसापिन्वतेळा महद्देवानामसुरत्वमेकम् ॥१३॥

13. TRANSLATION :—O men! One Great God is the life-giver and Lord of the earth and whole universe of the cow-like night and dawn licking each other's calf (so to speak). They are united with the earth that gives happiness, and upholds all, with the milk-like water given by God (Who is absolutely True). Under His command, they all sprinkle joy on all.

PURPORT :—O men! worship that One God who protects all the beings and things on earth by day and night, by waking and putting them sleep, by light and darkness and by the rain like the cow.

NOTES & REMARKS : (ऊधः) उषा । ऊध इति रात्रिनाम (NG 1, 7) पय इति उदकनाम (NG 1, 12) =Dawn. (पयसा) दुग्धेनेव जलेन । (पिन्वति) पिवि-सेचने सेवनें वा =With water—like milk. (इला) पृथिवी । इलेति पृथिवीनाम (NG 1, 1) =The earth. (अपिन्वत) सिंचति सेवते वा । =Sprinkles.

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The attributes of Ahoratryou (day and night) are mentioned :

पद्या वस्ते पुरुरूपा वपूंष्यूर्ध्वा तस्थौ त्र्यविं रेरिहाणा ।
ऋतस्य सद्म वि चरामि विद्वान्महद्देवानामसुरत्वमेकम् ॥१४॥

14. TRANSLATION :—O men ! I (a learned person) move in or know that One Great God Who is the abode of Truth of enlightened men and all divine objects, and is the life-giver. Under His rule, the night (which is a part of 24 hours' time) covers all. The other exalted one (dawn or day) stands assuming many forms, protecting the effects, causes and souls and licking various forms. You must know all these stages.

PURPORT :—*The day displays many forms, and the night covers all. They are produced by the Enternal Cause (God and Mother-Prakriti). You should know God, Who is the creator of all and their Lord. While knowing Him, enjoy happiness everywhere.*

NOTES & REMARKS : (वस्ते) आच्छादयति ।=Covers. (त्र्यविम्) कार्य-कारणजीवाख्यानि त्रीणि वस्तूनि यो रक्षति तम् =Him Who protects the three—the effects, causes and souls. (सद्म) गृहम् । सद्मम् इति गृहनाम (NG 3, 4); =Above. (रेरिहाणा) भृशं लिहन्ती =Licking again and again.

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The subject of Dyunishou (sky and night) is dealt :

पदे इव निहिते दस्मे अन्तस्तयोरन्यद् गुह्यमाविरन्यत् ।
सध्रीचीना पथ्या सा विषूची महद्देवानामसुरत्वमेकम् ॥१५॥

15. *TRANSLATION* :—Like the two legs, the perishable day and night are controlled by that One Great-God-Who is the Life and Lord of all visible articles lying in between heaven and earth, One of them (night) is hidden, while another (day) is manifested; the path of both is common and that is universal. You should know all this well.

PURPORT :—*As men walk on two legs, so are the day and night. The night is not so agreeable and pleasant to the people as the day (when they can work more freely) is. In the same manner, any other thing worshipped except God Who is the In-dwelling spirit, can not be bestower of peace and bliss.*

NOTES : (दस्मे) उपक्षयिष्यौ=Perishable. (सध्रीचीना) सहाञ्चन्ती=Going together. (विषूचि) वा विषून् व्याप्तानञ्चति सा=Going with pervaded articles.

About the four Dishās (directions) is stated :

आ धेनवो धुनयन्तामशिश्वीः सबर्दुघाः शशया अप्रदुग्धाः ।
नव्यानव्या युवतयो भवन्तीर्महद्देवानामसुरत्वमेकम् ॥ १६ ॥

16. *TRANSLATION* :—O men ! let the (female) Brahmcharinis, who are fully grown up, are mature in their intellectual and bodily growth (have crossed the age-limit of childhood), competent to carry out of the age of girlhood, like an un-milch cow after marriage, conceive the semen of their youthful husbands. Let them realise the importance of their association with the men (or cohabitation with the men of intellect and learning).

PURPORT :—*The Brahamcharinis who are youthful and who have studied in childhood all the sciences, having married a suitable husband enjoy happiness and gladden all. In the same manner, the enlightened persons make all happy by obtaining speech full of knowledge of all sciences.*

NOTES & REMARKS : (धेनवः) वाचः गावः=धेनुरिति वाङ्नाम (N.G.1. 11) Speeches and cows. (सबर्दुघाः) सर्वान् कामान् प्रपूरिकाः । =Fulfillers of all noble desires.

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The attributes of Indra are stated :

यदन्यासु वृषभो रोरवीति सो अन्यस्मिन्यूथे नि दधाति रेतः ।
स हि क्षपावान्त्स भगः स राजा महद्देवानामसुरत्वमेकम् ॥१७॥

17. TRANSLATION :—When the mighty and resplendent sun makes sound, he in the nights and dawns, puts his semen (of Lustre) in another—the moon. He is thus giver of prosperity (by engaging people in business or industrial wark etc. during the day time) and the moon shines is the master of the night. All this is ordained by the One Great God Who has directed the whole world and gives light and life.

PURPORT :—O men ! the resplendent sun at the end of the night or at commencement of the day awakens all beings, causes them to make sound, and urges them to work to create prosperity; and at night, puts his rays in the moon and illuminates it. It has been made by God. This secret you must know.

NOTES & REMARKS : (क्षपावान्) क्षपा रात्रिः सम्बन्धिनी यस्य स चन्द्रः । क्षपा इति रात्रिनाम (NG 1, 7)=The moon which is the master of the night. (रोरवीति) भृशं शब्दयति ।=Causes sound.

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The attributes of God are told :

वीरस्य नु स्वश्व्यं जनासः प्र नु वोचाम विदुरस्य देवाः ।
षोळहा युक्ताः पञ्चपञ्चा वहन्ति महद्देवानामसुरत्वमेकम् ॥१८॥

18. TRANSLATION :—O learned men ! we proclaim words to a hero who gives lessons in the training of horses. We also instruct the enlightened Yogis, who know the glory of that One Great God-

the giver of light and life to them. Five senses of perception along with the mind and five Prānas (vital airs) when well-checked lead towards the Supreme Being. We tell about to all that Almighty.

PURPORT :—We tell all that the five Prānas (when well—checked through the practice of Prānāyāma etc.) are the methods for the attainment of God Whom the Yogis know through the Samādhi (super consciousness). It is in communion with Him that makes men heroes.

NOTES : (जनास :) विद्यासु प्रादुर्भूता :=Learned men. (पोढा) षट् प्रकारा : (इन्द्रियाणि)=Five senses of perception and mind.

TRANSLATOR'S NOTES : Five senses of perception are ears, eyes, skin, tongue, and nose. Five main Prānas are Prānas, Apāna, Vyāna, Udāna, Samāna.

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The subject of Atmā (soul) is dealt :

देवस्त्वष्टा सविता विश्वरूपः पुपोष प्रजाः पुरुधा जजान।
इमा च विश्वा भुवनान्यस्य महद्देवानामसुरत्वमेकम् ॥१९॥

19. TRANSLATION :—:—O men ! the Resplendent God Who is the Illuminator of all, nourishes all the subjects like the sun, Who illumines all forms and creates all worlds in various channels. That One Great God is the life-giver and Lord of the enlightened persons.

PURPORT :—As the sun sustains the whole worlds, in the same manner, God creates the solar and other worlds and protects them. This is the most wonderful creation of God.

NOTES & REMARKS : (त्वष्टा) प्रकाशकः। त्वष्टा तिवषेर्वा स्याद् दीप्तिकर्मणः (NKT 8, 1, 14)=Illuminator. (विश्वरूपः) विश्वानि रूपाणि यस्मात्सः। =From whom all forms are made.

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The subject of Agni is continued :

मही समैरच्चम्वा समीची उभे ते अस्य वसुना न्यृष्टे ।
शृण्वे वीरो विन्दमानो वसूनि महद्देवानामसुरत्वमेकम् ॥२०॥

20. *TRANSLATION* :—O men ! God impels both vast and great heaven and earth, which are united with army-like creatures. They are both filled by various substances made by Him. Seeking that One Great God, Who is the life-giver of the world and wealth (of all kinds-spiritual and material), I being brave constantly hear about the glory of that Supreme Being. You should also listen to it and achieve all riches.

PURPORT :—No one can get all wealth (including spiritual in the form of devotion, peace and wisdom) without obeying to the Commandments of God; and none can get His knowledge without listening attentively to the discourses made by absolutely truthful and enlightened persons. Therefore, all should obey to the Commands of God and thus should be blessed with prosperity.

NOTES :—(ऐरत्) प्रेरयति ।=Impels, directs. (चम्वा) सेनयेव ।=With an army. (न्यृष्टे) निश्चितं स्वरूपं प्राप्ते ।=Assuring difinite form.

The subject of Agni is further underlined :

इमां च नः पृथिवीं विश्वधाया उप क्षेति हितमित्रो न राजा ।
पुरःसदः शर्मसदो न वीरा महद्देवानामसुरत्वमेकम् ॥२१॥

21. *TRANSLATION* :—O men ! He alone is to be adored by all persons, Who abides in this earth and firmament like a king, Who has benevolent friends and Who shines with knowledge and humility. He Who attains victory like the brave persons, confront an army or Who sit at home. He is One Great God, Who overthrowes the foes of glorious kings.

PURPORT :—That Great God alone is adorable for us Who awards victory to His devotees, like the One, Who is well versed in the science of archery (weaponry. Ed.)

NOTES & REMARKS :(राजा) विद्याविनयाभ्यां प्रकाशमान: ।=Shining with knowledge and humility. (शर्मसद :) ये शर्मणि गृहे सीदन्ति ते । शर्मेति गृहनाम । (NG. 3, 4) शर्मेति सुखनाम (N.G. 3.6) =Dwelling happily at home.

The theme of Agni is further elaborated :

निष्षिध्वरीस्त ओषधीरुतापो रयिं त इन्द्र पृथिवी बिभर्ति ।
सखायस्ते वामभाजः स्याम महद्देवानामसुरत्वमेकम् ॥२२॥

22. *TRANSLATION* :—O God ! in Your creation, the earth grows herbs and plants like Soma which are beneficent to all. Waters created by you, bring strength and health to our bodies. May we, your friends, share these blessings, being always engaged in and doing admirable and noble deeds. We bear in mind the great might of the One Supreme Being, Who is the Illuminator of the sun and other shining objects.

PURPORT :—O God ! may we always be devoted to You and have communion with You Who have created in this world, various kinds of herbs, plants, water and other things for our happiness. May we never worship anyone else, except You.

NOTES & REMARKS : (निष्षिध्वरी :)—नितरां मङ्गलकारिणी := Auspicious, beneficient. (वामभाज:) प्रशस्तकर्मसेविनश्श्रेष्ठभोगा वा । (वामभाज :) वाम इति प्रशस्यनाम (NG. 3, 8) (रयिम्) वीर्यं वै रयि: (Stph. 133, 4, 2, 13) पुष्टं वै रयि: (Stph. 2, 3, 4, 13).=Who perform admirable or noble deeds or having good enjoyments.

Sūktam 56

Rishi of the Sūktam-Vishvămitra, PrajaPati or Vachyă. Devatā—Vishvedevăh. Chhanda-Trishtup and Pankti of various kinds.

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The attributes of God are told :

न ता मिनन्ति मायिनो न धीरा व्रता देवानां प्रथमा ध्रुवाणि ।
ज रोदसी अद्रुहा वेद्याभिर्न पर्वता निनमे तस्थिवांसः ॥ १ ॥

1. *TRANSLATION* :—O men ! the inviolable and primitive noble acts that have been taught by God for the benefit of the reliable enlightened persons, can not be violated by the deceitful wicked persons, nor by good men of meditative nature. They can not be transgressed in the heaven and earth, nor by teachers and preachers, free from malice. They can not be violated by the subjects whether living on the hills or low regions. You should also know them well and act in accordance with them.

PURPORT :—No one has the power of transgressing the laws enacted by God. All should have communion with that God, Who is the treasure of mercy and Whose acts are like immeasurable ocean and givers of abiding peace.

NOTES : (मिनन्ति) हिंसन्ति ।=Violate or transgress. (अद्रुहा) द्रोहरहिताबध्यापकोपदेशकौ ।= Teachers and preachers who are free from malice. (निनमे) नमनीये स्थाने ।=In a low region.

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The merits of God are stated :

षड् भाराँ एको अचरन्बिभर्त्यृतं वर्षिष्ठमुप गाव आगुः ।
तिस्रो महीरुपरास्तस्थुरत्या गुहा द्वे निहिते दर्श्येका ॥२॥

2. *TRANSLATION* :—O men ! you should always meditate upon that One God, Who has established two stages in this world—

cause and effect. The effects or the gross substances are visible, but not the subtle causes. The clouds are in the sky and subtle causes are in the *MAHATTATVA* or cosmic intelligence. The clouds cover the rays of the sun on the earth, which is of three kinds-gross, subtle and middle. The sky and other elements are dependant upon that One God, Who does not move Himself, but upholds five elements and Mahat Tatva (Great Principle) and also the Highest Truth.

PURPORT :—O men ! you must have faith in that One God as Adorable, Who creates the earth and other worlds, upholds and sustains them and keeps them in proper order.

NOTES & REMARKS : (षट्भारान्) पंचतत्त्वानि महत्तत्त्वं च = Five elements and Mahat Tatva (Great Principle). (उपरा:) मेघा: । उपर इति मेघनाम (NG 1, 10) = Clouds. (अत्या:) अतन्ति सर्वत्र व्याप्नुवन्ति त आकाशादय: । = The sky (ether) and other elements. (गुहा) गुहायां महत्तत्त्वाख्यायां समष्टिबुद्धौ । In the cave named Mahat Tatva or cosmic intelligenee. (द्वे) कार्य्यकारणे (ऋतम्) सत्यं कारणम् । ऋतमिति सत्यनाम (NG 3, 10) = The effect and cause.

The same subject of merits of God is continued:

त्रिपाजस्यो वृषभो विश्वरूप उत त्र्युधा पुरुध प्रजावान् ।
त्र्यनीकः पत्यते माहिनावान्त्स रेतोधा वृषभः शश्वतीनाम् ॥ ३ ॥

3. *TRANSLATION :—*O learned person ! you uphold many virtues; you should know that God, Who gives the power to body, to soul and relatives. You shower happiness. The causal form, subtle and gross substances are like your uddars, who create all forms and pervade them like energy, and is the Lord of all subjects. He is the Doer of all good deeds like a king who has three-fold army more than his foes and is the sovereign of all. He is Almighty and like the sun puts His energy in the eternal matter and souls, who are His subjects.

PURPORT :—All should always meditate on that One God in their hearts, Who pervades all like energy, is Illuminator and upholder of all. He is the Dispenser of justice to the eternal souls and is endowed with infinite Glory. All should be afraid of Him and should give up all sins, and observe the rules of Dharma (righteousness) with love.

NOTES & REMARKS : (त्रिपाजस्यः) त्रिषु शरीरात्मसम्बन्धिबलेषु साधुः। पाज इति बलनाम (NG 2, 9)=Giver of the power of body, soul and one's Kith and Kin. (त्र्युधा) त्रीणि कारणानि सूक्ष्मस्थूलान्यूधांसि यस्मिन् सः=He Who has the casual form, subtle and gross substances as His udders. (त्र्यनीकः) त्रीणि-त्रिगुणान्यनीकानि सैन्यानि यस्य -सः। अनीकं सैन्यम्। सेनाया वै सैनानीरनीकम्। (Stph 5, 3. 1, 1) अत्र सेनापत्यर्थे तत्प्रयोगः =Whose armies are three fold than the armies of his foes.

In another mantra is also said इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् and the reference given to above tallies with it. (Editor.)

The attributes of God are underlined :

अभीकं आसां पदवीरबोध्यादित्यानामह्वे चारु नाम।
आपश्चिदस्मा अरमन्त देवीः पृथग्व्रजन्तीः परि षीमवृञ्जन् ॥ ४ ॥

*4. TRANSLATION :—*I call upon God, sitting near Him in spirit. He is desirous of our welfare and knows well about these subjects—about the sun and other luminaries and Whose principal name (OM) is charming. By moving in Him, the shining Prānas enjoy bliss exclusively and give up (or rise up above) all evil tendencies. You sohuld also invoke Him.

PURPORT :—O men ! you should not worship any other except One God, Who desires the welfare of all and in Whom all souls and worlds enjoy separate identity take good but give up bad things. He is the upholder of all.

NOTES : (अभीके) कमितरि = Desirer of the welfare of all.

God created this universe for the inhabitation of all :

त्री षधस्था सिन्धवस्त्रिः कवीनामुत त्रिमाता विदथेषु सम्राट् ।
ऋतावरीर्योषणास्तिस्रो अप्यास्त्रिरा दिवो विदथे पत्यमानाः ॥ ५ ॥

5. *TRANSLATION* :—O men ! God is the Sovereign of these worlds (planets). He has made these three worlds (lying at lower, higher and middle levels), has made these rivers and is the maker of birth, place and names of the enlightened persons. He in all dealings, is known like a sovereign shining well on account of His wonderful creation. Like the truthful chaste women (who gives birth to good progeny), and acts according to the wishes of her husbands), He makes creation in the firmament of three kinds-gross, subtle and causal. He creates three luminaries in the form of fire, lightning and the sun. He does all this in three forms of absolute existence, absolute consiousness and absolute Bliss.

PURPORT :—O men ! you should constanly worship that God, Who has made the earth, water and firmament for the life of the living beings and inanimate objects. Serve Him as a chaste wife serves her husband.

NOTES & REMARKS : (सधस्था) सहस्थानानि ।= Worlds (planets) । (त्रिमाता) त्रयाणां जन्मस्थाननाम्नां माता जनकः । जननी = Generator of the birth, place and names. (तिस्रः) स्थूलसूक्ष्मकारणाख्याः ।= Gross, subtle and causal. (अप्याः) अप्स्वन्तरिक्षे भवाः । आप इत्यन्तरिक्षनाम (NG 1, 3) = Existing in the firmament.

The subject of world through the prayer to God is dealt :

त्रिरा दिवः सवितर्वार्याणि दिवेदिव आ सुव त्रिर्नो अह्नः ।
त्रिधातु राय आ सुवा वसूनि भग त्रातर्धिषणे सातये धाः ॥ ६ ॥

6. *TRANSLATION* :—O God ! Giver of wealth ! you bestow

upon us desirable and choicest blessings thrice a day (morning, noon and night). O most adorable God, thrice a day grant us your riches. O protector ! uphold the heaven and the earth and grant us wealth consisting of three metals i.e. gold, silver and iron (steel) for distribution among the deserving and needy persons.

PURPORT :—O Lord of the world ! kindly enable us to acquire wealth every day by righteous means and with labour. Protect us constantly and prompt us to distribute our wealth for making others happy.

NOTES : (दिवः) कमनीयाः ।=Desirable. (सवितः) हे ऐश्वर्यप्रद=O Giver of wealth. (त्रिधातु) त्रीणि सुवर्णरजतायसादयो धातवो येषु तानि ।=Wealth consisting of three principal metals i.e Gold, Silver and Iron. (धिषणे) द्यावापृथिव्यौ=Heaven and earth. (सातये) संविभागाय=For distribution.

The duties of the learned kings are told :

त्रिरा दिवः सविता सोषवीति राजाना मित्रावरुणा सुपाणी ।
आपश्चिदस्य रोदसी चिदुर्वी रत्नं भिक्षन्त सवितुः सवाय ॥ ७ ॥

7. *TRANSLATION :*—O men ! God the Impeller and Indwelling Spirit urges only those who shine with knowledge and humility, who are friendly like Prāna and Udāna (vital breaths) and Who are well-handed with the light of knowledge. It is from this Lord of the world, that the waters, the vast heaven and earth and the Prànas receive and men solicit charming wealth for giving prosperity to all beings.

PURPORT :—The meritorious kings bearing the divine actions deal lovingly with the people. They acquire infinite wealth and vast and good State.

NOTES & REMARKS : (मित्रावरुणा) प्राणोदानवत्सर्वेषां सुहृदौ । प्राणोदानौ वा मित्रावरुणौ (Stph 1, 8, 3, 12, 3, 6, 1, 16)=Friends of all like Prāna.

and Udana. (सवाय) ऐश्वर्य्याय । (सवाय) षु प्रसवैश्वर्य्ययोः (स्वा०) । अत्र ऐश्वर्यार्थं ग्रहणम् ।=For prosperity.

The qualities of a good king are underlined :

त्रिरुत्तमा दूणाशा रोचनानि त्रयो राजन्त्यसुरस्य वीराः ।
ऋतावान इषिरा दूळभासस्त्रिरा दिवो विदथे सन्तु देवाः ॥ ८ ॥

8. *TRANSLATION :*—Those devotees of God are full of splendour like the three good lights i.e. fire, lightning and sun. They approach the eradicators of defects and evils, who are brave and learned, practise truth, quick moving of surpassing radiance, and are free from violence and inviolable. They desire the welfare of all, and shine threefold in the dealings of knowledge.

PURPORT :—Those who adore God as dearer than their Prānas (lives), commanding like a king, leader like a judge, radiant like the sun and are illuminator of all, shine in this world like the sun after attainment of good and vast State. They cannot be easily defeated by their enemies because they are truthful in their conduct and desirous of the welfare of others.

NOTES & REMARKS : (असुरस्य) दुष्टान् दोषान्प्रक्षेप्तुः= Of the thrower or remover of the evil. (त्रयः) विद्युत्प्रसिद्ध सूर्य्याः ।= Three lights, fire, lightning and sun. (दूडभासः) दुर्गतो दभो हिंसा येभ्यस्ते । दम्नोति-वधकर्मा (NG 2, 19)=Free from violence.

Sūktam—57

Rishi of the Sūk... Vishvāmitra. Devatā-Vishvedevăh. Chhanda-Trishtup of two kinds. Svara-Dhaivata.

The nature of the speech is told :

प्र मे विविक्वाँ अविदन्मनीषां धेनुं चरन्तीं प्रयुतामगोपाम् ।
सद्यश्चिद्या दुदुहे भूरि धासेरिन्द्रस्तदग्निः पनितारो अस्याः ॥ १ ॥

1. *TRANSLATION* :—It is only a dispassionate and discriminator who can attain a noble speech which like a milch cow grazing alone without a cowherd and which can reach (manifest) intellect instinct. This speech can give abundant knowledge to a person who is upholder of noble virtues and to whom this (knowledge) is like the mental food. The persons who are purifiers like the fire, and who are glorious like energy are the admirers and users of this noble speech. They should instruct others and all should attain it.

PURPORT :—*Those men are worthy of much reverence who use a noble speech, and are desirous of acquiring knowledge from upright conduct, and acting truthfully and righteously fulfil the noble desires of all.*

NOTES & REMARKS : (प्रयुताम्) असंख्यबोधाम् । In प्रयुताम the verb is प्र+यु-मिश्रणामिश्रण यो (अदा०)=Giver of infinite or abundant knowledge. (धासेः) प्राणधारकस्यान्नस्य । धासिरित्यन्ननाम (NG 2, 7) धासि is from verb डु-धाञ् धारणपोषणयोः (जुहो०), meaning material and mental as well as spiritual food=Of the food that upholds all. Here it is taken in the sense of knowledge which is mental food. (पनितारः) स्तोतारो व्यवहर्त्तारो वा ।=Admirers of users.

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About the intellect is told :

इन्द्रः सु पूषा वृषणा सुहस्ता दिवो न प्रीताः शशयं दुदुह्रे ।
विश्वे यदस्यां रणयन्त देवाः प्र वोऽत्र वसवः सुम्नमश्याम् ॥ २ ॥

2. *TRANSLATION* :—O desirous of acquiring knowledge! all learned persons take delight in this noble speech endowed with intellect like the cloud. They fight against all evils, and enjoy

happiness like the rays (light) of the sun. Those who have good (artistic) hands, uphold all like the nourishing Prāna (vital energy) and energy and are mighty. Milk this noble speech which is like a cow, and become full of happiness. As I get delight by association with you, so you should also attempt to do.

PURPORT :—The persons desirous to get physical and spiritual strength, are delighted in the use of the speech endowed with the knowledge of the Shastras and of God. They instruct others regarding the science and technology of the energy and other sciences, are victorious, enjoy themselves as well as make others full of perfect Bliss. They become world teachers and worthy of reverence.

NOTES & REMARKS : (शशयम्) खशयं मेघम्। अत्र वर्णव्यत्ययेन खस्य शः।=Nourishing Prāna. (पूषा) पोषकः प्राणः। अयं वै पूषा यो यं (वातः) पवते एष हीदं सर्वं पुष्यति (Stph 14, 2, 1, 9)=Light and charming rays of the sun.

The duties of householders are told :

या जामयो वृष्ण इच्छन्ति शक्तिं नमस्यन्तीर्जानते गर्भमस्मिन्।
अच्छा पुत्रं धेनवो वावशाना महश्चरन्ति बिभ्रतं वपूंषि॥ ३॥

3. *TRANSLATION* :—The female young Brahmacharinis (of the age of about 24 years) who honour their virile husbands (of the age of about 40 years) desire after marriage that they should utilise their energy through proper channel. They therefore know how to procreate noble progeny. They love their husbands and being endowed with and sweet speech and being like milch cows, they get healthy children having beautiful and admirable bodies through their co-habitation.

PURPORT :—Those girls only enjoy happiness who choose beautiful and loving husbands possessing double their own knowledge and strength after having fully examined them. In the same manner, men should also marry loving girls. It is such husbands and wives who

know how to keep and preserve their strength for procreation. They get infinite Bliss and victory having given birth to ideal children and having brought up them well with the best Sanskaras (impressions-ideas and actions).

NOTES & REMARKS : (जामयः) प्राप्तचतुर्विंशतिवर्षा युवतयः । जामिः - अन्येऽस्यां जनयन्ति जाम् अपत्यं जमतेर्वा स्याद् गतिकर्मणः इति (NKT 3, 1, 7) = Female Brahmacharinis of 24 years. (वृष्णे) वीर्यसेचनसमर्थाय प्राप्त चत्वारिंशद्वर्षाय ब्रह्मचारिणे = For a virile Brahmachari who has attained the age of 40 years. (वावशानाः) पतीन् कामयमानाः । = Seeking for or loving their husbands.

Though no particular age is mentioned in the mantra, Rishi Dayananda Sarasvati has taken into consideration the middle age for a Brahmachari and Brahmacharini mentioned in the Chhandogya Upanishad and other old texts regarding the Rudra Brahmacharya which is 36 to 48 and 25 respectively and has explained it accordingly. Trans.

The duties of husbands—wives pairs are told :

अच्छा विवक्मि रोदसी सुमेके ग्राव्णो युजानो अध्वरे मनीषा ।
इमा उ ते मनवे भूरिवारा ऊर्ध्वा भवन्ति दर्शता यजत्राः ॥ ४ ॥

4. *TRANSLATION* :—O learned persons, ! in this non-violent (pleasant) behaviour of cohabitation, you become happy like the clouds. Thus you unite those who are endowed with intellect, seek happiness of various kinds, of exalted visual and adorable nature. You give proper guidance to those husbands and wives who are like the sun and the earth and who unite well with love for giving birth to a thoughtful progeny.

PURPORT :—Those husbands and wives who are united like the sun and the earth are very fortunate. Those men and women who marry of their own accord, having well examined each other, they would be real partners, beget good children like the clouds and enjoy happiness.

NOTES & REMARKS : (अध्वरे) संगतायां व्यवहारे। अध्वर इति यज्ञनाम ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NRT 1, 7)=In the non-violent (pleas-) behaviour of uniting (co-habitation). (सुमेके) सुष्ठ्वेकीभूते। United well with love. (रोदसी) द्यावापृथिव्याविव। रोदसीति द्यावापृथिवीनाम (NG 3, 30,)=Who are like the sun and the earth.

The duties of married couple are elaborated :

या ते जि॒ह्वा मधु॑मती सु॒मेधा॒ अग्ने॑ दे॒वेषू॒च्यत॑ उरू॒ची।
तये॒ह विश्वाँ॒ अव॑से॒ यज॑त्रा॒ना सा॑दय पा॒यया॑ चा॒ मधू॑नि ॥ ५ ॥

5. *TRANSLATION* :—O learned husband or wife! using always sweet and truthful speech, which enables persons to acquire the knowledge of various sciences and wisdom, beget in this married home life, all joined with adorable children and make them drink sweet juices (Soma) for the preservation of their health.

PURPORT :—*Those husbands and wives enjoy in their married home life the happiness of salvation, who enter into wedlock with love, full understanding, wisdom and good speech. They beget good children, bring them up well, make them highly educated, allow them to have marriage by their choice (Svayambar) and enable them to dwell at home quite happily.*

NOTES : (जिह्वा) वाणी। जिह्वेति वाङ्नाम (NG 1, 11)=Tongue, Speech. (उरूची) या उर्वी बह्वीर्विद्या अंचति प्राप्नोति सा=Which attains the knowledge of various sciences. (यजत्रान्) संगतान् पूज्यान् तनयान् =United and adorable children.

The duties of married couple are defined :

या ते॑ अग्ने॒ पर्व॑तस्येव॒ धारा॒सश्च॑न्ती पी॒पय॑द्देव चि॒त्रा।
ताम॒स्मभ्यं॒ प्रम॑तिं जातवेदो॒ वसो॒ रास्व॑ सु॒म॒तिं वि॒श्वज॑न्याम् ॥ ६ ॥

6. *TRANSLATION* :—O leading man or woman endowed with

divine virtues ! give us that wonderful speech which is like the rain-shower from the cloud because it is free from evil ideas and satisfies toall. It is equally good intellect, beneficent to all mankind. O Omnipresent and Omniscient God ! you are everywhere. We desire to lead ideal hosnatlfe like an intelligent noble wife or husbands endowed with noble intellect and wisdom who can beget noble progeny. Grant us all that.

PURPORT :—Men and women should receive good education and wisdom by the observance of Brahmacharya, should procure suitable and loving match in youth after proper examination and should live happily during their married life.

NOTES & REMARKS : (पर्वतस्येव) मेघस्येव । पर्वत इति मेघनाम (NG 1, 10) =Of the cloud. (धारा) प्रवाहवद् वाणी । धारेति वाङ्नाम (NG 1, 11)= Fluent speech. (असश्चन्ती) असमवयन्ती । सश्चति गतिकर्मा (NG 2, 14)= Not mixed with evil ideas of words. (विश्वजन्याम्) विश्वां समग्रम् अपत्यं जायते यस्यास्ताम् ।=Giving birth to whole or noble progeny.

Sūktam—58

Rishi of the Sūktam Vishvāmitra. Devatā Ashvianau. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The duties of artists and technicians are told :

धेनुः प्रत्नस्य काम्यं दुहानान्तः पुत्रश्चरति दक्षिणायाः ।
आ द्योतनिं वहति शुभ्रयामोषसः स्तोमो अश्विनावजीगः ॥ १ ॥

1. TRANSLATIONS :—O men ! you are like the son of that noble speech (in the form of knowledge). Like the cow, it manifests the desirable knowledge of the ancient Revelation (Veda) and makes all days (life) pure and spotless by giving wisdom, and moves among men. That son enables to attain wisdom full of light, when absolutely truthful and trustworthy teachers and preachers manifest

light in the morning. You should also know the real nature of that speech which makes teachers and preachers admirable.

PURPORT :—As the sun generates the Ushas (dawn), in the same manner, the knowledge how the truth illuminates soul and eradicates untruth by fulfilling noble desires, it dawns on persons. The man who obtains the sweet speech which is full of knowledge and Dharma (righteousness) acquires the knowledge of the eternal God also.

NOTES & REMARKS : (दक्षिणायाः) ज्ञानप्रापिपकायाः=Of the conveyour of knowledge. (द्योतनिम्) प्रकाशरूपां विद्याम् । द्योतनिम् is from द्युत-दीप्तौ (भ्वा०) ।=Knowledge which is like light. (अश्विनौ) आप्तौ-वध्यापकोपदेशकौ अश्विनौ हि (वै) देवानामध्वर्यू (मैत्रायणीसंहिता) 4, 5, 4 तैत्तिरीयारण्यके 5, 2, 5) अश्विनावध्वर्यू (काठक 9, 8, ऐतरेय 1, 18) गोपथ 2, 2, 2; Stph 1, 1.2, 17) अध्वयुः अध्वरं युनक्ति, अध्वरस्य नेता, अध्वरं कामयते इति वा NKT 1, 3, 8)=Absolutely truthful and reliable teachers and preachers.

The duties of the artists about the places above and below are told :

सुयुग्वहन्ति प्रति वामृतेनोर्ध्वा भवन्ति पितरेव मेधाः ।
जरेथामस्मद्वि पणेर्मनीषां युवोरवश्चकृमा यातमर्वाक् ॥ २ ॥

2. *TRANSLATION* :—O Ashvinau (teachers and preachers) ! enable us to attain that noble intellect, by dint of which the doers of good deeds lead with truth towards you. You should also praise those intellects which are like parents teachers. Come to us with practical wisdom of dealings. We long for your protection below.

PURPORT :—As the rays of the air lead towards the sun etc. so the intelligent women also lead to happiness, like good intellectuals themselves. The men should deal towards those enlightened persons like children and behave like fathers (elders) to all men (younger). They should thus acquire the practical knowledge of proper dealings and should act in accordance with it.

NOTES & REMARKS : (सुयुक्) ये सुष्ठु युंजन्ति ते = Doers of good deeds (पणेः) व्यवहारस्य। पण व्यवहारे स्तुतौ च (भ्वा०) आ) = Of dealing (जरेथाम्) स्तुयातम्)। जरते अर्चतिकर्मा (NG 3, 14) जरिता इति स्तोतृनाम (NG 3, 16) = Praise

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Now the duties of engineers and mechanics with regard to the energy-driven vehicles are told :

सुयुग्भिरश्वैः सुवृता रथेन दस्राविमं शृणुतं श्लोकमद्रेः।
किमङ्ग वां प्रत्यवर्तिं गमिष्ठाहुर्विप्रासो अश्विना पुराजाः ॥ ३ ॥

3. *TRANSLATION*:—O teachers and preachers! you shine like the sun and the moon, and then destroy all miseries. Come with a well-manufactured aircraft-like vehicle. It is well-yoked (run) with horse-like fire etc. and acts in accordance with our handling. We try to be benevolent like the clouds. The old wisemen declare you readily available to come to the aid of the destitute. What is it that thing you being very active and industrious can not procure? (You can procure all).

PURPORT :— *Those learned persons, who use vehicles driven by fire and electricity etc. can acquire much wealth through business production and trade.*

NOTES & REMARKS : (अश्वैः) अग्न्यादिभिः पदार्थैः = With substances like the fire and others. (दस्रौ) दुःखानामुपक्षेप्तारौ = Destroyers of miseries. (अश्विना) सूर्य्याचन्द्रमसाविव वर्तमानावध्यापकोपदेशकौ = Teachers and preachers who are benevolent and illustrious like the sun and the moon. (अद्रेः) मेघस्येव। = Of the clouds. (अग्निर्वा अश्वः श्वेतः (Stph. Brahman 3, 6, 2, 5) दसु: उपक्षये (दिवा०) अश्वकावश्विनौ द्यावापृथिव्यावित्येके। अहोरात्रावित्येके सूर्याचन्द्रमसावित्येके (NKT 12, 1, 1)

The duties and functions of automobile engineers are told :

आ मन्येथामा गतं कच्चिदेवैर्विश्वे जनासो अश्विना हवन्ते ।
इमा हि वां गोऋजीका मधूनि प्र मित्रासो न ददुरुस्रो अग्रे ॥ ४ ॥

4. TRANSLATION :—O teachers and preachers ! all men invoke you. Come with your speedy vehicles driven by energy. To you, men offer the sweet-Soma juice mixed with milk as friends give gifts to friends. Come to those who invite you lovingly and reverently and also to protect the cows.

PURPORT :—It is the duty of the enlightened persons to give good knowledge to all those, who are students, attendants or other members of the audience, and approach them with love and reverence. Consequently, all may treat others like friends.

NOTES : (एवैः) सद्यः प्रापकैर्विद्युदादिचालितैर्यानैः । एवैः अयनैः । अवनैर्वेति (NKT 2, 7, 25)=By the vehicles driven by eltecricity etc. (गोऋजीका) गवां दुग्धादिना मिश्रितानि । गो-गोदुग्धम् इत्यस्य प्रमाणं निरुक्ते । अथाप्यस्यां तद्धितेन कृत्सवन्निगमा भवन्ति । गोभिः श्रीणीत मत्सरम् (ऋ 9, 46, 4) इति पयसः (NKT 2, 2, 5,)=Mixed with the milk of the cows.

The functions of automobile vehicles are elaborated :

तिरः पुरू चिदश्विना रजांस्याङ्गूषो वां मघवाना जनेषु ।
एह यातं पथिभिर्देवयानैर्दस्राविमे वां निधयो मधूनाम् ॥ ५ ॥

5. TRANSLATION :—O Ashvinau-teachers and preachers ! you know techonolgy. O destroyers of miseries ! endowed with the great wealth of knowledge and wisdom, in case you come highter by the paths traversed by the highly educated persons, you can obtain the treasures of sweet (edibles. Ed.) substances. You may also get assist once from the learned men, in your work.

PURPORT :—Those who traversing by the paths of the highly educated persons, desire to acquire scientific knowledge, can acquire

it soo ι. And then mιy trɜvel on eɜrth, water and in the sky. In this manner, they can become rich, may eradicate poverty and may make others also prosperous being full af treasures.

NOTES & REMARKS : (अश्विनौ) शिल्पविद्याविदावध्यापकोदेशकौ । =The teachers and preachers, knowers of the technology. (आङ्गूषः) विद्वान्=The learne,d.

TRANSLATOR'S NOTES :—अश्विनोः कृते विद्वांसौ इति प्रयोगो वेदेष्वनेकत्र दृश्यते, यथा—विद्वांसाविद् पुरः पृच्छेदविद्वान् इत्थापरो अचेताः । (ऋ० 1, 12, 2,) तां विद्वांसा हवामहे वां ता नो विद्वांसमन्मवोचेतमद्य । अश्विनौः शिल्पविद्यया सह सम्बन्धो वेदमन्त्रेषु स्पष्टतया दृश्यते विविधयानविमानपोतादिनिर्माणादिभिः सह ।

The achievement s of others fro n friendship with engineers and technocrats are told :

पुराणमोकः सख्यं शिवं वां युवोर्नरा द्रविणं जह्नाव्याम् ।
पुनः कृण्वानाः सख्या शिवानि मध्वा मदेम सह नू समानाः ॥ ६ ॥

6\. *TRANSLATION*.—O leaders ! President of the Assembly and the Commander of the army ! your friendship is desirable and auspicious like a well-built old house which gives happiness in all seasons. May you get wealth while following the policy of renouncing the evils. Renewing that auspicious or beneficial friendship, may we your associates, possess good knowledge, actions and temperament, the way you sweetly enjoy bliss.

PURPORT :—*The highly learned and other ordinary persons establish friendship with one another, so that they can always enjoy happiness by acquiring the eternal and auspicious the scientific knowledge about God and wealth. They are righteous and renouncers of all evil habits.*

NOTES & REMARKS : (ओकः) सर्वर्तुसुखप्रदं स्थानमिव । ओक इति निवास नामोच्यते (N.K.T. 3, 1, 3)=Like a house which gives happiness in

all seasons. [illegible] In or following the policy of a good man who renounces all evil habits.

The command of God about the technical science is stated :

अश्विना वायुना युवं सुदक्षा नियुद्भिश्च सजोषसा युवाना ।
नासत्या तिरोअह्न्यं जुषाणा सोमं पिबतमस्रिधा सुदानू ॥ ७ ॥

7. *TRANSLATION* :—O Ashvinau-teachers and students or masters and attendants of technical science ! endowed with power, youthful, absolutely truthful, you serve the persons who are faithful and loyal even in the days of adversity, non-violent, and liberal donors. Come in a vehicle driven with the aid of the air and energy etc. and drink the Soma juice offered by us with love and reverence.

PURPORT :—O men ! you should live long by giving up all violence and unrighteous conduct, and know the science of air, electricity and other things. Also teach them to others and observe perfect Brahmacharya (continence).

NOTES & REMARKS : (अश्विना) शिल्पविद्याध्यापकाऽध्येतारौ स्वामिसेवकौ वा ।=Teachers and students of technology or masters and attendants of the technical science. (तिरोअह्न्यम्) । तिरश्चीनेष्वहस्सु साधुम् । तिरोभूतम् अह्नं यस्मिन् काले स तिरो अह्नयः । स्रिधधातुर्हिंहिसार्थः । दक्ष इति बलनाम (NG 2, 9)=Faithful or loyal even in the days of adversity. (अस्रिधा) अहिंसकौ । अहिंसवम् अह्नयं=Non-violeut.

About travelling by the vehicles manufactured with technical and scientific precision is told:

अश्विना परि वामिषः पुरूचीरीयुर्गीर्भिर्यतमाना अमृध्राः ।
रथो ह वामृतजा अद्रिजूतः परि द्यावापृथिवी याति सद्यः ॥ ८ ॥

8. *TRANSLATION:* —O learned technicians ! if you possess vehicle, manufactured well with precision, going up into the clouds.

quickly and going roundthe earth and heaven, then you can aecomplish all your noble desires that bestow upon you much happiness, like the non-violent and industrious teachers and preachers get with their noble words.

PURPORT : Those who manufactures aeroplanes and other vehicles with the help of fire, electricity etc. enjoying desirable happiness, can go quickly as they desire.

These words are very significant. Prof. Wilson and Griffith's translations show that there is a vehicle mentioned in this and other mantras which can go round the earth and heaven quickly,

NOTES & REMARKS : (अश्विना) सकलविद्याव्याप्तौ—अशूङ्—व्याप्तौ (स्वा०) = Experts in all sciences, (पुरूची:) पुरूणि सुखान्यंञ्चन्तौ: । अंञ्चु-गति पूजनयोः अत्र गतेः प्राप्त्यर्थः । रथो ह वामृतजा अद्रिजूतः परिद्यावापृथिवी याति सद्यः । = Lead to much happiness.

The achievements of the technical science is told :

अश्विना मधुषुत्तमो युवाकुः सोमस्तं पातमा गतं दुरोणे ।
रथो ह वां भूरि वर्पः करिक्रत्सुतावंतो निष्कृतमागमिष्ठः ॥ ९ ॥

9. *TRANSLATION:*—O Ashvinau ! the President of the State and the Commander-in-chief of the Army ! seated in your beautiful car that goes to the house of a wealthy person and does much ganful work, come to protect wealth in your house. It is free from evils and is good and gives the sweetest happiness. Return to your own country from your foreign trip.

PURPORT :— Those persons who manufacturing many machines aeroplanes and other vehicles with technology can create prosperity in their home, family and country.

NOTES & REMARKS : (अश्विना) सर्वाधीशसेनाधीशौ वद्वन्तौ सर्वाधीशौ । वीर्यं वा अश्वः Stph 2, 1 4, 23) = President of the State and Com-

mander in-chief of the Army. (सोमः) ऐश्वर्यलाभः = Acquisition of wealth or prosperity. (वर्पः) रूपयुक्तः । = Beautiful, charming.

Sūktam 59

Rishi of the Sūktam-Vishvāmitra. Devata—Mitra. Chhanda-Gāyatrl-, Trishtup and Pankti of various kinds Svara—Dhaivata Panchama and Shadja.

The qualities of a sincere friends are narrated :

मित्रो जनान्यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुत द्याम् ।
मित्रः कृष्टीरनिमिषाभि चष्टे मित्राय हव्यं घृतवज्जुहोत ॥ १ ॥

1. TRANSLATION :—A Mitra (a friend) animates men to exertion (action. Ed.) through his inspiring words. the the Mitra (God Who is Friend of all) sustains both the earth and heaven. The Mitra (third, king) is also friend of all who takes care of all farmers and other men with unclosing eyes (attentively. Ed.). The fourth Mitra (fire which is benevolent like a friend) accepts the oblations of ghee.

PURPORT:—They are the friends of all who honour a friend-that is preacher of truth and giver of true knowledge, who revere God who is friend and sustainer of all, who show respect to a king who keeps all under law and order.

NOTES & REMARKS : (यातयति) पुरुषार्थयति । = Animates to exertion (action) (कृष्टीः) कर्षिका मनुष्यप्रजाः = Farmers and men in general. (मित्रः) सर्वस्य सुहृद्राजा । मित्रः - प्रमीते स्त्रायते सम्मिन्वानो द्रवतीति वा मेदयते र्वा (NKT 10, 2,) प्रमीतेः प्रमरणात् त्रायते । = God who is like the sun ! fire and friend.

The benefits of friendship with God and absolutely truthful learned persons is are narrated :

प्र स मित्र मर्तो अस्तु प्रयस्वान्यस्त आदित्य शिक्षति व्रतेन ।
न हन्यते न जीयते त्वोतो नैनमंहो अश्नोत्यन्तितो न दूरात् ॥ २ ॥

2. *TRANSLATION* :—O Mitra (friend, absolutely truthful enlightened person or God: ! may that men be indusrious, blessed and enjoy abundance, who O immortal ! by Your vow of truthfulness receives good education and imparts it to others. Protected by you, he is not harmed, he is not over-come by any one. A sin or immoral act does not toueh him from far or near.

PURPORT :—Those persons who make their own attribntes, actions and temperament like those of the absolutely truthful learned persons (or God), and there after teach all peole with true ustice,j and pecp become sinless and righteous. Being protected by the reliable enligh- tened persons and by God Himself, they can not be slain or overcome by the wicked. They do not commit sin on account of prejudice from far or near.

NOTES & REMARKS : (प्रयस्वान्) प्रयत्नवान् ।=Industrious. (अंहः) पापम्=Sin.। प्रमीतेः मरणात् त्रायते इति मित्रः =Friend. व्रतमिति कर्मनाम (NG 2, 1) वृणोतीति सतः इदमपीतद् व्रतमेवस्मादेव निवृत्त कर्म वारयतीति सतः NKT 2. 4, 13) =Action.

TRANSLATOR'S NOTES : Here Rishi Dayananda has taken the word मित्र both for an enlightened person who looks upon with friendly eyes. According to the injunctions of the Vedas. Mighty God is friend of all and Protector from sin and death. Sayanacharya has rather narrowed down the word by inter- preting it as यज्ञेन istead of कर्मणा as has been done by Rishi Dayananda. Venkat Madhava has interpreted it as सत्यादिना व्रतेन, युक्तः The Shatpatha Brahman (12, 8, 2, 4,) endorses it. एतत् खलु वै व्रतस्य रूपं यत् सत्यम् (Stph 12. 8, 2, 4)

Rishi Dayananda has interpreted प्रयस्वान् as प्रयत्नवान् deriving it from यसु-प्रयत्ने (दिवा.)

The attributes of friendship with truthful person are told :

अनमीवास इळया मदन्तो मितज्ञवो वरिमन्ना पृथिव्याः ।
आदित्यस्य व्रतमुपक्षियन्तो वयं मित्रस्य सुमतौ स्याम ॥ ३ ॥

3. *TRANSLATION*:—O men ! we may be under the Command of God (Who is friend of all), and under the instructions of an absolutely truthful enlightened person, being free from all physical and mental disorders, because of the observance of Brahmacharya or continence). It made us glad with refined and well balanced speech and kingdom on earth, roaming free over the wide expanse of the earth, pursuing the laws of the earth and the sun in the form of forgiveness and the light of justice. So you should also be.

PURPORT :—*Those persons only become beloved of God and the enlightened men, who keep true friendship with them, wear forgiveness, knowledge, justice, light and other virtues, and always tread upon the path of righteousness.*

NOTES : (अनमीवास:) शरीरात्मरोगरहिता:=Free from all physical and spiritual diseases. (इलया) सुशिक्षितया वाचा पृथिवीराज्येन वा । इलेति वाङ्नाम (NG 1, 11) इलेति पृथिवीनाम (NG 1, I) इलेति अन्न नाम (NG 2, 7)= With refined or well-trained speech or kingdom. (मितज्ञव:) मितानी जानूनि येषान्ते=With balanced knees or humble. (वरिमन्) वहुशीलसत्ययुक्तम्=Endowed with good character and truth. (मित्रस्य) सर्वस्य सुहृद: ईश्वरस्याऽऽप्तस्य वा ।=Of God who is the friend of all or an absolutely truthful enlightened man. (सुमतौ उत्तमाज्ञायां प्रज्ञायां वा=Under the command or instruction.

The same subject of friendship with God and truthful persons is continued :

अयं मित्रो नमस्यः सुशेवो राजा सुक्षत्रो अजनिष्ट वेधाः ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥ ४ ॥

4. *TRANSLATION* :—This Mitra (God/absolutely truthful enlightened person, who is friendly to all or a king who regards his

subjects as friends, is adorable and is to be served, because he (each one of them) awards happiness. That king is to be honoured in whose State people are happy, and who is endowed with great wisdom. May we live in the Command of God and under the instruction or good advice of a noble and just king, who is therefore to be revered. May we enjoy always in the Grace of the Holy God and rest in the propicious loving kindness of the noble King.

PURPORT:—As God and the righteous absolutely truthful enlightened persons are adorable, likewise the kings who are protectors of their kingdom with justice and humility also deserve honour. As good men always remain firm in the action ordained by God and done by the enlightened persons, in the same manner, we should also emulate.

NOTES: (सुक्षत्र:) सुष्ठु सुखि क्षत्रं राष्टं, यस्य सः। क्षत्रं हि राष्ट्रम्, Aitareya Brahman 7, 22;. जैमिनीयोप० 1, 88. [वेधा इति मेधाविनाम (NG 3, 15)= He the people of whose State are happy. (वेधा:) मेधावी=Very wise. genius.

Good and the choicest things should be offered to good friends:

महाँ आदित्यो नमसोपसद्यो यातयज्जनो गृणते सुशेवः ।
तस्मा एतत्पन्यतमाय जुष्टमग्नौ मित्राय हविरा जुहोत ॥ ५ ॥

5. *TRANSLATION:*—O men ! approach a great person with reverence who is illuminator of good virtues, like the sun. He urges upon men to do good deeds. He is admired by all, as he gives good happiness. Offer to such a great man, good food, as oblation are offered to the fire, is praiseworthy, because he is like the Prāna (vital energy).

PURPORT:—The truthful enlightened persons are adorable because they are illuminators of knowledge and Dharma (righteousness like the sun and who animate all to have good virtues and actions. As the priests please the world by putting qualitative oblations in the fire, in the same manner, such great men establish knowledge and

righteousness among the virtuous students, and gladden all human and other beings.

NOTES & REMARKS : (आदित्य:) सूर्य्यइव शुभगुणप्रकाशक: । = Illuminator of good virtues. (मित्राय) प्राणवद् वर्त्तमानाय । प्राणो मित्रम् । (Jaiminiyopanishad Brahman 3, 1, 3, 6) = For a person who is like Prāna (vital life energy). (हवि:) होतव्यमत्तव्यम् । हवि :—हु दानादनयो : आदाने च (जुहो.) अत्रादानार्थ: । = Oblation and food.

Here the third meaning of the verb हु eating has been taken in the case of a noble person and first in the case of fire.

The attributes of a king friendly to his subjects are told :

मि॒त्रस्य॑ चर्षणी॒धृतोऽवो॑ दे॒वस्य॑ सान॒सि । द्यु॒म्नं चि॒त्रश्र॑वस्तमम् ॥ ६ ॥

6. *TRANSLATION*:—O men ! that learned king alone can protect his subjects who upholds his people, and whose protection s is time proven,established since long and whose wealth and knowledge have brought him good reputation.

PURPORT :—Those (rulers) who protect all subjects having acquired the eternal wealth of knowledge, enjoy happiness in this world and beyond.

NOTES & REMARKS : (चर्षणीधृत:) मनुष्याणां धर्तु: । चर्षणय इति मनुष्यनाम (NG 2, 3) = Of the uphoder of men. (सानसि) पुरातनम् । (सानसि) पूर्णाक्षि सानसि क्रतुम् इति पूर्णाक्षि सनातन क्रतुम् इत्येतत् (Stph 7, 3, 1, 32) = Ancient. Time proven. (द्युम्नम्) यश: कर धनं विज्ञानं वा । (द्युम्नम्) द्युम्नम् इति धननाम (NG 2, 10) द्युम्न द्योततेर्यशो वा अन्नं वेति (NKT 5, 1,5) द्युम्नम् इति पदनाम (NG 4, 2) = Wealth or knowledge which causes good reputation.

It is thus clear that according to the Shatpath Brahman सामसि means सनातन eternal or ancient as explained by Rishi Dayananda Sarasvati

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God, Friendly to all has created the Universe and He is to be worshipped :

अ॒भि यो म॑हि॒ना दिवं॑ मि॒त्रो ब॒भूव॑ स॒प्रथा॑: । अ॒भि श्रवो॑भि: पृथि॒वीम् ॥ ७ ॥

7. *TRANSLATION* :—O men ! worship always that One God alone ! Who is Omnipresent friend of all and Who by His might creates the resplendant sun and pervades it, Who creates this earth with food materials etc. and pervades it.

PURPORT :—O men ! that One God alone is worthy of communion, Who by His great might creates this wonderful s, vast universe containing the sun, earth etc. Who knows all being s, is the Indwelling Universal Spirit, and upholds and controls it.

NOTES & REMARKS : (दिवम्) प्रकाशमयं सूर्य्यम् ।=Resplendent Sun. (सप्रथाः) प्रथसा विस्तृतेन जगता सह वर्त्तमानः =Pervading the vast universe. (श्रवोभिः) अन्नादिभिस्सह ।=With food etc.

The greatness of God and His worthiness for worshipping is highlighted :

मित्राय पञ्च येमिरे जना अभिष्टिशवसे । स देवान्विश्वान्बिभर्ति ॥ ८ ॥

8. *TRANSLATION* :—O men ! you should know that in order to attain God, Who is very friendly to all, and giver of happiness that all persons practise Yoga with the five Prânas (vital breaths) and worship. It is He, Who is Almighty, Who upholds the Sun and other luminaries.

PURPORT :—With the Prānas controlled, the senses are under check. So the Yogis attain God through the Samadhi (absorption or perfect concentration).

NOTES & REMARKS : (अभिष्टिशवसे) अभीष्टबलाय ।=Possessor of all desirable might i. e. Omnipotent (येमिरे) यच्छन्ति ।= (i) Control themselves or Practise Yoga. (2) Surrender.
Sayanacharya has explalained पंचजना as निषाद पंचमाश्चत्वारो वर्णाः । But Rishi Dayananda has stated पंच प्राणा इव जनाः all men or men in general, in accordance with Nirukta 3. 2. 8. where it is stated—(चत्वारो वर्णाः निषादः पंचमः इत्यौपमन्यवः) and in the Nighantu 2-3. we find पंचजन इति मनुष्यनाम ।

The way of the worship of or communion with God as Friend is told :

मित्रो देवेष्वायुषु जनाय वृक्तबर्हिषे । इषं इष्टव्रता अकः ॥ ९ ॥

9. *TRANSLATION* :—O men ! worship that One God, Who is friend of all and Who fulfils the noble desires of devoted to Him and Who perform Yajna, and are living among the divine men.

PURPORT :—*That God alone is to be meditated upon Who makes the devotees free from all injustice. Such people are able to accomplish all their noble desires.*

NOTES & REMARKS : (आयुषु) जीवनेषु । आयव इति मनुष्यनाम (NG 2,3) =Among the human beings, lives. (इष:) इच्छा: । =Desires. (वृक्तबर्हिषे) वृक्तं बर्हिरुदकं येन तस्मै । वृक्तबर्हिष इति ऋत्विङ्नाम (NG 3, 18) ऋतौ ऋतौ यजन्ते परमेश्वरं इति ऋत्विज:=Priests or performers of Yajnas, devoted to God in all seasons.

Sūktam 60

Rishi of the Sūktam-Vishvāmitra. Devatā. Ribhūs. Chhanda-Jagati and Virāt of various types. Svara-Nishāda.

The duties of a rular are told :

**इहेह वो मनसा बन्धुता नर उशिजो जग्मुरभि तानि वेदसा ।
याभिर्मायाभिः प्रतिजूतिवर्पसः सौधन्वना यज्ञियं भागमानश ॥ १ ॥**

1. *TRANSLATION* : O leaders ! the wisemen intently desirous of the welfare of all in this dealing have a sense of brotherhood with all and they perform friendly acts and possess good appearence and hectic activity. Besides they possess good intellect being the sons of noble hearted persons (or of those artists who travel in the firmament well with their aircrafts), and obtain their share in the Yajna and become very fortunate.

PURPORT.—*Those men get their noble desires fulfilled, who behaving in brotherly fashion increase the intellectul and monetary happiness of all.*

NOTES & REMARKS : (उशिजः) कामयमाना : उशिग् वष्टेः कान्तिकर्मणः इति (NKT 6, 3, 11) उशिज इति मेधाविनाम (NG 3, 15)=Desiring the welfare of all (वेदसा) वित्तेन । वेदः इति धननाम (NG 2 10)=With wealth. (प्रतिजूतिवर्पसः) प्रतीतं जूतिर्वेगवद् वर्पो रूपं येषान्ते=Possessing good form with speed or active nature. (मायाभिः) प्रज्ञाभिः । मायेति प्रज्ञानाम (NG 3, 9) वर्ण इति रूपनाम=(NG 3, 7)=With good intellect.

The duties of a ruler are elaborated :

याभिः शचीभिश्चमसाँ अपिंशत यया धिया गामरिणीत चर्मणः ।
येन हरी मनसा निरतक्षत तेन देवत्वमृभवः समानश ॥ २ ॥

2. *TRANSLATION* :—O men ! you should also attain divinity through the acts by which wise men attain it, i.e. by creating clouds and making their rains (through performance of the Yajnas). Moreover ! by making infirm cows strong and fleshy ones from the mere skin (skeleton), with intelligence and actions and by extending the power of upholding and attraction through scientific knowledge.

PURPORT:—O men ! you should become learned by acting as wisemen do by following into their footsteps.

NOTES & REMARKS: (चमसान्) मेघान् । चमस इति मेघनाम (NG 1, 10) =Clouds. (हरी) धारणाकर्षणे ।=The Power of upholding and attraction. (ऋभवः) मेधाविनः । ऋभव इति मेधाविनाम (NG 3, 15)= Wisemen, geniuses. (शची) यज्ञ कर्म वा । शचीति यज्ञनाम (NG 3, 9) शचीति कर्मनाम (NG 2, 1) ।=Yajna or non-violent action.

The benefits of the friendship with God are told :

इन्द्रस्य सख्यमृभवः समानशुर्मनोर्नपातो अपसो दधन्विरे ।
सौधन्वनासो अमृतत्वमेरिरे विष्ट्वी शमीभिः सुकृतः सुकृत्यया ॥ ३ ॥

3. *TRANSLATION* :—The wise men have attained friendship or proximity with God the Lord of the world, and they do good

deeds for the sake of pleasure of Omniscient and Imperishable God. Being the sons of men of good knowledge, they attain immortality by performing good actions with peaceful acts. They always perform good deeds with righteous means,

PURPORT :—*Those people only attain emancipation who love God, fear the transgression of His Commands (as contained in the Vedas) and perform righteous acts.*

NOTES & REMARKS : (सोधन्वनास:) शोभनज्ञानस्य पुत्रा: (सोधन्वनास:) धनति गच्छति (NG 2, 14) = Sons of a man of good knowledge. (शमीभि:) कर्मभि: शमीति कर्मनाम (NG 2, 1) शान्तिदायक कर्मणो ग्रहणं विशिष्टतया, शमु-उपशये धातो : । = With actions leading to peace. (विष्ट्वी) कर्म विष्ट्वीति कर्मनाम (NG 2, 1) = Action, works. (अपस:) कर्माणि अप इति कर्मनाम (NG 2, 1) = Deeds.

The subject of rule or adm nistraten is dealt :

इन्द्रेंण याथ स॒रथं सु॒ते सचाँ अथो॒ वशांनां भवथा स॒ह श्रि॒या ।
न वंः प्रति॒मै सु॑कृ॒तानि॑ वाघ॒तः सौध॑न्वना ऋभवो वी॒र्या॑णि च ॥ ४ ॥

4. *TRANSLATION* : O sons of highly learned and truthful persons ! O wisemen shining with truth ! join the army accompanying in chariots and other vehicles, of the resourceful king to help and guide him in his State with your information, weapon and experties. Thus you will be honoured and prosperous among the desirable noble persons. Your virtuous noble deeds and your valours are immeasureable and unmatched.

PURPORT :—*Those who become highly learned endeavour to make progress by righteous means, use abundant wealth and beauty and augment their strength or valour.*

NOTES & REMARKS : (सरथम्) रथेन सह वर्त्तमानं सैन्यम् = Army accompanying the chariots and other vehicles. (वशानाम्) कमनीयानाम् = Of the desirable persons. (सुते) निष्पन्ने राज्ये । = In the accomplished or good state. (सचा) विज्ञानेन । = With scientific knowledge.

(वाघतः) विपश्चितः । वाघत : इति मेधाविनाम (NG 3, 15) । शाश्वत इति ऋत्विङ्नाम (NG 3, 18) = Scholars.

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The subject of kingdom is highlighted :

इन्द्रं ऋभुभिर्वाजंवद्भिः समुंक्षितं सुतं सोमुमावृंषस्वा गभंस्त्योः ।
धियेषितो मंघवन्दाशुषों गृहे सौंधन्वनेभिः सह मंत्स्वा नृभिः ॥ ५ ॥

5. *TRANSLATION* :—O king ! you possess good money, are approached because of your intellect, and are accompanied by wisemen. They are endowed with good food-stuff and other kinds of wealth, protect well the great riches earned with armed might and are strong. Enjoy delight at the stay at home of liberal donor, in the company of the sons of wisemen, because they lead in knowledge and other good dealings.

PURPORT :—Rulers should protect their subjects along with wise-men. They should earn more prosperity by just means, should widen the net of revenues and other taxes and delight the people through their leading men.

NOTES & REMARKS : (सोमम्) ऐश्वर्यम् = Wealth, prosperity. (वाजवद्भिः) प्रशस्तान्नाद्यैश्वर्ययुक्तैः सह । वाज इत्यन्ननाम (NG, 2 7.) = With men possessing food-stuff and other kinds of wealth. (गभस्त्योः) हस्तयोः । गभस्ती इति बाहुनाम (NG 2, 4) = Of the arms.

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The subject of rule is further highlighted :

इन्द्रं ऋभुमान्वाजंवान्मत्स्वेह नोऽस्मिन्त्सवंने शच्यां पुरुष्टुत ।
इमानि तुभ्यं स्वसंराणि येमिरे व्रता देवानां मनुंषश्च धर्मभिः ॥ ६ ॥

6. *TRANSLATION :* O wealthy king ! you are praised by many on account of your good intellect and noble speech. Be delighed in this our State keeping wismen in your company with and possessing abundant foodgrains and other kinds of wealth.

This life has been given to you for performing good deeds. Therefore, you should observe the duties like those of highly learned truthful persons, and by doing righteous deeds with good temperament, gladden all.

PURPORT :—O king ! keep always company of the righteous and wisemen, never of the fools and never waste a single movement. As absolutely truthful learned persons deal with all impartially and justly, so you should also do.

NOTES & REMARKS : (स्वसराणि) दिनानि । स्वसराणि इत्यहर्नाम (NG 1, 9) =Days. (शच्या) प्रज्ञया वाण्या वा । शचीति वाङ्नाम (NG 1, 11) शचीति प्रज्ञानाम (NG 3, 9) =With good intellect or speech. It is wrong on the part of Shri Sayanacharya, Prof. Wilson, Griffith and others take Ribhu, Vaja and Shachi as personal names of certain persons, forgetting the basic rules of the Vedic etymology Nighhantu (नामान्याख्यातजानि) meaning thereby that all the Nouns are derivative, and against the meanings of these words. Sayanacharya has given the alternative meaning of शच्या. as कर्मणा वा on the basis of Nighantu above quoted Prof. Wilson has added in his notes that Shachi may mean कर्मन् act, rite. Griffith having translated शच्या as exult with Shachi says in foot-note that Shachi might be personified the consort of Indra.

The duties of the ministers and the people are told :

इन्द्रं ऋभुभिर्वाजिभिर्वाजयंन्निह स्तोमं जरितुरुपं याहि यज्ञियंम् ।
शतं केतेभिरिषिरेभिरायवें सहस्रंणीथो अध्वरस्यं होमंनि ॥ ७ ॥

7. *TRANSLATION* :—O king ! you give abundant wealth. Earn the praise sung by your admirer learned persons, bestowing happiness to all along with wisemen, because they have ideal speech. Being approached by thousands of righteous persons because of your desirable intellectual powers, perform the acts that lead to running good administration and dealing full of justice and for the welfare of men.

NOTES & REMARKS : (मायवे) मनुष्याय ।=For a man. (वाजयन्) प्रापयन् ।=Leading to (happiness etc.) (अध्वरस्य) न्याय्य व्यवहारस्य (अध्वरस्य) अध्वर इति यज्ञनाम ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 1, 7) हिंसारहितस्य न्यायसंगतव्यवहारस्य ।=Of just dealings. (होमनि) आदातव्ये व्यवहारे ।=In the acceptable good dealings.

Sūktam—61

Rishi of the Sūktam-Vishvāmitra. Devatā-Ushā. Chhanda. Trishtup of various types. Svara-Dhaivata and Panchama.

The duties of women are told :

उषो वाजेन वाजिनि प्रचेताः स्तोमं जुषस्व गृणतो मघोनि ।
पुराणी देवि युवतिः पुरन्धिरनु व्रतं चरसि विश्ववारे ॥ १ ॥

1. TRANSLATION :—O highly learned opulent lady! you are acceptable to all because of your knowledge and intelligence. You reveal true nature of all objects, are like the Dawn (USHA), and respond to my praise with love. I am your admirer owing to your noble virtues. O desirable young lady! you are the possessor of many good virtues and are ever young. Because you perform good deads, you have endeared me.

PURPORT :—O women! the dawns awaken all beings and urge them to do their works. Likewise, you should deal agreeably with your husbands being chaste, and thus be worthy of admiration.

NOTES & REMARKS : (देवि) कमनीये ।=Desirable, loveable. (पुरन्धिः) या बहूशुभगुणान्धरति । पुरु इति बहुनाम (NG 3, 1)=She who possesses many noble virtues.

TRANSLATOR'S NOTES : It may also mean पुरुधीः बहुधीः very intelligent as explained by Yaskacharya in Nirukta. The epithets like प्रचेताः and वाजिनी have been used for उषा, which can not be ever used for inanimate dawn, as done

by some Western translators erroneously. In fact, it is a highly learned and intelligent young lady shining like the dawn.

The attributes of women are elaborated :

उषो देव्यमर्त्या वि भाहि चन्द्ररथा सूनृता ईरयन्ती ।
आ त्वा वहन्तु सुयमासो अश्वा हिरण्यवर्णां पृथुपाजसो ये ॥ २ ॥

2. *TRANSLATION :* O Dawn-like divine lady ! you are- immortal (thereby meaning the soul), your utter truth and sweet words calling upon the others to emulate. Her chariot is charming like the moon, shine well on account of the noble virtues. May your trained vigorous and sturdy horses carry you, who are full of splendour like the rays which carry the golden Dawn.

PURPORT :—As the resplendent and charming Dawn awakens all, same way, the good wives make their husbands of good character and temperament with their knowledge and humility.

NOTES & REMARKS: (हिरण्यवर्णाम्) तेजोमयीम् । तेजो वै हिरण्यम् तैत्तिरीय 1, 8, 9, 1)=Full of splendour or resplendent. (पृथुपाजस :) बहुबला : । पाज इति बलनाम (NG 2, 9)=Vigorous of sturdy.

TRANSLATOR'S NOTES :— The expression (सूनृता ईरयन्ती) uttering true and sweet words is applicable to a learned and virtuous lady. Here Griffith and Wilson have missed the real meaning.

The same subject of virtues of women is dealt :

उषः प्रतीची भुवनानि विश्वोर्ध्वा तिष्ठस्यमृतस्य केतुः ।
समानमर्थं चरणीयमाना चक्रमिव नव्यस्या ववृत्स्व ॥ ३ ॥

3. *TRANSLATION* :—O lady ! be like the Ushas (Dawn) which spreads all over the regions, abiding on high, illuminator of

the immortal sap, revolving like a wheel and approaching every object turning ever new.

PURPORT :—O good ladies ! as the dawns illuminate all planets, so illuminate peoples' good dealings.

NOTES :—(अमृतस्य) अमृतात्मकस्य रसस्य=Of the immortal sap of all herbs and other objects. (केतुः) प्रज्ञापिका । =Illuminator. (अर्थम्) वस्तु । =Object.

More about the women is stated :

अव स्यूमेव चिन्वती मघोन्युषा याति स्वसरस्य पत्नी ।
स्व१र्जनन्ती सुभगा सुदंसा आन्तादिवः पप्रथ आ पृथिव्या ॥ ४ ॥

4. *TRANSLATION :*—O ladies ! you should be like the opulent Ushas (Dawn). She is like the bride of the day, throwing off darkness like a women throwing the garment, giving birth to the sun or happiness. It diffuses her own lustre auspicious, and promotes sacred acts like the Yajnas and is spread to the ends of the heaven and of the earth.

PURPORT :—O ladies ! as the Ushas (dawn) is like the wife of the day, so you should follow your husbands like shadows and ever deal with them agreeably and pleasantly. As the light is born with the association at the earth, so children are born by the union of husbands and wives.

NOTES & REMARKS :—(स्वसरस्य) दिनस्य । स्वसराणीति अहनीम (NG 1, 9) = Of the day. (स्व :) सूर्यं सुखं वा । =The sun or happiness.

The subject of women is further highlighted:

अच्छा वो देवीमुषसं विभातीं प्र वो भरध्वं नमसा सुवृक्तिम् ।
ऊर्ध्वं मधुधा दिवि पाजो अश्रेत्प्र रोचना रुरुचे रण्वसंदृक् ॥ ५ ॥

5. *TRANSLATION :*—Offer due praise to the divine (radiant) Ushas, shining upon you. It is the repository of sweetness, manifests

her brightness aloft in the sky, is radiant and lovely, and brightens the regions. Make proper use of electricity at the time of the dawn and on other occasions. Ushas enables us to see the charming objects.

PURPORT :—As the persons who get up early in the morning before the advent of the dawn, get good health and strength, in the same manner, a man attains the physical and spiritual power and health by marrying lovely and chaste wife. Because of it, the love may ever increase on account of likeness and suitability.

NOTES :—(सुवृक्तिम्) सुष्ठु वर्त्तमानाम् । नम इति वज्रनाम (NG 2, 20) = Existing well. (रणवसंदृक्) या रण्वान् रमणीयान्पदार्थान् सन्दर्शयति सा । = She who enables to see charming objects. (नमसा) वज्रेण विद्युता सह । = With the proper use of electricity.

The benefits of the dawn are told :

ऋतावरी दिवो अर्कैरबोध्या रेवती रोदसी चित्रमस्थात् ।
आयतीमग्न उषसं विभातीं वाममेषि द्रविणं भिक्षमाणः ॥ ६ ॥

6. *TRANSLATION :—*O learned person ! the Ushās (Dawn) possesses truth and wealth of wisdom born from light and illumined by the rays of the sun. She is the cause of the admirable wealth (of wisdom and material), and has taken a marvellous position in earth and heaven. Having availed that charming and marvellous time of the Dawn, pray to God for His communion in a trance and obstain wonderful wealth of all kinds.

PURPORT :—The persons who get up early in the morning (in the last fourth lag of the night-at about 4 A.M.) glorify, pray to and have communion with God and seek for the attainment of noble virtues and true wealth. They attain all this by toiling hard and conci-ously.

NOTES :—(वामम्) प्रशस्तम् । = Admirable, noble. (दिवः) प्रकाशात् । = From light. (अर्कैः) सूर्यैः । = With the rays of the sun.

TRANSLATOR'S NOTES :—Ushas has been called ऋतावरी and रेवती meaning the possessor of truth and wealth of wisdom etc. At the Dawn, the Yogis meditate Great God and get the knowledge of perfect, truth and attain true wisdom.

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The attributes of the learned artists are told :

ऋतस्यं बुध्न उषसामिषण्यन्वृषा मही रोदसी आ विवेश ।
मही मित्रस्य वरुणस्य माया चन्द्रेव भानुं वि दधे पुरुत्रा ॥ ७ ॥

7. *TRANSLATION* :— O men ! the Agni (energy/electricity) is the cause of rain, pervades the great heaven and earth, and is desirous of (so to speak) the Dawns in the firmament. The great and respectable intellect (wisdom) of the learned and friendly persons and of the noblest acquire the knowledge of the Sun which glitters various forms like the gold. The Ushas (Dawn) diffuses her lustre in different directions.

PURPORT :—As the noble speech and intellect of the enlightened persons give wealth and happiness to all and permeates various sciences, in the same manner, energy/electricity pervades all objects and when thoroughly researched, it leads to prosperity.

NOTES :— (बुध्ने) अन्तरिक्षे । बुध्नम् अन्तरिक्षं भवति । यतोऽस्मिन् आपो बद्धा धृता वा (NKT 10, 4, 46) =In the middle region, or firmament. (मही) महती पूज्या । =Great, worthy of respect. (चन्द्रेव) सुवर्णमिव । चन्द्रमिति हिरण्यनाम (NG 1, 2)=Like Gold.

Sūktam—62

Rishi of the Sūktām-Vishvāmitra. Devatā-Indra and Varuna, Brihaspati, Pūshā, Savitā, Soma, Mitra and Varuna. Chhanda-Trishup and Gāyatri of various kinds. Svara-Dhaivata and Shadja.

The attributes of friendly teachers and preachers are told :

इमा उ वां भृमयो मन्यमाना युवावते न तुज्या अभूवन् ।
क्व१ त्यदिन्द्रावरुणा यशो वां येन स्मा सिनं भरथः सखिभ्यः ॥ १ ॥

I. TRANSLATION :—O teachers and preachers ! may your mass preaching and teaching persons' teams receive due recognition from all and not abjure your protectors and supporters. The teachers and preachers are like energy and air, because of their good reputation, they sustain their friends with ample and good food stocks.

PURPORT :—Those teachers and preachers who are benevolent to others like air and energy; are illustrious and they have pleasing conduct. Such men should lovingly give food and others things. All should keep friendship with them.

NOTES & REMARKS :—(भृमयः) भ्रमणानि । =Wanderings. (तुज्याः) हिसंनीया : =Harmful. (इन्द्रावरुणा) विद्युद्वायू इव वर्त्तमानौ । = Teachers and preachers who are benevolent like energy and air. (सिनम्) अन्नादिकम् ।=सिनमित्यन्ननाम (NG 2, 7) स्तनयित्नुरेवेन्द्र, (Stph 11, 6, 3,)9 =यदशनिरिन्द्रस्तेन (Kaushataka-6, 9) वातो वरुणः । Maitrayani Sanhi-4, 8, 5, Stph 12, 9, 1, 16)=Foodgrains and other things.

Proper arrangements should be made during the tours of teachers and preachers so that owing to over crowding etc. or other causes, none may be harmed or injured.

The attributes of ideal teachers and preachers are continued :

अयमु वां पुरुतमो रयीयञ्छश्वत्तममवसे जोहवीति ।
सजोषाविन्द्रावरुणा मरुद्भिर्दिवा पृथिव्या शृणुतं हवं मे ॥ २ ॥

2. *TRANSLATION* :—O teachers and preachers ! you are like benevolent electricity and water, and this virtuous king invites

you reverantly for his protection with a desire to have abundant wealth of all kinds. As electricity with the association of the winds, sun and earth gives happiness to all, so loving and serving one another you listen to my invocation.

PURPORT :—As a king, teachers, and preachers give instructions to all regarding protection, advancement and education, likewise, all men should deserve praise and attain prosperity on earth by industriousness towards one another.

NOTES & REMARKS : (इन्द्रावरुणा) विद्युज्जले इव वर्त्तमानौ अध्यापकोपदेशकौ ।=Teachers and preachers who are benevolent like electricity and water. (मरुद्भिः) वायुभिरिव श्रोतृभिः ।=With listeners who are like winds.

The duties of a teacher are told :

अस्मे तदिन्द्रावरुणा वसु ष्यादस्मे रयिर्मरुतः सर्ववीरः ।
अस्मान्वरूत्रीः शरणैरवन्त्वस्मान्होत्रा भारती दक्षिणाभिः ॥ ३ ॥

3. *TRANSLATION* :—O teachers and preachers ! you are benevolent like air and electricity. May there be to us such wealth that we covet. May there be to us wealth and all good and heroic children. O brave men ! endeavour in such a manner, that good knowledge, acceptable noble action and speech full of the knowledge of all sciences, bring us donations or gifts which remove miseries.

PURPORT :—O teachers and preachers and rulers ! encourage and urge upon others to be learned, wealthy and prosperous.

NOTES & REMARKS : (मरुतः) मनुष्याः । मरुतः मितराविणो वाऽमितरोचिनो वा महद् द्रवन्तीति वा (NKT 11, 2, 14)=Men. (शरणैः) दुःखादीनां हिंसनैः । वीरा मनुष्याः शरणैः शृ-हिंसायाम् (क्र्यादिः)=With means that destroy miseries. (भारती) सकलविद्यां भरन्ती वाणी=Speech which is full of all knowledge. (दक्षिणाभिः) दानैः=With donations or gifts.

More about the teachers :

बृहस्पते जुषस्वं नो हव्यानि विश्वदेव्य । रास्व रत्नानि दाशुषे ॥ ४॥

4. *TRANSLATION* :—O the best among the enlightened persons ! O protector of the noble Vedic speech ! please accept with love the food and other gifts that we offer you respectfully. O ruler ! give charming wealth of various kinds to him who imparts good knowledge.

PURPORT :—O teacher ! be engaged in acquiring more and more knowledge for your benefit. O king ! give good wealth to a teacher who imparts knowledge.

NOTES & REMARKS :— (विश्वदेव्य) विश्वेषु देवेषु साधो । विद्वांसो हि देवा: (Stph 3, 7, 3, 10) = The best among the enlightened persons. (हव्यानि) दातुमर्हाणि । = Food and other worthwhile articles.

The duties of a friend are told :

शुचिमर्कैर्बृहस्पतिमध्वरेषु नमस्यत । अनाम्योज आ चके ॥ ५ ॥

5. *TRANSLATION* :—O lovers of wisdom in all inviolable actions of the acquisition of knowledge ! adore or make obeisance to the thoughtful and pure scholars, because they are the protectors of the noble speech and knowledge. You should also emulate me in order to achieve unmatchable strength.

NOTES & REMARKS :—(अर्कै:) सत्कर्त्तव्यैर्मन्त्रैर्विचारैः । = With respectable thoughts. (अनामि) न नम्यते तत् । = Un-surpassable lit. that which cannot be bent down. (आचके) कामये । = Desire. (अध्वरेषु) अहिंसनीयेषु विद्याप्राप्ति कर्मसु । = In all inviolable actions with regards to the acquisition of knowledge.

The duties of friends are verified :

वृषभं चर्षणीनां विश्वरूपमदाभ्यम् । बृहस्पतिं वरेण्यम् ॥ ६ ॥

6. *TRANSLATION* :—O men ! make obeisance to that Brihaspati (King or Protector of all the great vows), who showers happiness on the learned men, gives practical shape to all good schemes, and is inviolable, respectable and the best. You also desire to get strength from him, following into his foot-steps.

PURPORT :—As the subjects become prosperous by respecting their rulers, in the same way the rulers also attain good reputation in return by honouring their subjects,

NOTES :— (बृहस्पतिम्) बृहतां पालकं राजानम् । = King who is the protector of all big vows. (विश्वरूपम्) विश्वानि कर्माणि वस्तूनि वा रूपयन्तम् । =Giving good form to all noble actions or objects. (अदाभ्यम्) अहिंसनीयं सत्कर्त्तव्यम् । =Inviolable and respectable.

The duties of a learned person are stated :

इयं ते पूषन्नाघृणे सुष्टुतिर्देव नव्यसी । अस्माभिस्तुभ्यं शस्यते ॥ ७ ॥

7. *TRANSLATION* :—We offer you, O illustrious divine nourisher (highly learned) king ! this most recent true eulogy which you richly and rightly deserve.

PURPORT :—All men should be glad to hear the praise of those people, who attain good reputation by the observance and performance of good righteous deeds.

NOTES :—(आघृणे) समन्तात् प्रकाशितः । =Shining from all sides, illustrious.

The benefits of study are highlighted :

तां जुषस्व गिरं मम वाजयन्तीमवा धियम् । वधूयुरिव योषणाम् ॥८॥

8. *TRANSLATION* :—O learned person or king endowed with divine virtues ! please listen to my speech. It contains truth and the knowledge of the Shastras and tells the distinction between truth and untruth. It protects good intellect as a loving husband attentively listens to what his wife says, and protects her by all proper means.

PURPORT :—As loving husbands invariably protect and serve their beloved wives, in the same manner, men should protect their good intellect constantly having acquired the knowledge of the Shāstras.

NOTES & REMARKS :—(वाजयन्तीम्) सत्यासत्ये विज्ञापयन्तीम् =Telling the distinction between the truth and falsehood. (योषणाम्) स्वपत्नीम् । योषा वै पत्नी (Stph 1, 3, 1, 18) योषैव योषणा । = One's own wife.

The subject touching God is mentioned :

यो विश्वाभि विपश्यति भुवना सं च पश्यति । स नः पूषाविता भुवत् ॥९॥

9. *TRANSLATION* :—O men ! may that nourishing God, Who looks upon all the universe and Who thoroughly comprehends them, be our protector. So that we may ever grow.

PURPORT :—We should always desire that God, Who is the ordainer of all, snperviser and giver of all fruits of all actions and dispenser of justice. Let Him be our protector and leader.

The same subject of God is dealt :

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥१०॥

10. TRANSLATION :—O men ! we meditate upon and try to imbibe in us, that most desirable light of God which eradicates sins and Who is the Creator and Lord of the world. He is resplendent and illuminator of all and Omnipresent and indwelling spirit, so that He may inspire and purify our intellects to perform always good deeds.

PURPORT :—Those men who always glorify, pray to and have communion with God, Who is the onlooker of all our thoughts and actions, Who is like our father, just, kind, pure, eternal and the beholders of our souls. He is the Ocean of Mercy, the greatest Guru (educator), and leads men to the attainment of Dharma (righteousness), wealth, fulfilment of noble desires and emancipation. Restraining the men from all evil conduct, and urging them to perform all good deeds, He makes them pure and industrious.

NOTES :—(सवितु :) सकलजगदुत्पादकस्य समग्रैश्वर्ययुक्तस्येश्वरस्य । =Of God, who is the Creator and Lord of the world. (भर्गः) भृजन्ति पापानि दुःखमूलानि येन तत् । =That which burns the root of all sins. (देवस्य) सकलैश्वर्यप्रदातुः प्रकाशमानस्य सर्वप्रकाशकस्य सर्वत्रव्याप्तस्यान्तर्यामिणः ।=Of God Who is the giver of all wealth, resplendent, illuminator of all and all pervading, indwelling spirit.

TRANSLATOR'S NOTES :—The prayer is clearly addressed to God as सविता देव Creator of the world and not to the sun, as interpreted by some Western scholars. Griffith's own translation is correct to the point if by Savita is taken God and not the Sun.

More is stated about God :

देवस्य सवितुर्वयं वाजयन्तः पुरंध्या । भगस्य रातिमीमहे ॥११॥

11. TRANSLATION :—O men ! we solicit the gift of the most desirable intelligence and Indwelling Spirit (God), Who is the

giver of prosperity. We instruct about Him to others with pure intellect, which in return, gives the knowledge of various subjects. So you should also emulate.

PURPORT :—If men pray to God for the purification of their souls by increasing their intellectual power and by performing righteous deeds firmly, obeying to His Commands, then God makes them pure and blessed with good character without delay.

NOTES & REMARKS :—(पुरन्ध्या) यया प्रज्ञया बहून् बोधान् दधाति तया । पुरु इति बहुनाम (NG, 3, 1) =With intellect which imparts the knowledge of various subjects. (वाजयन्तः) विज्ञापयन्तः =Teaching, instructing. (ईमहे) याचामहे । ईमहे यांच्या कर्मा (NG, 3, 19)=Solicit, beg for.

More about God is stated :

देवं नरः सवितारं विप्रा यज्ञैः सुवृक्तिभिः । नमस्यन्ति धियेषिताः ॥१२॥

12. *TRANSLATION* :—The devout and wise men have attained mastery over their inner and external senses through the practice of Yoga. Impelled by intellect and good actions, they adore God, Who is the giver of true happiness and Creator of the world. They do so by the study of the Shastras (holy scriptures), association with the nobles, practice of Yoga and the eradication of all evils. They thus attain all desirable happiness.

PURPORT :—The learned persons of self-control adore God with love (devotion) and righteousness consisting of truthfulness and other virtues. They attain delight in abundance.

NOTES । (नरः) योगेनेन्द्रियान्तःकरणस्य नेतारः =Leaders of all inner and external senses through the practice of Yoga. (यज्ञैः) शास्त्राभ्याससम्यग्योगाभ्यासैः =By the study of the Shastras, association with the noble and the practice of the Yoga. (सुवृक्तिभिः) सुष्ठु वृक्तिर्दोषाणां छेदनं येषु तैः =By giving up all evils and defects.

The virtues of God are elaborated :

सोमों जिगाति गातुविद् देवानामेति निष्कृतम्। ऋतस्य योनिमासदम् ॥१३॥

13. TRANSLATION :—The man who knows the glory of God and is blessed with the wealth of wisdom, praises the root cause of this universe (material in the form of प्रकृति i.e. matter and efficient in the form of God). All the enlightened persons dwell in it and know it well. Such a person attains desirable happiness.

PURPORT :—That man becomes prosperous and blessed with the wealth of wisdom, who knows the Primordial matter to be the material cause of this multi-form universe and glorifies God, Who is the Creator.

NOTES & REMARKS : (जिगाति) स्तौति । =Praises. (गातुवित्) प्रशंसवित् =Knower of the glory of God. (योनिम्) कारणाम् । योनिरिति गृहनाम (NG 3, 4) =Cause.

The attributes of a learned person are told :

सोमों अस्मभ्यं द्विपदे चतुष्पदे च पशवें । अनमीवा इषंस्करत् ॥१४॥

14. TRANSLATION :—O man ! always honour that Vaidya (doctor) who is of quiet nature like the moon, who grants us bipeds and quadruped animals like the cows, and wholesome food that make us healthy and free from all diseases.

PURPORT :—Those Vaidyas (physicians) deserve respect who make all bipeds and quadrupeds healthy and free from all diseases.

NOTES : (सोम:) चन्द्रः =Moon. Here a man of quiet nature like the moon is meant. (अनमीवा:) नीरोगा: । =Free from all diseases, (इषः) अन्नाद्यानौषधिगणान् । =Food grains and other herbs.

The duties of a friend are told :

अस्माकमायुर्वर्धयन्नभिमातीः सहमानः । सोमः सधस्थमासदत् ॥१५॥

15. *TRANSLATION* :—O men ! a man impelling us to do the dealings, leading to health, enables us to overcome diseases like enemies, and prolong our life while living with us, he is our friend. We should also be always friendly to him.

PURPORT :—All should always keep friendship with those righteous and brave persons who destroy enemies, protect friends and multiply all good men with long life and victory.

NOTES & REMARKS : (अभिमातीः) शत्रूनिव रोगान् ।=Diseases-like enemies. (सोमः) सुपथ्ये युक्ते व्यवहारे प्रेरयन्=Impelling to do acts leading to health.

The duties of the teachers and preachers are told :

आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम् । मध्वा रजांसि सुक्रतू ॥१६॥

16. *TRANSLATION* :—The teachers and preachers, indeed, are like Prăna and Udăna (Vital breaths). They are men of good intellect and actions and sprinkle on us and on the world (fulfilling) sweetness, like the water showers paths and land. We endear them like the Prănas.

PURPORT :—Those persons who acquire the knowledge of the science are taught by good teachers and preachers. They go abroad and return after having dealings with different parts of the world. They are taken as men of pure heart like water.

NOTES & REMARKS : (मित्रावरुणा) प्राणोदानाविवाध्यापकोपदेशकौ । प्राणोदानौ वै मित्रावरुणौ (Stph 1, 8, 3,) प्राणोदानौ मित्रावरुणौ (Stph 3, 2, 2, 13) =Teachers and preachers who are like Prāna and Udāna. (घृतैः) उदकादिभिः । घृतमित्युदकनाम (NG 1, 12)=With waters etc.

The duties of teachers and preachers are elaborated :

उरुशंसा नमोवृधा मह्ना दक्षस्य राजथः। द्राघिष्ठाभिः शुचिव्रता ॥१७॥

17. TRANSLATION :—O men of pure actions ! you are admired because of phenomenal growth of foodgrains and other things. O teachers and preachers ! as you shine like the Prâna and Udăna (two vital breaths) with your great strength and with long lasting activities performed with great labour. Therefore, you always deserve great respect and gratitude from all.

PURPORT :—O men ! you should serve and honour those pure and glorious persons, who shine in the world with their wonderful good activities and thus creating exceeding strength, wealth and foodgrains etc.

NOTES & REMARKS : (नमोवृधा) नमसोऽन्नादेर्वर्धकौ । नम इत्यन्ननाम (NG 2, 7)=Who make phenomenal growth of foodgrains and other things because of their good instructions. (दक्षस्य) बलस्य । दक्ष इति बलनाम (NG 2, 9)=Of strength.

The duties of peoples educators are highlighted :

गृणाना जमदग्निना योनावृतस्य सीदतम्। पातं सोममृतावृधा ॥१८॥

18. TRANSLATION :—O disseminators of truth ! O admirers of noble virtues, teachers and preachers ! you are dear to us like Prăna and Udāna, and abide always in truthful knowledge and conduct with the help of perception and other means, and thus protect great wealth of all kinds.

PURPORT :—*Those persons only are capable to be teachers and preachers who visualize all coming events ahead, from earth to God, with perception and other means. Indeed, such person's love that expansion of true knowledge and conduct and follow the path of Dharma (righteousness). They indeed, deserve all honour.*

NOTES & REMARKS : (गृणाना) स्तुवन्ती ।=Admiring. (जमदग्निना) =चक्षुषा प्रत्यक्षेण । चक्षुर्वै जमदग्निऋषिः यदेनेन जगत् पश्यति ।=With perception achieved through the eyes and other means.

In accordance with the established traditions, the words Jamadagni etc, are not Proper Nouns, as given by Sayanacharya, Prof. Wilson, Griffith and others. The Shatapatha Brahman and Nighantu do not corroborate it to be Proper Noun.—अथो मनुते तस्माच्चक्षुर्जमदग्निऋषिः (Stph. 8, 1, 2, 3)

तृतीयं मण्डलं समाप्तम् ॥

अथ चतुर्थं मण्डलम्

[Mdl 4, Skt. 1, Mtr. 1]

Sūktam 1

Rishi of the Sūktam-Vāmadeva. Devatā-Agni and Varuna. Chhanda-Svarad, Ati Shakvari, Ashti, Pankti and Trishtup of various types. Svara-Madhyama, Nishāda, Panchama and Dhaivata.

The proper use of the speech is admired :

त्वां ह्यग्ने सदमित्समन्यवो देवासो देवमरतिं न्येरिर इति क्रत्वा न्येरिरे ।
अमर्त्यं यजत मर्त्येष्वा देवमादेवं जनत प्रचेतसं विश्वमादेवं जनत प्रचेतसम् ।१।

1. *TRANSLATION* :—O leading learned person ! enlightened men with righteous indignation ever approach you, who are treasure-house of noble virtues, give divine qualities and are worthy of approach. They urge you and me with good knowledge to do good deeds. O men ! worship God, Who is immortal among mortals Who is self-resplendent and illuminator from all sides. Energise men with wisdom and with the light of knowledge from all sides. Make all men highly learned and wise with your good intellect and good actions.

PURPORT :—If teacher and kings admonish their pupils and their ministers and subjects on their lapse, they become civilised and righteous learned persons. Only those persons enjoy abiding happiness and are worthy of adoration, who worship self resplendent and esmmortal God, and Who make all men wise and highly learned.

NOTES : (अरतिम्) प्रापणीयम् = Worthy of approach. (आदेवम्) समन्ताद् विद्याप्रकाशयुक्तम् = Endowed with the light of knowledge from all sides.

The proper use of speech is referred as ideal :

स भ्रातरं वरुणमग्न आ ववृत्स्व देवाँ अच्छा सुमती यज्ञवनसं ज्येष्ठं यज्ञवनसम्
ऋतावानमादित्यं चर्षणीधृतं राजानं चर्षणीधृतम् ॥ २ ॥

2. *TRANSLATION :*—O learned person ! other should deal harmoniously with a noble man because he is like a brother, best intellectual and experienced teacher. He performs the Yajna in the form of the spread of knowledge to a king. Such a king divides properly the a Iministration work, upholds people and sustained by learned men ,is brilliant like the sun. Promoters of truth and distinguishers between the truth and falsehood, they are the teachers, preachers and righteous enlightened persons. You should follow into the foot-steps of these noble men and should not go against their instructions.

PURPORT :—O teacher or king ! you should equip good Vedic scholars or ministers of religion with good intellect and truthful conduct and encourage them to do likewise. You should illuminate the light of knowledge and justice like the sun.

NOTES & REMARKS :—(यज्ञवनसय) वज्ञस्य विद्याव्यवहारस्य विभाजकम्। = Divider of the spread of knowledge in the form of Yajna. (यज्ञवनसम्) राज्यव्यवहारस्य विभक्तारम् । Divider and planner of the administration work. (1) (चर्षणीधृतम्) मनुष्याणां धर्त्तारंवद्वद्भिर्धृतं वा। (2) (चर्षणीधृतम्) सत्यासत्ये विवेचकानां धर्त्तारम् । चर्षणय इति मनुष्यनाम (NG. 2, 3) चर्षणिरिति पदनाम (NG. 4, 2) = Upholder of men in general or those who distinguish between truth and falsehood or sustained by the learned persons.

The utility and merits of nice speech are emphasized :

सखे सखायमभ्या ववृत्स्वाशुं न चक्रं रथ्येव रंह्यास्मभ्यं दस्म रह्यां ।
अग्ने मृळीकं वरुणे सचा विदो मरुत्सु विश्वभानुषु ।
तोकाय तुजे शुंशुचान शं कृध्यस्मभ्यं दस्म शं कृधि ॥ ३ ॥

3. *TRANSLATION* :—O friend ! bring to us your friend, who like a pair of strong horses carries the swift chariot on the road to its goal, O destroyer of all miseries ! take us to all those good places accessible to the vehicles. O learned leader ! shining like the fire, attain happiness in league with a noble and truthful person. O purifier ! grant happiness to our sons and grandsons who are desirous to acquire knowledge and strength and illuminate all like the sun in the world, O destroyer of ignorance ! grant happiness to ourselves.

PURPORT :— *O men ! you should be friendly to all like a pair of the horses to the chariot, and prompt all your friends to do noble deeds. Lead us smoothly towards the righteous dealings like a good path. We must always honour those good noble and virtuous persons like the sun, because they generate happiness by illuminating the souls of all.*

NOTES :— (दस्म) दुःखोपनाशक । =Destroyer of miseries. (2) (दस्म) अविद्यानाशक । =Destroyer of ignorance. (सचा) सत्यसंयोगेन । =With the combination of truth or true association. (तुजे) विद्यावलमिच्छुकाय । =For the offspring desire to acquiring the strength of knowledge.

Benefits of good speech are enumerated :

त्वं नो अग्ने वरुणस्य विद्वान्देवस्य हेळोऽव यासिसीष्ठाः ।
यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषांसि प्र मुमुग्ध्यस्मत् ॥ ४ ॥

4. *TRANSLATION* :—O learned man ! shining like the fire, you are enlightened, therefore do not insult a noble illuminator of

knowledge. May you shine most on account of you rnoble virtues; liberate us from all animosities, because you are the best performer of the Yajnas (non-violent sacrifices) and the best conveyor of happiness.

PURPORT :—They are truly learned, who do not insult a noble enlightened person. They are the good teachers and preachers who purfiy us by removimg all our evils. They should always be honoured by us.

NOTES :— (देवस्य) विद्याप्रकाशकस्य । = Of the illuminator of knowledge. (हेड) हेड अनादृता: भवन्ति यस्मिन् स: । हेड: is from हेड-अनादरे (भ्वा०) = An insulting behaviour. (वह्नितम:) अतिशयेन वोढा । = The best conveyor of happinees.

Remove thou far from us all those who hate us, thus translated griffith. But here Prof. Wilson's translation of the last stanza of this mantra as "Liberate us from all animosities" is more faithful.

The attributes of the ideal speech highlighted :

स त्वं नों अग्नेवऽमो भंवोती नेदिष्ठो अस्या उषसो व्युंष्टौ ।
अवं यक्ष्व नो वरुणं ररांणो वीहि मृळीकं सुहवों न एधि ॥ ५ ॥

5. *TRANSLATION :—*O learned person ! purifying us like the fire, be our presever and close to us, with your protective cover at the rise of dawn. Create unity among us through good teachers or preachers. You auspicious come to us and bring happiness.

PURPORT :—That teacher or king is the ideal, who like the dawn takes us forward by imparting good education and who assists us to do noble deeds, keeping aloof fıom all evils.

NOTES : (अवम:) रक्षक: । = Preserver or protector. (वरुणम्) श्रेष्ठम्-अध्यापकमुपदेशकं वा । = The best teacher or preacher. (रराण:) ददन् । = gisriny (वीहि) व्याप्नुहि । = Cover.

More said about the noble speech :

अस्य श्रेष्ठा सुभगस्य संदृग्देवस्य चित्रतमा मर्त्येषु ।
शुचि घृतं न तप्तमघ्न्यायाः स्पार्हा देवस्य मंहनेव धेनोः ॥ ६ ॥

6. *TRANSLATION* :—O learned person ! the good acts of this king who is protector of all and who is blessed with admirable wealth of all kinds and divine nature are most excellent and most wonderful. These are like the ghee (heated pure clarified butter of the inviolable cow) or the utterances in a noble speech. They are the most venerable, and perform the divine and desirable acts. Keep a watch on them and thus make the State powerful.

PURPORT :—Those kings whose actions are crystal pure like the ghee, whose sweet utterances resemble with those of the well-trained and cultured persons, and whose merits, actions and nature are like those of God, thw attain wonderful kingdom and good reputation.

NOTES & REMARKS :—(देवस्य मंहन) महान्ति पूजनीयानीव । =Like the most venerable acts of God. (देवस्य) परमात्मनः (धेनोः) । वाव्या गोर्वा धेनुरिति वाङ्नाम (NG. 1, 11) अघ्न्या इति गोनाम (NG. 1, 11)=Of the speech or of the cow.

The Agni is compared with the attributes of a learned person :

त्रिरस्य ता परमा सन्ति सत्या स्पार्हा देवस्य जनिमान्यग्नेः ।
अनन्ते अन्तः परिवीत आगाच्छुचिः शुक्रो अर्यो रोरुचानः ॥ ७ ॥

7. *TRANSLATION* :—O men ! only a man full of divine qualities rules over all, whose births (manifestations) are truthful desirable and exalted like those of electricity etc. One Who is bright, pure, radiant, master of all, blessed entirely with ideal virtues, actions and temperament, dwelling in the Infinite God, (meditating upon) by performing prayers thrice in the morning, evening and night. He runs the kingdom efficiently.

PURPORT :—Only that man is born in a noble family when his actions are good. As Agni (in the form of lightning) is in the infinite firmament, so he who always meditates conciously upon the Infinite God, becomes full of knowledge and pure. He is able to perform all good and admirable deeds.

NOTES :—(परिवीत:) परित: सर्वतो व्याप्तशुभगुणकर्मस्वभाव: । = Endowed on all sides with good virtues, actions and temperament. (अनन्ते) परमात्मन्याकाशे वा । सत्यं ज्ञानमनन्तं ब्रह्म यो वेद निहितं गुहायां परमे व्योमन् (तैत्तिरीयोपनिषदि) = In Infinite God or the sky.

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The desirability of ideal speech is stressed :

स दूतो विश्वेदभि वष्टि सद्मा होता हिरण्यरथो रंसुजिह्वः ।
रोहिदश्वो वपुष्यो विभावा सदा रण्वः पितुमतीव संसत् ॥ ८ ॥

8. *TRANSLATION* :—The king's dealings should be like the splendid sun, his speech charming, and on occasions red in the form of fire, electricity etc. (speedy horses). He should be beautiful, prosperous, and endowed with attractive form and nature, giver of happiness. He should be keen to go to all good places for mass, contact and is irksome to the wicked persons, and always should advance or make like a council of the great rulers. You plan out progress with much admir- able wealth and food etc.

PURPORT :—Here is a simile. As the ambassadors always desire and promote the welfare of their rulers, so the kings and members of the assemblies or councils should be meritorious, and devoted to their people.

NOTES & REMARKS : (दूत:) यो दुनोति दुष्टान्परितापयति स: । = Messenger or ambassador who is irksome to the wicked, as he does not allow their evil designs to fruitify. (हिरण्यरथ:) तेजोमयरमणीयस्वरूप:सूर्य इव रथो व्यवहारो यस्य स: । तेजो वै हिरण्यम् (तैत्ति. 1, 8, 9, 1) रथो रंहते— निरुक्त. (NKT 9, 2, 11) = He whose dealing is like the splendid

sun. (पितुमतीव) प्रशंसित बह्वन्नाद्यश्वर्य्ययुक्तेव । पितुरिति अन्ननाम (NG 2, 7) ।= Endowed with much admirable wealth and food etc.

The attributes of learned are highlighted :

स चेतयन्मनुषो यज्ञबन्धुः प्र तं मह्या रशनया नयन्ति ।
स क्षेत्यस्य दुर्यासु साधन्देवो मर्तस्य सधनित्वमाप ॥ ९ ॥

9. TRANSLATION :— The king is like a brother to the just dealings, and he gives good advice and instructions to his ministers and peopie. The members of the Council lead him forward with right policies, like a horse taking forward broad and big views. He sits in the courts or offices of the State accomplishing well the administrative work. He being the giver of happiness, enjoys the prosperous State along with his people.

PURPORT :—As the most reliable teachers and preachers lead the students towards the right path through the good education, in the same manner, they should guide the king to discharge his duties well by giving him sincere advice regarding the politics and administration. Such a king along with his Council of Ministers and people discharges his duties lovingly, being free from all vices, and lives happily having attained a prosperous State.

NOTES : (यज्ञबन्धुः) यज्ञस्य न्याय्यव्यवहारस्य भ्रातेव वर्त्तमानः । = Being like a brother to the right dealings. (क्षेति) निवसति । = Dwells, lives. (सधनित्वम्) धनेन भावेन सह वर्त्तमानं राज्यम् । = Prosperous State.

TRANSLATOR'S NOTES : The Vedic term Yajna is very comprehensive as stated earlier. It includes all right dealings in the State. Therefore, we come across passages in Brahamanas like. श्री वै राष्ट्रमश्वमेधः (Stph, 13, 2, 9, 2. Taitriya 3, 9, 7, 1) = Here a nation is called Yajna. (दुर्यासु) गृहेषु । अत्र न्यायगृहेषु । दुर्या इति गृहनाम (NG. 3, 4) ।

The attributes of learned persons are stated :

स तू नो अग्निर्नयतु प्रजानन्नच्छा रत्नं देवभक्तं यदस्य ।
धिया यद्विश्वे अमृता अकृण्वन्द्यौष्पिता जनिता सत्यमुक्षन् ॥१०॥

10. *TRANSLATION :* O king ! the Resplendent God, Who is the Creator and Father of the world, knowing all with His Infinite Wisdom, leads us towards the attainment of all charming wealth, enjoyed by the enlightened persons. So you should also do. You should always dwell in (meditate upon) that God in Whom all immortal and imperishable souls dwell and attain emancipation by following the path of truth. You should also observe truthfulness and attain final emancipation by administering the State on right lines.

PURPORT :— O king and other people ! you should also act like God, Who is the Creator and Preserver of the world, makes and awards various articles for the welfare of all souls, without seeking any obligation. You should try to imbibe as far as possible the noble merits, actions and nature of God, preserve your State well and finally attain emancipation.

NOTES & REMARKS : (अग्नि :) स्वप्रकाश : परमात्मेव राजा । ब्रह्मा अग्नि : । (Stph. 1, 3, 3, 19) ब्रह्म वा अग्नि: । =(Kaushitaki Brahmana 9/1, 5/12, 8 Taittariya 3, 9, 16, 3) = A king who should be like self-effulgent God. (अमृता:) जन्ममृत्युरहिता जीवा: । =Immortal souls.

The epithets प्रजानन् used for Agni has been translated by Prof. Wilson as wise, while Griffith as "He (Agni) knows the way. It makes clear that Agni is not meant in material form for fire, but a conscious being (Primarily God).

The attributes of God are taught by the term Agni :

स जायत प्रथमः पस्त्यासु महो बुध्ने रजसो अस्य योनौ ।
अपादशीर्षा गुहमानो अन्तायोयुवानो वृषभस्य नीळे ॥११॥

11. TRANSLATION :—O men ! as the Great sun is manifest in the vast firmament and the sky, God is manifest by His Power in all planets creating and sustaining them by His Omnipotence. Being Omnipresent. He is without head, feet and other organs, is diffused in all beings and things. He even integrates and disintegrates all, pervading the sun and other illuminaries.

PURPORT :—O men ! the matter is the material cause of this Universe in accordance with the order of Mahattatva (Great principle) etc., while God is the efficient cause in whom all dwell. The matter and God are united with bodies and leave them at the proper time as ordained by God. You should enjoy happiness by meditating upon God within your own hearts.

NOTES :—(बुध्ने) अन्तरिक्षे । बुध्नम् अन्तरिक्षं, बद्धा अस्मिन् धृता आप : इति (NKT. 10, 4, 44) । =In the firmament. (वृषभस्य) वर्षकस्य सूर्य्यस्य । Of the sun that is the cause of the rain. (आयोयुवान :) समन्ताद्भृशं मिश्रयिता विभाजको वा । =Integrator or disintegrator.

The attributes of God are preached :

प्र ग॒र्धे आ॒र्त प्र॒थ॒मं वि॑प॒न्यॉं ऋ॒तस्य॒ योना॑ वृष॒भस्य॑ नी॒ळे ।
स्पा॒र्हो युवा॑ वपु॒ष्यो॑ वि॒भावा॑ स॒प्त प्रि॒यासो॑ऽजनयन्त॒ वृष्णे॑ ॥१२॥

12. TRANSLATION :—O learned person ! seven desirable and dear things namely-five Prānas, mind and intellect which have been created by God for the assistance and benefit of the soul that showers happiness. Living close to fire, born out of the material cause of the Universe i.e. matter, you should likewise acquire supreme strength with admirable dealing, because you are young, beautiful (handsome) and endowed with the light of various sciences.

PURPORT:—O men ! five Prānas and inner senses like mind and intellect are dear to all, because they accomplish many works. So you should work hard to know the cause and effect, know God, and increase your physical and spiritual power in the first lag of your human life (Brahmacharya) and thereby generate happiness.

NOTES :—(शर्धः) बलम् । शर्धः इति बलनाम (NG 2, 9) =Strength. (प्रास्त) प्राप्नुया: । =Acquire. (वृष्णे) वर्षकाय जीवाय । =For the soul showering joy and happiness. (विपन्या) विपने विविधव्यवहारे साध्व्या ।= With admirable dealing.

The attributes of God are stated :

अस्माकमत्र पितरो मनुष्या अभि प्र सेदुर्ऋतमाशुषाणाः ।
अश्मव्रजाः सुदुघा वव्रे अन्तरुदुस्रा आजन्नुषसो हुवानाः ॥१३॥

13. TRANSLATION :—O men ! that person becomes very fortunate who chooses our fathers as our thoughtul guardians, attains truth extensively from all sides and who goes in their aircrafts towards the clouds in the firmament. In fact, they fulfill all our born noble desires like the rays entering the dawns.

PURPORT :—O men ! that man becomes very fortunate who honours the elderly people, because they are your guardians, observe Brahamcharya (purity and self-control), impart the knowledge of truth, when invited, like the sun rays cause rains.

NOTES & REMARKS :—(आशुषाणा:) समन्तात् प्राप्नुवन्तो ब्रह्मचर्येण शुष्कशरीरा वा ।—Attaining truth or possessing firm and solid bodies by the observance of Brahmacharya. (उस्रा:) किरणा: । उस्रा इति रश्मि नाम (NG 1, 5)=Rays of the sun.

The greatness of God is mentioned :

ते मर्मृजत ददृवांसो अद्रिं तदेषामन्ये अभितो वि वोचन् ।
पश्वयन्त्रासो अभि कारमर्चन्विदन्त ज्योतिश्चकृपन्त धीभिः ॥१४॥

14. TRANSLATION :—O men ! our thoughtful and protecting fore-fathers are to be respected and honoured by all, who like the sun-rays purify us like the clouds. They are absolutely pure,

some of them impart knoweledge to all through their sermons. Some becoming well versed in machinary utilise their knowledge for technological and industrial advancement. They attain light because of their wisdom or good actions. They are kind to all.

PURPORT ;—O men ! those learned persons should be honoured by all because they are well—versed in the Vedas, Vedāngas branches of the Vedas like Ayurveda (Medical sciences), Dhanurveda (Archery) Gandharva Veda (Science of Music) and Arthaveda (Science of arts and crafts) and Upăngas like the Darshana Shastras (philosophical systems) and technology. Kindly impart good education to all and make them highly learned.

NOTES:— (मर्मृजत) शुद्धा भूत्वा शोधयन्ति ।= Purify others after absolutely purifying themselves. (पश्वयन्त्रास :) पश्वानि दृष्टानि यन्त्राणि यैस्ते ।= Those who have seen various machines i.e. good and expert machanics. (कारम्) शिल्पकृत्यम् ।= Technical or industrial work.

The attributes of God are further highlighted :

ते गव्यता मनसा दृध्रमुब्धं गा येमानं परि षन्तमद्रिम् ।
दृळ्हं तरो वचसा दैव्येन व्रजं गोमन्तमुशिजो वि वव्रुः ॥१५॥

15. *TRANSLATION :*—The men with pure mind and good speech and benevolent like the cows, willingly choose a person who is like the sun that extends and unites the rays and is under the Command of God, Who controls the universe and augments. Such men get all their noble desires fulflled. They get them fulfilled like the cloud moved by the sun rays.

PURPORT :—The sun—rays raise up and cause the clouds to rain. In the same manner, the enlightened persons generate positive knowledge by constant and deep thoughts.

NOTES :—(दृध्रम्) वर्धकम् । =Augmenter. (उशिज:) कामयमाना : ।= Willing, desiring.

More about God is described :

ते मन्वत प्रथमं नाम धेनोस्त्रिः सप्त मातुः परमाणि विन्दन् ।
तज्जानतीरभ्यनूषत व्रा आविर्भुवदरुणीर्यशसा गोः ॥१६॥

16. TRANSLATION :—The learned men who comprehend the exalted seven forms (principal metres) of this mother-like Vedic speech, reflect three times its famous name. One who is manifest with glory (on account of his deep learning and reflection) knows the real nature of the refined speech. Those who are thus glorious and illustrious, admire highly educated ladies who are full of splendour.

PURPORT :—As a good milch cow fulfils the desire of drinking of it's milk, so a speech endowed with knowledge and good education satisfies the enlightened persons. Those who observe the rules of righteousness, become renowned and illustrious.

NOTES :—(धेनो :) वाण्या : । धेनुरिति वाङ्नाम (NG 1, 11)=Of the speech. (व्रा :) या: व्रियन्ते ता: । व्रा: इति पदनाम (NG 4, 2)=Ladies chosen as brides. पद-गतौ प्राप्त्यर्थमादाय प्राप्यन्ते अनुकूल गुणकर्म स्वभावादिभिरिति व्रा: । व्रा:विदुष्य: । त्रिः सप्त-प्रमुख छन्दांसि गायत्र्युनुष्टुब् बृहती पक्तिस्त्रिष्टुब्जगती नमासि । =Thrice in the form of hearing, reflecting and meditating.

The significance of the preservation of spiritual power is told :

नेशत्तमो दुधितं रोचत द्यौरुद्देव्या उषसो भानुरर्त ।
आ सूर्यो बृहतस्तिष्ठदज्राँ ऋजु मर्तेषु वृजिना च पश्यन् ॥१७॥

17. TRANSLATION :—O learned man ! as the resplendent sun destroys the scattered thick darkness of the dawn, gives divine happiness, glows with its radiance standing in the sky, in the same manner, you should look upon all the vast substances, which are creation of God and set in the world. With this, endeavour to establish strength and uprightness among men.

PURPORT :— As the sun generates light by destroying darkness of the night, in the same manner, teachers and preachers should procure the vast knowledge of the world and generate the physical and spiritual power through uprightness.

NOTES : — (अज्मान्) जगति प्रक्षिप्तान् पदार्थान्। = The substances scattered in the world. (वृजिना) बलानि। = Powers. (दुधितम्) पूर्णम्। = Full.

The attributes of the proper use of speech are mentioned :

आदित्यश्वा बुंबुधाना व्यंख्यन्नादिद्र्वं धारयन्त द्युभंक्तम्।
विश्वे विश्वासु दुर्यासु देवा मित्रं धिये वंरुणा सत्यमंस्तु ॥१८॥

18. TRANSLATION :—O Varuna (fastener or punisher of the wicked! O Mitra (friend) ! all the highly learned persons dwelling in their homes, uphold the wealth got from the proper use of electricity and other elements, and teach lessons about them to others. Likewise, you should also do, so that this knowledge may be true at all times for the benefit of the intellect and good actions.

PURPORT :— The persons who observe Brahamcharya, impart knowledge, good education, truth and righteous conduct and instruct others about hem. They enhance their intellectual power and being renowoned stay at their homes happily.

NOTES : (दुर्यासु) गृहेषु। = In their abodes. (द्युभक्तम्) विद्युदादिभिस्सेवितम्। = Got from the proper use of electricity etc. (वरुण) दुष्टानां बन्धक। वरुणस्य बन्धकत्वं ब्राह्मणवचनेषु स्पष्टम्। अनृते खलु वै क्रियमाणे वरुणो गृह्णाति (Taittariya 1, 7, 2, 6) वरुणो वा एतं गृह्णाति यः पाप्मना गृहीतो भवति (Stph. 12, 7, 2, 17) = Fastener of the wicked.

The attributes of electricity are told :

अच्छा वोचेय शुशुचानमग्निं होतारं विश्वभरसं यजिष्ठम् ।
शुच्यूधो अतृणन्न गवामन्धो न पूतं परिषिक्तमंशोः ॥१९॥

19. TRANSLATION :— O men ! let me tell you well about the attributes of the Agni (in the form of electricity) which is giver of joy. It is the supporter of the universe in various forms, unifier, radiant and pure. It does not destroy the sun rays or the dawn and preserves well when applied properly like good food.

PURPORT :— Men should know that electricity when properly and methodically applied preserves and when misused it destroys. It does not destroy the rays of the sun. Being preserver of energy like good food, it quickens the speed.

NOTES & REMARKS : (अंशोः) प्राप्तस्य सूर्यस्य । अंशुः शमष्टमात्रो भवति । अननाय शं भवतीति वा (NKT. 2, 2, 5) अस्तुमानः । शंभ वति । अशूङ् व्याप्तौ (स्वा०) अथवा अननाय जीवनाय शं भवति । =Of the sun. (अन्धः) अन्नम् । अन्धः इत्यन्न नाम (NG 2, 7) । =Food. (अतृणत्) हिनस्ति । =Kills.

The duties of men are told compairng the sun :

विश्वेषामदितिर्यज्ञियानां विश्वेषामतिथिर्मानुषाणाम् ।
अग्निर्देवानामव आवृणानः सुमृळीको भवतु जातवेदाः ॥२०॥

20. TRANSLATION : O learned person ! you should givc good happiness to all like the purified vast firmament to the performers of Yajnas. Like a venerable guest to all men, like Agni (fire electricity and sun) to all enlightened persons, you accept and desire their protection and know the nature of all objects.

PURPORT :— O men ! you should give happiness to all like the firmament purified by the fragrant smoke (of Yajnas), or highly learned and reliable preacher and the sun.

NOTES : (अदितिः) अखण्डितमन्तरिक्षम् । अदितिर्द्यौरदितिरन्तरिक्षम् (Rige. 1, 8 9, 10) । = Vast firmament. (सुमृडीकः) सुष्ठुसुखकारकः । Giver of good happiness.

Sūktam-2

Rishi of the Sūktam-Vāmadeva. Devatā-Agni. Chhanda-Pankti and Trishtup of various types. Svara—Panchama and Dhaivata.

The duties of absolutely truthful enlightened persons are stated :

यो मर्त्येष्वमृत ऋतावा देवो देवेष्वरतिर्निधायि ।
होता यजिष्ठो मह्ना शुचध्यै हव्यैरग्निर्मनुष ईरयध्यै ॥ १ ॥

1. *TRANSLATION* :—O men ! God is Immortal among the mortals, is embodiment of Truth endowed with Divine virtues, actions and nature and the most desirable among the divine persons and articles. He is the Omnipresent, Giver of true happiness, Adorable with devotion on account of His Greatness, has been set in heart for its purification and true elevation, like the fire is placed at the altar to be kindled with oblations for various purposes.

PURPORT :—O men ! God Who is never born ***or dead or*** *decayed is endowed with divine nature and is absolutely* ***pure. He*** *should be worshipped through noble thinking and purity.*

NOTES & REMARKS :— (अरति :) सर्वत्र प्राप्त : ।=Omnipresent. (होता) दाता । ब्रह्माग्नि : (Stph 1, 3, 3, 19) ।=Giver of happiness and bliss etc. ब्रह्म वा अग्नि : (कोषीतकी ब्रा० 9, 1, 5, 12, 8) इत्यादि प्रामाण्यात् अग्नि पदेनात्र ब्रह्मणो ग्रहणम् । अग्नि : कस्मादग्रणीर्भवति (NKT. 7, 4, 15)=God the Supreme Leader.

The epithets used for Agni like अमृत : ऋतावा, देवेषु देव : यजिष्ठः clearly substantiate Rishi Dayananda's interpretation of Agni as God here.

The duties of ideal persons are highlighted.

इह त्वं सूनो सहसो नो अद्य जातो जाताँ उभयाँ अन्तरग्ने ।
दूत ईयसे युयुजान ऋष्व ऋजुमुष्कान्वृषणः शुक्रांश्च ॥ २ ॥

2. *TRANSLATION* :—O our highly learned son! you are purifier like the fire, symbolic of strength, manifestation of knowledge, and dealing sternly with the gangs of thiefs. You purify the scholars, approach both teachers and students like a messenger and give punishment to the wickeds. Therefore, you give happiness and do good to all.

PURPORT :—*As the Agni preserves all, as well as destroys, Them too; in the same manner, a learned son preserves peace and an ignorant or stupid son destroys it. Therefore, you should gratify yourselves by making your children exalted and admirable through the observance of longer span of Brahamcharya.*

NOTES & REMARKS :—(ऋष्व) प्राप्तविज्ञान । ऋष्व इति महन्नाम (NG 3, 3)=He who has acquired much knowledge, a great scholar. (ऋजुमुष्कान्) ये ऋजुना मुष्णन्ति तान् । = Thieves who steal easily.

The duties of the subjects or of general people are told :

अत्या वृधस्नू रोहिता घृतस्नू ऋतस्य मन्ये मनसा जविष्ठा ।
अन्तरीयसे अरुषा युजानो युष्मांश्च देवान्विश आ च मर्तान् ॥ ३ ॥

3. *TRANSLATION* :—O learned person! you harness in the vehicle horses like the air and fire. In fact, they in irrigation grow output of water, which possess the properties of the fire (hydro-electric). It sheds water and is swifter than the mind, and of ruddy hue. Let you go with the help of such vehicles and transports to the enlightened persons and common men—all classes of people.

PURPORT :—If men drive machines in which air and fire have been properly applied, then the properties of water and steam in the form of speed and striking move their vehicles of different kinds like the wind.

NOTES & REMARKS : (ऋतस्य) जलस्य। ऋतमित्युदकनाम (NG 1, 12) =Of the water. (घृतम्) उदकम्। घृतम् इत्युदकनाम। (NG 1, 12) ।= Water.

The duties of the people are underlined :

अर्यमणं वरुणं मित्रमेषामिन्द्राविष्णू मरुतो अश्विनोत।
स्वश्वो अग्ने सुरथः सुराधा एदु वह सुहविषे जनाय॥ ४॥

4. *TRANSLATION :*—O learned person ! you possess good steeds, an excellent car and abundant good wealth. Bring all this to the man who has good stock for putting oblations in the fire (or by giving energy to needy), is dispenser of justice and a virtuous friend. And the men who know well the properties and analysis of electricity and SŪTRĀTMĀ (subtle form of air), sun, moon and the winds, they gladden all.

PURPORT :—O learned person ! you should know well the properties of the Agni (fire, energy etc.) water and other elements, apply them for the accomplishment of various purposes and after having thorough and sure knowledge through experiments, impart lessons about them to others. Thus all are endowed with wealth, food grains and happiness.

NOTES & REMARKS : (अश्विना) सूर्य्याचन्द्रमसौ। यत् कावश्विनौ सूर्याचन्द्रमसा वित्येके (NKT. 12, 1, 1,) ।= The sun and the moon. (अर्यमणम्) न्यायाधीशम्। = Dispenser of justice, magistrate or judge. (इन्द्राविष्णु) विद्युत्सूत्रात्मानौ। = Electricity and Sūtrātmā. (मरुतः) वायून्। मरुतः इति पदनाम (NG. 5, 5,) । = Winds.

The duties of a ruler are told :

गोमाँ अग्नेऽविमाँ अश्वी यज्ञो नृवत्सखा सदमिदप्रमृष्यः ।
इळावाँ एषो असुर प्रजावान्दीर्घो रयिः पृथुबुध्नः सभावान् ॥ ५ ॥

5. *TRANSLATION :—* O learned person ! you overthrow the wickeds, possess many progenies of cow, sheep and horse and are worthy of association. You are the friend of leaders of men, possessor of abudant foodgrains and creator of good progeny (or lord of good people). You are good manager, and organiser of good gatherings and idomitable. Your wealth is manifold. Stick firmly to your duty post.

PURPORT :—Men should appoint him as the President of the Assembly of Council of Ministers, who is owner of the animals who possesses many wealths, who is indomitable, destroyer of the wicked, good adminstrator and popular among the masses.

NOTES : (अप्रमृष्यः) परैर्न प्रमर्षणीयः । =Indomitable, inviolable. (इलावान्) बह्वन्नयुक्तः । इला इति अन्ननाम (NG. 2, 7)। =Possessor of abundant foodgrains.

The duties of people are narrated :

यस्त इध्मं जभरत्सिष्विदानो मूर्धानं वा ततपते त्वाया ।
भुवस्तस्य स्वतवाँः पायुरग्ने विश्वस्मात्सीमघायत उरुष्य ॥ ६ ॥

6. *TRANSLATION :—* O learned person ! you are protector of vast sections of people. Who-so-ever is your subordinate and protects you, keeps you elated in the world and approach, seeks your full protection from the sinners. Protect his forehead (honour) from all harm.

PURPORT :— O men ! you should constantly and fully protect the people who guard your strength, bodies and kingdom and destroy the wicked.

NOTES & REMARKS :—(स्निष्विदानः) स्नेहयुक्तः । = Loving. (ततपते ततानां विस्तृतानां पालकः । = Protector of vast objects. (स्वतवान्) स्वेन प्रवृद्धः । तव इति बलनाम (NG. 2, 9) । = Mighty.

The duties of truthful, reliable and learned persons are told :

यस्ते भरादन्नियते चिदन्नं निशिषन्मन्द्रमतिथिमुदीरत् ।
आ देवयुरिनधते दुरोणे तस्मिन् रयिर्ध्रुवो अस्तु दास्वान् ॥७॥

7. *TRANSLATION* :—O learned person ! let him receive firm (assured) wealth, because he is a liberal donor and desiring divine virtues, offers you good meals regularly and provides you respect due to a venerable guest. That guest may be a preacher of truth and bestower of bliss and who goes out to the place of worship to God and gets his meals (other necessities). You should also support him

PURPORT :—Men should reciprocate by doing good as others do to them.

NOTES & REMARKS :—(दुरोणे) गृहे । दुरोण इति गृहनाम (NG 3, 4) =At the dwelling place. (इनधते) इनमीश्वरं दधाति यस्मिंस्तस्मिन् । इन इतीश्वरनाम (NG. 2, 22) । = Where they have firm faith in God or meditate upon Him.

The duties of people are explained :

यस्त्वा दोषा य उषसि प्रशंसात्प्रियं वा त्वा कृणवते हविष्मान् ।
अश्वो न स्वे दम आ हेम्यावान्तमंहसः पीपरो दाश्वांसम् ॥ ८ ॥

8. *TRANSLATION* :—O learned person ! bestow happiness upon that liberal man who possesses various articles for presentation, who praises you in the morning and at night and does what is pleasant and agreeable to your people of peaceful nature like the

winter night. Keep him off the sin, like a horse who saves the trouble of journey. (Here sin is compared with trouble. Ed.)

PURPORT :—Gladden them who encourage you day and night, like they please a horse by giving grass etc.

NOTES : (हविष्मान्) प्रशस्तदानसामग्रीयुक्त : =Possessing good articles for ration (use Ed.) or presentation. (दमे) । गृहे । दमे इति गृहनाम (NG 3, 4) ।=At home.

The duties of ideal persons are stated :

यस्तुभ्यमग्ने अमृताय दाशद् दुवस्त्वे कृणवते यतस्रुक् ।
न स राया शशमानो वि योषन्नैनमंहः परि वरदघायोः ॥ ९ ॥

9. *TRANSLATION* :—O learned person ! impart specialized knowledge to the man who serves you well. He being endowed with ladles and other requisites for the performance of Yajna, and prosperity, does not suffer from poverty, nor he is ever victim of the violence from a criminal.

PURPORT :—O men ! you should have the same kind of love to those who reciprocate in the similar manner.

NOTES : (दुव :) परिचरणम् । दुवस्यति परिचरणकर्मा (NG 3, 5) । =Service. (शशमान :) प्लवमान : । =Jumping with wealthie prosperous

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The same subject of do's by truthful person is highlighted :

यस्य त्वमग्ने अध्वरं जुजोषो देवो मर्तस्य सुधितं रराणः ।
प्रीतेदसद्धोत्रा सा यविष्ठासाम यस्य विधतो वृधासः ॥१०॥

10. *TRANSLATION* :—O youthful (energetic) learned person ! you are purifier like the fire. The devout and wiseman serves the non-violent and inviolable dealings and gives divine happiness and

welfare. May that acceptable process be cherished by me. May we become promoters of good actions, and may the other persons be equally source of happiness to us.

PURPORT :—He who bestows happiness upon any one, should be made happy by others also.

NOTES : (सुधितम्) सुहितम् । =Welfare, well-being. (रराणः) भृशं दाता । =Giver of much (wealth or happiness). (होत्रा) ग्राह्या । =Acceptable process or activity.

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The duties of ideal persons are reinforced :

चित्तिमचित्तिं चिनवद्वि विद्वान्पृष्ठेव वीता वृजिना च मर्तान् ।
राये च नः स्वपत्याय देव दितिं च रास्वादितिमुरुष्य । ११॥

11. TRANSLATION :—O learned person ! give happiness to all the men who are good and solid (real Ed.) scholars like the back of a camel, who are mighty and who are not, who are ordinary men and who are enlightened. Distinguish between them properly and give wealth and good progeny to good men. Condemn the evil acts and support the deserving.

PURPORT :—As camels and other animals carry load on their backs, likewise powerful men carry the load (responsibilities) of all dealings. In such dealings with others, the right cause and persons are and should be supported and the unjust are to be condemned.

NOTES :— (वीता) वीतानि, प्राप्तानि । = Attained. (वृजिना) वृजिनानि बलानि । वृजनमिति बलनाम (NG. 2, 9) वृजिनमत्र तत्पर्यायरूपत्वेन गृहीतं भयवर्जकत्वात् । (दितिम्) खण्डितां क्रियाम् । =Condemnation. (अदितिम्) नाशरहिताम् । =Inviolable.

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the duties of right persons are underlined

कविं शशासुः कवयोऽदब्धा निधारयन्तो दुर्यास्वायोः ।
अतस्त्वं दृश्याँ अग्न एतान्पड्भिः पश्येरद्भुताँ अर्य एवैः ॥१२॥

12. TRANSLATION :—O learned person ! shining like the fire, inviolable and un-reviled wise poets at their homes (Ashramas) give practical lessons to wisemen about prolonging and leading noble life, which uphold them well. Therefore, look at these admirable and marvellous poets through their specialized knowledge as a their master.

PURPORT :—O king ! you should always honour those teachers and preachers who teach intelligent students. Scuh all are endowed with wonderful merits, actions and temperament.

NOTES & REMARKS : (पड्भिः) विज्ञानादिभिः । =With scientific and other knowledge. (अदब्धाः) अहिंसनीयाः : अदब्धाः इति पदनाम (NKT 2,7, 25)। = Inviolable. (एवैः) प्राप्तैः । दभ्नोति वधकर्मा (NG 2, 19) । =Attained, received.

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the duties of a ruler are told :

त्वमग्ने वाघते सुप्रणीतिः सुतसोमाय विधते यविष्ठ ।
रत्नं भर शशमानाय घृष्वे पृथु श्चन्द्रमवसे चर्षणिप्राः ॥१३॥

13. TRANSLATION :—O king ! shining with stark knowledge like the fire, illuminator of the science of energy, most youthful (energetic), the pursuer of good policy, industrious and fulfiller of the noble desires of men bestow charming wealth, gold and other substances. A man who extractes the juice of invigorating herbs like Soma, who deals honestly, who goes beyond all misery by tactful means and who is wise, he earns that wealth. Let you do so for his (king's) protection.

PURPORT :—O king ! you should uphold wealth for the sake of ministes and other workers, because they are righteous, brave,

learned, humble and crusher of the enemies. In fact, they are the illuminators of the science of energy by the fusion of various articles (negatives and positives) and protectors of men.

NOTES : (विधते) विविधव्यवहारं यथावत्कुर्वंते = Doer of all dealings honestly and properly. (शशमानाय) सर्वेषां दुःखानामुल्लङ्घकाय । = For a man who leaps beyond all miseries. (वाघते) मेधाविने । वाघत इति मेधाविनाम् (NG 3, 15) । = For a wise man.

The duties of the people are stated :

अधा ह यद्वयमंग्ने त्वाया पड्भिर्हस्तेभिश्चकृमा तनूभिः ।
रथं न क्रन्तो अपंसा भुरिजोर्ऋतं येमुः सुध्य आशुषाणाः ॥१४॥

14. *TRANSLATION* :—O king ! the persons shining and purifier like the fire and endowed with good intellect approach you. Seiving the truth from falsehood, whatever we do with our hands, and feet, like manufacturing of a good chariot and like those who achieve the truth of the upholder and the nourisher, you should also go on advancing in that right direction like a speedy vehicle.

PURPORT :— *Men should give up all indolence, should work hard physically and should have righteous watch over their rulers and peoples, so that all may be endowed with riches.*

NOTES :—(आशुषाणाः) सद्यो विभाजकाः । = Dividers or discriminators. (भुरिजोः) धारकपोषकयोः । = Of the upholder and nourisher.

The duties of a ruler are explained :

अधा मातुरुषसः सप्त विप्रा जायेमहि प्रथमा वेधसो नॄन् ।
दिवस्पुत्रा अङ्गिरसो भवेमाद्रिं रुजेम धनिनं शुचन्तः ॥१५॥

15. *TRANSLATION* :—As seven kinds of rays usher out of the dawn, in the same manner, let us be born out of the womb of the

mother Vidya (thereby meaning full wisdom) illustrious and wise. That kingdom is divided in seven categories of the King, President, Ministers, Men of the army, Commander-in-chief of the army, the subjects (civilians or people) and spies. Let us always approach wise leaders. Being the sons of light (enlightened) and dear to all like the Prānas (vital breaths), let us cut into pieces the enemies like the clouds, and may we be admired everywhere being pure with knowledge and humilty and purifying the rich among the subjects.

PURPORT :— Those kings who maintain and honour wise minister become illustrious like the sun. It is their duty to protect the industrious and punish the wicked, so that all may become men and women of pure character and conduct.

NOTES & REMARKS :—(मातुः) मातृवद्वर्तमानाया विद्यायाः । = Of the knowledge or wisdom which is like a mother. (सप्त) राजप्रधानामात्यसेनाध्यक्षप्रजाचाराः । = King, President, Ministers, of army men Commander-in-chief of the army, people and spies. (अङ्गिरस) प्राणा इव । = Like the Prānas. (अद्रिम्) मेघमिव शत्रुम् । अद्रिरिति मेघनाम: (NG 1, 10) प्राणो वा अंगिरस् । = The enemy who is like a cloud. (वेधसः) प्राज्ञान् । = Wisemen.

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The duties of a ruler are furher stated :

अधा यथा नः पितरः परासः प्रत्नासो अग्न ऋतमाशुषाणाः ।
शुचीदयन्दीधितिमुक्थशासः क्षामा भिन्दन्तो अरुणीरप व्रन् ॥१६॥

16. *TRANSLATION :—* O king ! you are purifier like the fire. You should deal with us like our excellent and ancient forefathers, who distributing true pure and purifying justice from all directions. They administer and admrably dig the earth (for agriculture etc.), receive the light of good policy and make a choicc to have good subjects.

PURPORT :— The kings and officers of the State are considerd to be pure only when they deal with their subjects like their

fathers, illuminate truth and justice and dispel the gloom of ignorance and thus educate them well.

NOTES : —(दीधितिम्) न्याय प्रकाशम् । दीधितय इति रश्मिनाम (NG 1, 5) अथ सादृश्येन प्रकाशार्थस्य ग्रहणम् । = The light of justice. (अरुणीः) प्राप्ताः प्रजाः । = The subjects that approach.

The duties of a ruler are explained :

सुकर्माणः सुरुचो देवयन्तोऽयो न देवा जनिमा धमन्तः ।
शुचन्तो अग्निं ववृधन्त इन्द्रमूर्वं गव्यं परिषदन्तो अग्मन् ॥१७॥

17. TRANSLATION :—O ruler and the people of the State ! you should act like the enlightened persons who by melting gold and other metals, desire to have divine birth (happiness), doing pure deeds and purifying others. They are engaged in performing good works, having mutual love, multiplying fire and using powerful electricity. Thus they act like an assembly and acquire good literature.

PURPORT :— All men should enjoy bliss constantly by doing righteous deeds, creating men's interest in knowledge and assemblies aime at purity and growing wisdom and thereby extending the know-ledged about the energy. Thus they establish good empire.

NOTES : (सुरुचः) सुष्ठु रुचः प्रीतयो येषान्ते । =Those who have good love. (अयः) सुवर्णम् । =Gold. (ऊर्वम्) हिंसकम् । =Violent.

The duties of a king are told :

आ यूथेव क्षुमति पश्वो अख्यद्देवानां यज्जनिमान्त्युग्र ।
मर्तानां चिदुर्वशीरकृप्रन्वृधे चिदर्य उपरस्यायोः ॥१८॥

18. TRANSLATION :—O splendid king ! you proclaim the birth near (live close to) the enlightened persons and ordinary men.

There may be armies under the commander who possesses good stock of foodgrains. The wise perform many pervasive acts like a king for the multiplication of the clouds (i.e. irrigational facilities) and the beasts (by rearing and improving the stock of animals) that help in the comforts (by providing comforts of the life).

PURPORT:—A simile used in the mantra. The birth of a king among men is the result of great mertorious acts. If there is no king, none can remain healthy. On the clouds depend the life and growth of all, so on the king depends the life and growth of the people.

NOTES & REMARKS :—(क्षुमति) बहु क्षवन्नं विद्यते यस्मिंस्तस्मिन् क्षु इति अन्ननाम (NG 2, 7) । =Under a Commander who has a good stock of foodgrains. (उर्वशी:) बहुव्यापिका: । उर्वशीति पदनाम (NG. 4, 2) । = Many pervasive acts (of electricity etc.). (उपरस्य) मेघस्य । = Of the cloud.

The duties of a king are elaborated

अकर्म ते स्वपसो अभूम ऋतमवस्रन्नुषसो विभातीः ।
अनूनमग्निं पुरुधा सुश्चन्द्रं देवस्य मर्मृजतश्चारु चक्षुः ॥१९॥

19. *TRANSLATION* :—O king ! as the brilliant dawns beautify all and then people kindle fire, give (perform the Yajnas) an much wealth including gold in the dakshina (present) and donations, let us be doers of noble deeds under your command. You desire our welfare and purify all the beings, like our charming eye or guide. Let us do all this observing the vow of truth and be your true friends.

PURPORT:—O king ! the dawn born from the sun makes all beautiful; in the same ma..., born out of the observance of Brahmacharya and after becoming highly learned persons, we act in pursuance of your command. So you should also accomplish our welfare incessantly. Let us prompt all to do righteous deeds haring been united and removing all injustice.

NOTES & REMARKS: (स्वपसः) सुष्ठ्वपो धर्म्यं कर्म कुर्वाणः। अप इति कर्मनाम (NG. 2, 1)। =Doers of good righteous deeds. (सुश्चन्द्रम्) शोभनं चन्द्रं हिरण्यं यस्मात्तम्। चन्द्रम् इति हिरण्यनाम (NG. 1, 2)। =Which leads to much gold (and other kinds of wealth).

The same subject of duties of a king is highlighted :

एता ते अग्न उचथानि वेधोऽवोचाम कवये ता जुषस्व।
उच्छोचस्व कृणुहि वस्यसो नो महो रायः पुरुवार प्र यन्धि ॥२०॥

20. *TRANSLATION* :—O wise, learned and righteous king! you are endowed with much knowledge and wisdom, and we have repeated these qualities properly to you. Please accept them and think over them well. You pick up absolutely truthful and reliable learned persons, and hence bestow upon us much wealth. *also on the king depends the life and growth of the people.*

PURPORT :—A king should listen attentively to the worlds of absolutely truthful highly learned persons and act upon them after pondering over them well. These great and absolutely truthful persons must be pleased constantly by giving them their desirable objects. Thus the king and the Council of these āptas (adepts) should accomplish all assignments jointly and in unison.

NOTES : (वेधः) मेधाविन्। वेधा इति मेधाविनाम (NG. 3, 15)। = Genius. (उचथानि) उचितानि वचनानि। =Proper words. (शोचस्व) विचारय। =Ponder over them.

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Sūktam—3

Rishi of the Sūktam-Vāmadeva. Devatā-Agni. Chhanda-Trishtup, Brihati and Pankti of various types. Svara-Dhaivata, Madhym and Panchama.

The duties of the kings and their subjects are told :

आ वो राजानमध्वरस्य रुद्रं होतारं सत्ययजं रोदस्योः ।
अग्निं पुरा तनयित्नोरचित्ताद्धिरण्यरूपमवसे कृणुध्वम् ॥ १ ॥

1. *TRANSLATION*:—O absolutely truthful learned persons! as we have appointed for the protection of your inviolable administrative works king who is a liberal donor, truthful, and afflicter of the wicked (causing them to weep-literally). He is like the resplendent sun from the inaminate etect icity between the earth and the heaven, so you should also do with regard to our king. (You should guide us in the matter of the election of the best person as a king).

PURPORT :— O learned persons ! as God has accomplished the welfare of all by placing the sun at the axis of this solar world, in the same manner, it is the duty of the officers and people of the State to consult each other and elect unanimously or by majority (as the case may be) a king of noble merits, actions and temperament, in order to establish the well being of all.

NOTES & REMARKS :—(अध्वरस्य) अहिंसनीयस्य राज्य । अध्वरः-ध्वरति हिंसा कर्मा तत्प्रतिषेधः (NKT 1,7) अत्र प्रकरणादहिंसनीयराज्यस्य ग्रहणम्=Of the inviolable State or administrative work. (तनयित्नोः) विद्युतः ।=of electricity or lightning. (हिरण्यरूपम्) हिरण्यस्व तेजसः रूपम् इव रूपं यस्य तम्-सूर्यम् । इव वर्तमानम् तेजो वै हिरण्यम् (Taittiriya 1,8,8,1)=Like the resplendent sun.

The duties of the ruler and subjects are stated :

अयं योनिश्चकृमा यं वयं ते जायेव पत्य उशती सुवासाः ।
अर्वाचीनः परिवीतो नि षीदेमा उ ते स्वपाक प्रतीचीः ॥ २ ॥

2. *TRANSLATION* :—O king ! this is the house that we have built for you. Let this new home become dependable and qualitative like a chaste wife, attached to her husband, putting on elegant gar-

ments to gratify him. Sit down in our presence radiantly in this mansion. O king endowed with mature knowledge ! let these learned people (subjects) be devoted to you.

PURPORT :—A king should build such a palace which is comfortable in all the seasons like a beautiful chaste and beloved wife. Dwelling in such a house, he should perform such good deeds, that all his subjeets may be attached.

NOTES & REMARKS :—(योनिः) गृहम् । योनिरिति गृहनाम (NG 3,4) । =House. (स्वपाक) सुष्ठु परिपक्वज्ञान ।=Man of good and mature knowledge. (उशती) कामयमाना ।=Desiring.

The duties of the rulers and their subjects are elaborated :

आशृण्वते अदृपिताय मन्म नृचक्षसे सुमृळीकाय वेधः ।
देवाय शस्तिममृताय शंस ग्रावेव सोता मधुषुद् यमीळे ॥ ३ ॥

3. *TRANSLATION* :—O very wise king ! I praise you, who respond fully to our requests. You are free from ignorance, beholder of men, bestow good happiness, and are a man of peaceful nature like the water andthe divine sun. The way as I give you good knowledge, likewise you should also admire good virtues, being, the benefactor like the cloud, perform Yajna and put there Soma and sweet obla- tions.

PURPORT :—He alone is a good king who is free from ignorance and other defeets, listens attentively to the words of all. He beholds truth and untruth conveys varions means of legitimate enjoyments to his people and dispenses justice.

NOTES & REMARKS :=(अदृपिताय) अमोहिताय दृप हर्ष मोहनयो : (दिवा०) =Free from ignorance. (ग्रावेव) मेघ इव । ग्रावा इति मेघनाम (NG 1,10) Like the clouds. (मन्म) विज्ञानम् ।=Good knowledge.

The duties of the ruled and rulers are mentioned :

त्वं चिन्न शम्यां अग्ने अस्य ऋतस्य बोध्यृतचित्स्वाधीः ।
कदा तं उक्था सधमाद्यानि कदा भवन्ति सख्या गृहे ते ॥ ४ ॥

4. *TRANSLATION* :—O king ! you are purifier like the fire. My curiousity is to know when will you recognise the truthful and total acceptor of truth ? When will there be the proper words gladdening all and other acts of friendship at your home ?

PURPORT :—*O king ! when your dealing with your pepole will be full o' true justice, it is only then that there will be concord among the people under your discipline or commands.*

NOTES & REMARKS :—(शम्यै) कर्मणे । शमीति कर्मनाम (NG 2,1) =For the act. (स्वाधीः) यः सुष्ठु समन्ताच्चिन्तयति ।=Thinking well of the total welfare of the people.

The epithets used for the Agni like ऋतचित् and स्वाधिः according to Prof. Wilson, are cognizant of truth 'and' the author of good works, and per Griffith "The knower of the Law." It substantiates Dayananda's interpretation of Agni here as a conscious and wise leader like a king, and the not material fire.

The duties of a preacher are told-:

कथा ह तद्वरुणाय त्वमग्ने कथा दिवे गर्हसे कन्न आगः ।
कथा मित्राय मीळ्हुषे पृथिव्यै ब्रवः कदर्यम्णे कद्भगाय ॥ ५ ॥

5. *TRANSLATION* :—O king ! like the purifying fire, you recognise the worth of a noble person ā person shining with the light of knowledge and character. You condemn and censure the) and fault committed by us. We have confidence that you do not condemn a friend who is augmenter of happiness, or censure a woman who is of forbearing nature like the earth. You always speak with the dispenser of justice regarding the acquisition of wealth or prosperity.

PURPORT :—O learned person! if someone condemns a noble or highly learned persons, then only he should be censured by you. A proper chart of time table should be chalked out for all administrative work. The king should work at the appointed time. He should be plainly told in case he betrays a friend. By so doing, both the king and the people can have continuous progress.

NOTES & REMARKS :— (मीळ्हुषे) सुखवर्धकाय । = For a person who augments happiness. (पृथिव्यै) पृथिवीवद्वर्त्तमानायै स्त्रियै । = For a woman who is of forgiving nature like the earth. पृथिव्यग्ने : पत्नी (Gopatha उ० 2, 9)

In the Vedic mantras like स्योना पृथिवि नो भवानृक्षरा निवेशनी यच्छा न: शर्म सप्रथा : (यजु 36, 13) the simile of the earth with wife is here quite clear.

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The duties of the ruler and subjeets is dealt :

कद्धिष्ण्यासु वृधसानो अग्ने कद्वाताय प्रतवसे शुभंये ।
परिज्मने नासत्याय क्षे ब्रवः कदग्ने रुद्राय नृघ्ने ॥ ६ ॥

6. *TRANSLATION :*—O king you are full of splendour like the fire. Distributing intellectual work among the progressive learned persons, while imparting them the powerful great knowledge. O learned ruler! will you consult the truthful person, who has some land all around for cultivation and ownership. Such a person causes the wicked to weep and destroys the leader of the ring leaders.

PURPORT :—It is the duty of the teachers preachers and ministers to exhort the king and presidents of various councils thus—when will you become intellectually advanced, mighty and doers of noble deeds, truthful and destroyers of the wicked? You should not delay in the performance of the noble deeds and in the abandonment of evil conduct."

NOTES & REMARKS :—(वाताय) विज्ञानाय । Of the special knowledge. (धिष्ण्यासु) धिष्णायां वृद्धौ भवासु क्रियासु । विद्या वै धिषणा (Taittiriya 3,2,2,2) अत्र बुद्धियुक्तविद्याया ग्रहणम् । =Intellectual pursuits. (परिज्मने) परित :

सर्वतो ज्मा भूमिर्यस्य तस्मै । ज्मा इति पृथवीनाम (NG 1.1) =For the person who has land all around.

The manner and time of pupils testing is told :

कृथा मृहे पुंष्टिंभराय पूष्णे कद्रुद्राय सुमखाय हविर्दे ।
कद्विष्णव उरुगायाय रेतो ब्रवः कदग्ने शरवे बृहत्यै ॥ ७ ॥

7. *TRANSLATION* :—O learned person! you are of peaceful and mild nature like the water. Tell us how will you address the person, who is upholder of strength and nourisher. When will you address a performer of good Yajnas and gives of presentable things but be fierce towards the foes? When will you have communion with and speak to us about God? His Glory is great and is Omnipresent. When will you tell us about a big army capable to destory the wicked (we are waiting for your action) ?

PURPORT:—After teaching the pupils, their teachers should test their ability weekly, fortnighly, monthly, twice a year or annually. Thus the princes and other acquire correct knowledge, and may be endowed with good character and conduct, and possessing the physical and spiritual power. Ideally righteous, and living upto the age of a hundred years, they administer the State with justice.

NOTES & REMARS :—(रेत:) । उदकमिव शान्तो मृदुर्मूत्वा । रेत इत्युदकनाम (NG 1,12) = Being a peaceful and mild nature like the water. (शरवे) दुष्टानां हिंसकाय। = Destroyer of the wicked. (सुमखाय) सुष्ठु यज्ञ-सम्पादकाय। मख इति यज्ञनाम (NG 3, 17) = For the performer of the good Yajna=Non-violent sacrifices and other philanthropic acts.

The duties of the rulers are elaborated:

कथा शर्धाय मरुतामृतायं कथा सूरे बृहते पृच्छ्यमानः ।
प्रति ब्रवोऽदितये तुराय साधा दिवो जातवेदश्चिकित्वान् ॥ ८ ॥

8. *TRANSLATION:*— O king ! You are renowned on account of your great knowledge. When asked about the armed strength like that of sun, how will you tell about the exact military power like that of the winds? How will you tell about the vast and inviolable firmament? Being endowed with knowledge, intensify your wisdom.

PURPORT.—The kings become illuminators of prosperity like the sun, when increase their strength like the winds. They honour the trainees and military advisers, and the people. They also know the nature of all objects through their inquisitive powers and accomplish all objectives.

NOTES & REMARKS:—(सूरे) सूर्य्ये इव वर्त्तमाने सैन्ये । = About the mighty army which is like the sun. (मरुताम्) वायूनामिव । = Like the winds. मरुतः इति पदनाम (NG 5,5) पद-गतौ । गतेस्त्रयोऽर्था:-ज्ञानं गमनं प्राप्तिश्च अत्र गमनागमनप्रापका वायवो गृह्यन्ते । (अदितये) अविनष्टायाऽन्तरिक्षाय । = For the inviolable firmament. (शर्धाय) बलाय शर्ध इति बलनाम (NG 2,9) = For the strength.

The men should exert hard with the observance of Brahamcharya etc. is told:

ऋतेन ऋतं नियतमीळ आ गोरामा सचा मधुमत्पक्वमग्ने ।
कृष्णा सती रुशता धासिनैषा जामर्येण पयसा पीपाय ॥ ९ ॥

9. *TRANSLATION:*— O learned person ! I admire definitely the truth of the speech and long for it intensely. You should also do likewise and distinguish between sweet and mature and un-ripe

and immature physically by the proper use of all objects. You should grow like a chaste and highly learned wife (of attractive or brownish colour) grows by taking nutritious good food and milk.

PURPORT:—Having received knowledge, the men exert themselves well and good education with the observance of Brahamcharya. Seeking Dharma with the righteous dealings and taking food in proper quantity with self-control, they achieve full growth, full of bliss, like the loving husbands and wives.

NOTES & REMARKS : (रुशता) सुस्वरूपेण । रुशत् इति पदनाम (NG 43) = Beautiful or good. (धासिना) अन्नेन । = With food. (जामर्य्येण) (पीपाय जामस्येदं जामं तदृच्छति येन तेन । = Nutritious and worth eating. (पीपाय) वर्द्धस्व । = Grow. पद-गतौ गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय हर्षारोग्यप्रापकम् । = Source of joy and health.

The importance of industriousness is highlighted.

ऋतेन हि ष्मा वृषभश्चिदक्तः पुमाँ अग्निः पयसा पृष्ठ्येन ।
अस्पन्दमानो अचरद्वयोधा वृषा शुक्रं दुदुहे पृश्निरूधः ॥ १० ॥

10. *TRANSLATION* :—O king! you are mighty and virtuous because of truthful dealings, industriousness, shining like the electricity, upholder of desirable life and wealth and showerer of happiness. Like the firmament and the night, discharging their duties demand you to fill yourself with (integrate) God with vital energy, and do not swerve from the path of your duty.

PURPORT :—As electricity shines in the form of the sun (solar energy) in half part of the globe, and it is included in the other part at night, in the same manner, you should be regular and punctual in sleeping and getting up. It increases your vitality, capacity of labour, and attain the age of a hundred years and thus gladden all.

NOTES :—(अक्तः) शुभगुणैर्युक्तः ।= Virtuous. (पयसा) राज्या । पय इति । रात्रि

नाम (NG 1, 7) । = With night. (ऊधः) रात्रिरिव । ऊध इति रात्रिनाम (NG 1, 7) =Like the night.

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The duties of the rulers and other Kshatriyas (warriors) are taught :

ऋतेनाद्रिं व्यसन्भिदन्तः समङ्गिरसो नवन्त गोभिः ।
शुनं नरः परि षदन्नुषासमाविः स्वरभवज्जाते अग्नौ ॥ ११ ॥

11. TRANSLATION :—O leading and learned person ! the rays like the winds with their sound, dissipate and throw away the cloud full of water and pervade the morning time. With the fire kindled in the morning, the sun is also manifest, so you should admire true happiness and try to manifest it.

PURPORT :—As the lightnings with winds dissolve the cloud and by disintegrating it make it rain down on the earth, gladden all, and manifest the sun by striking, so the brave Kshatriyas (warriors) like the kings and others, should destroy the wicked, illuminate justice, manifest knowledge with deep wisdom, shining like the sun and attain un-paralleled happiness.

NOTES & REMARKS:—(अङ्गिरसः) वायवः । प्राणो वा अंगिराः (Stph 6, 1,2,28 II,6,5,2,3,4) प्राणादिरूपा वायवश्च गृहीताः-स्वरित्यसौ-द्युलोकः (Stph 8,7,4, 5)=Winds. (स्वः) सूर्यः । असौ (द्यु) लोकः स्वः (ऐत 6,7) द्युलोकनेता सूर्यः ।= The sun. (अद्रिम्) मेघम् । अद्रिरिति मेघनाम (NG 1, 10) इति तद्ग्रहणम् । =The cloud.

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The result of good or bad association is told:

ऋतेन देवीरमृता अमृक्ता अर्णोभिरापो मधुमद्भिरग्ने ।
वाजी न सर्गेषु प्रस्तुभानः प्र सदमित्स्रवितवे दधन्युः ॥ १२ ॥

12. TRANSLATION :—O learned person ! the water mixed with various articles is full of sweetness and other attributes. There ar

immortal Prānas not yet purified, but they are imperishable in their subtle causal form and they uphold the substances. In the same manner, you being the possessor of abundant foodgrains and other products be a good upholder of all.

PURPORT:—As pure waters are source of happiness and vice-versa, in the same manner, association of good qualities causes bliss and that of the ignoble causes misery. A philanthropist person kindly feeds hungry and other needy suffering persons. Likewise good men protect all.

NOTES REMARKS : (अर्णोभिः) जलैः । अर्णं इत्युदक नाम (NG 1, 12)= With waters. (आपः) प्राणाः । आपो वै प्राणाः (Stph. 3, 8, 2, 4) प्राणो ह्यापः (Jaiminiyo 3,10,9)=Prānas or vital energies. (प्रस्तुभानः) प्रकर्षेण धरन् । =Uphold-ing well.

The true wisdom is defined and elaborated:

मा कस्यं यक्षं सद्मिद्धुरो गा मा वेशस्यं प्रमिनतो मापेः ।
मा भ्रातुरग्ने अनृजोर्ऋणं वेर्मा सख्युर्दक्षं रिपोर्भुजेम ॥ १३ ॥

13. TRANSLATION :—O man shining like the fire ! do not go near the possessions of a crooked and violent person. He goes here and there for doing some nasty job. Do not touch such a thing belonging to a crooked kith and kin, even a crooked brother, however, good and charming it may look. Do not work under the pressure of a crooked friend and be never indebted to a crooked enemy, so that we may enjoy happiness.

PURPORT:—Those persons are really wise, who do not take away others' possessions, do not dress like a wicked, do not have the association of the violent wicked persons; do not misspend the honestly earned wealth; do not associate themselves with wicked relatives; do not trust these enemies and thus enjoy bliss.

NOTES: (दुरः) कुटिलस्य । = Of the crooked. (प्रमिनतः) प्रकर्षेण हिंसतः = Of very violent person. (सदम्) वस्तु । = Article, thing.

The subject of defence of a State is told:

रक्षा णो अग्ने तव रक्षणेभी रारक्षाणः सुमख प्रीणानः ।
प्रति ष्फुर वि रुज वीड्वंहो जहि रक्षो महि चिद्वावृधानम् ॥ १४ ॥

14. *TRANSLATION* :—O king ! you carry on the just dealings and protect us. Make us more and more industrious, be pleased and pleasing to us, and also enlighten us. Slay the enemy by your strength. Root out the sin and destory the demons or wickeds (Rakshasas) even though they may be very powerful, so that by your protection, we may enjoy happiness.

PURPORT :—Those kings only become illustrious who destory the wicked, increase the nobility and protect the State like fathers or guardians or guards of the people.

NOTES & REMARKS : (सुमख) सुष्ठुन्यायव्यवहारपालक । मख इति यज्ञनाम (NG 3, 17) यज्ञो वै मखः (Tandya 7,5,6) (Stph 6, 1.2, 1) मख इत्येतद् यज्ञनामधेयं छिद्रप्रतिषेधसामर्थ्यात् छिद्रं खमित्युक्तं तस्य मेति प्रतिषेधः । मा यज्ञं छिद्रं करिष्यतीति (Gopath उ. 2, 5) । यज्ञो वै श्रेष्ठतमं कर्म (Stph 1, 7, 1, 5) यज्ञो वै सुम्नम् (Stph 7, 2, 2, 4, 11, 7, 3, 1, 14) सुम्नमिति सुखनाम (NG 3, 6) तस्मादन्यायादिदोषरहित सुखप्रद् न्यायव्यवहारो मखो यज्ञो वा ॥ One who conducts good and just dealings. (प्रीणानः) प्रसन्नः, प्रसादयन् । = Pleased and pleasing.

The importance of defence is stressed:

एभिर्भव सुमना अग्ने अर्कैरिमान्त्स्पृश मन्मभिः शूर वाजान् ।
उत ब्रह्माण्यङ्गिरो जुषस्व सं ते शस्तिर्देववाता जरेत ॥ १५ ॥

15. *TRANSLATION:*—O learned king ! you are like our life and are brave. Be of balanced mind and always cheerful along with

the venerable and wise scholars, who are righteous and saviours from sin. Accept the noble merits, actions and temperament and enjoy great wealth, so that your praise made by the enlightened persons may be more effective.

PURPORT :—O king ! always have the association of the truthful highly learned persons and be worthy of admiration by preserving the State with justice according to their instructions.

NOTES & REMARKS : (अर्कः) सत्कर्त्तव्यैः । अर्कः-अर्चनीयैः । अर्च पूजायाम् कृदाधारार्चिकलिभ्यः कः अर्को देवो भवति यदेन मर्चन्ति (NKT 5, 14) (उणा 3, 40) इति कप्रत्ययः । =Venerable, honourable. (वाजान्) प्राप्तव्याञ्छुभगुण-कर्मस्वभावान् ।=Noble merits, actions and temperament that should be attained. (ब्रह्माणि) महान्ति धनानि । = Great wealth of various kinds. (अङ्गिरः) प्राण इव वर्तमानः = Dear like life.

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The duties of the subjects (people) are stated:

एता विश्वा विदुषे तुभ्यं वेधो नीथान्यग्ने निण्या वचांसि ।
निवचना कवये काव्यान्यशंसिषं मतिभिर्विप्र उक्थैः ॥ १६ ॥

16. TRANSLATION :—O very wise king ! you are endowed with wisdom. Whatever positive and assured words ! are used by seers. I utter in your praise. May these reach you, o learned sage ! I utter them along with other admirable wise men.

PURPORT :—The true praise is made only by the righteous and learned persons. It is the duty of the teachers and preachers to make their pupils and audience always truthful and learned.

NOTES & REMARKS: (वेधः) मेधाविन । वेधा इति मेधाविनाम (NG 3,15) = Genius, very wise. (निण्या) निर्णीतानि । निण्यम् इति निर्णीतान्तर्हितनाम (NG 3,25) अथ निर्णीतार्थग्रहणाम् । = Definite, sure, certain. (मतिभिः) विद्वद्भिस्सह । मतय इति मेधाविनाम (NG 3, 15) = With wise men.

Like Rishi Dayananda, Prof. Wilson's translation of वेधसे as wise and कवि as sage used as epithets for अग्नये, clearly indicates that Agni stands here for a conscious wise leader like a king, and and not fire.

Sūktam—4

Rishi of the Sūktam—Vāmadeva Devatā—Agni. Chhanda-Pankti, Brihaspati and Trishtup of various kinds. Svara-Panchama, Dhaivata and Madhyama.

The duties of an army Commander-in-chief are stated :

कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ इभेन ।
तृष्वीमनु प्रसितिं द्रूणानोऽस्तासि विध्य रक्षसस्तपिष्ठैः ॥ १ ॥

1. *TRANSLATION* :—O Commander-in-Chief of an army ! like a mighty king proceed on an elephant, like a solid piece of land. Be powerful, so that you may shake off the peoples' sufferings and the thirst (desires) by helping them actively. Casting away their misery, pierce the wicked with your fierce weapons.

PURPORT :—O officers of the State ! you should increase your strength like the earth, be dispensers of justice like a king and track down the wicked robbers and thieves like a wolf chases a thirsty deer and kills it.

NOTES & REMARKS :—(प्रसितिम्) प्रबद्धाम् ।=Bondage. (द्रूणानः) शीघ्रकारी ।=Prompt, active. (अस्ता) प्रक्षेप्ता । (पाजः) बलम् । पाजः इति बलनाम (NG 2, 9) ।=Thrower

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The normal duties of the government officers are told :

तव भ्रमास आशुया पतन्त्यनु स्पृश धृषता शोशुचानः ।
तपूंष्यग्ने जुह्वा पतङ्गानसंदितो वि सृज विष्वगुल्काः ॥ २ ॥

2. *TRANSLATION* :—O king ! your wanderings are swift and undertake them with vigilant army, being your self pure. Like with the ladle the flames of the fire are touched, use (harness), your horses, which are like the sparks of the fire. Being inviolable, scatter electric [illegible] the foes from all sides.

PURPORT :—The officers of the State who are full of zest, zeal and prompt, should preserve their energy, and make use of electric and other powerful weapons over their enemies and achieve victory.

NOTES :—(घृषता) प्रगल्भेन सैन्येन ।=With the clever army. (पतङ्गान्) अग्निकणा इव वर्त्तमानानश्वान् ।=The horses which are like the sparks of the fire. (उल्का:) विद्युत: ।=Electric sparks.

The duties of the rulers are elaborated :

प्रति स्पशो वि सृज तूर्णितमो भवा पायुर्विशो अस्या अदब्धः ।
यो नो दूरे अघशंसो यो अन्त्यग्ने माकिष्टे व्यथिरा दधर्षीत् ॥ ३ ॥

3. *TARNSLATION* :—O learned king ! you promptly appoint spies and be the non-violent protector of your people against those who incite the adjacent and destant sinners. Let no malevolent foe prevail against us.

PURPORT :—O king ! you should always accept good virtues, preserve your subjects well and slay the wickeds, robbers, thieves and other sinners, so that all may enjoy peace and happiness.

NOTES & REMARKS : (अदब्ध:) अहिंसक: । दम्नोति वधकर्मा (NG 2, 19) =Non-violent. (अघशंस:) पाप-शंसकस्तेन: । अघशंस इति स्तेननाम (NG 3, 24) =A thief or robber who incites sins.

The duties of State officials are highlighted :

उदग्ने तिष्ठ प्रत्या तनुष्व न्यमित्राँ ओषतात्तिग्महेते ।
यो नो अरातिं समिधान चक्रे नीचा तं धक्ष्यतसं न शुष्कम् ॥ ४ ॥

4. *TRANSLATION* :—O learned king ! shining like the fire, rise up. Expand your power everywhere and burn the wicked foes. O king ! growing strong from all sides (including the armed strength), you annihilate (as the last step) or put them behind the bars,

which is like a dry well for the ones, who act like our fierce enemy, and try to humiliate us in every way. You deserve to be a king.

PURPORT:—It is the dnty of the State people to give up all indolence, to be industrious in every way and to annihilate (as the last resort) or imprison their enemies. They should be equally humiliated. Those who do so, a king should serve them, as it is they, who show the path.

NOTES :—(तिग्महेते) तिग्मा तीव्रा हेतिर्वृद्धिर्यस्य तत्सम्बुद्धौ ।=Whose growth on all sides is sharp. (अतसम्) कूपम् ।=Well. (ओषतात्) दह ।=Burn.

The duties of government servants are emphasized :

ऊर्ध्वो भव प्रति विध्याध्यस्मदाविष्कृणुष्व दैव्यान्यग्ने ।
अव स्थिरा तनुहि यातुजूनां जामिमजामिं प्र मृणीहि शत्रून् ॥ ५ ॥

5. *TRANSLATION* :—O king ! full of splendour like the fire, you excel or surpass us, and chastise those who overpower us. Inspire or appreciate the services rendered by the enlightened firm people, civil or army, Extend the legitimate privileges and debar the undue favours. Destroy your enemies.

PURPORT:—Those only can remain firm in administrative works who are promote the exalted, grieve when they see men in ignoble position, are happy when they see men having legitimate enjoyments and are grief stricken at the sight of distressed.

NOTES : (यातुजूनाम्) प्राप्तवेगानाम् ।=Full of speed, active. (जामिम्) भोगम् ।=Employment.

More vividly the duties of state officials are said :]

**स ते जानाति सुमतिं यविष्ठ य ईवते ब्रह्मणे गातुमैरत् ।
विश्वान्यस्मै सुदिनानि रायो द्युम्नान्यर्यो वि दुरो अभि द्यौत् ॥ ६ ॥**

6. *TRANSLATION* :—O most youthful or energetic king! the master of his senses utters good words to you, and so he is well-versed in all sciences and knows the Vedas and Him.

All the time, such a person bestows happiness. He opens the doors of the treasurers of all kinds of wealth and reputation and he shines alround.

PURPORT :—O king! you should regard them as your friends who tender you noble advice or give good instructions to you. They are endowed with auspicious virtues, illustrious, loving, brave and knowers of politics.

NOTES :—(ईवते) विद्याव्याप्ताय ।=Pervading in the knowledge or well-versed in various sciences. (ब्रह्मणे) वेदविदे । वेदो ब्रह्म ।=Jaiminiya upani. 4, 25, 3)=For the knower of the Vedas. (द्युम्नानि) यशांसि । द्युम्नं द्योततेर्यशो वा अन्नंवा (NKT 5, 1, 5)=Good reputation.

The same subject of functions and duties are dealt :

**सेदग्ने अस्तु सुभगः सुदानुर्यस्त्वा नित्येन हविषा य उक्थैः ।
पिप्रीषति स्व आयुषि दुरोणे विश्वेदस्मै सुदिना सासदिष्टिः ॥ ७ ॥**

7. *TRANSLATION* :—O highly learned king! may the member of your council or assembly be who is endowed with good wealth and is a liberal donor. May all the days in his arduous life bring prosperity. May the performing of this Yajna (non-violent sacrifice) productive and fruitful for the one who with imperishable oblation of good articles and love and with noble words of praise-tries to please you at home and elsewhere.

PURPORT : O king ! may those persons become the heads of the various departments of your government, who desire to bring about the progress of the State with imperishable love, justice and humility and who establishing good relations between the rulers and the people, lead to peace and prosperity.

NOTES :—(उक्थैः) प्रशंसनैः । वच-परिभाषणे (अदा०) इति धातोः ।=With words of true praise. (इष्टिः) यजनक्रिया ।=Performance of the Yajna.

The duties of the rulers are elaborated :

अर्चामि ते सुमतिं घोष्यर्वाक्सं ते वावाता जरतामियं गीः ।
स्वश्वास्त्वा सुरथा मर्जयेमास्मे क्षत्राणि धारयेरनु द्यून् ॥ ८ ॥

8. *TRANSLATION* :—O king ! I honour the wise member of your council. Let your balanced speech and the civils generate knowledge and praise him well. May we do noble deeds with good horses and good cars. We uphold your wealth of various kinds every day, likewise you should also uphold our remunerative wealth received from the State.

PURPORT :—In a discussion, when a king seeks opinion from the members of his council about any appoinment for a particular post, they should give their opinion in favour of righteous and capable person. The king should also appoint capable men for all types of administrative works so that his image may ever grow.

NOTES :—(वावाता) दोषहन्त्री विद्याजनयित्री ।=Destroyer of evils, and generator of knowledge. (क्षत्राणि) राज्योद्भवानि धनानि । क्षत्रमिति धननाम (NG 2, 10)=The wealth received from the work in the State.

The rulers' duties are highlighted :

इह त्वा भूर्या चरेदुप त्मन्दोषावस्तर्दीदिवांसमनु द्यून् ।
क्रीळन्तस्त्वा सुमनसः सपेमाभि द्युम्ना तस्थिवांसो जनानाम् ॥ ९ ॥

9. *TRANSLATION*:—O king ! you should always attend good deeds. May we day and night praise you, because you shine among men on account of your noble virtues and illuminating others. In fact, they are endowed with reputation and wealth, and are firm in the discharge of our duties. They hold exercises in the handling of weapons for (for the training of Dhanurveda-the Military Sciences) the battle, and are noble-minded and happy. Undoubtedly, your misdeeds and bad conduct may strongly condemn you.

PURPORT :—O king ! if you are engaged in doing good deeds, giving up all vices, we will be constantly faithful to you, but we shall desert you if you resort to injustice.

NOTES :—(द्युम्ना) यशसा धनेन वा । द्युम्नमिति धननाम (NG 1, 7,) ।= With good reputation or wealth. (सपेम) आक्रोशाम, निन्द्येम ।= Strongly condemn.

The rulers duties further explained :

यस्त्वा स्वश्वः सुहिरण्यो अग्न उपयाति वसुमता रथेन ।
तस्य त्राता भवसि तस्य सखा यस्त आतिथ्यमानुषग्जुजोषत् ॥१०॥

10. *TRANSLATION*:—O King ! shining like the fire, you are the protector of the one, who possessed of good horses (transport system) and sound economic power approaches you with a presents-charming chariot laden with riches lovingly and who lovingly accepts your hospitality and honours. You become his friend.

PURPORT :—O king ! you should be only friendly to and protector of those persons who are benefactors of yourself and of your State.

The importance of education of the boys and girls is imphasized :

महो रुंजामि बन्धुता वचोंभिस्तन्मां पितुर्गोतंमादन्वियाय ।
त्वं नों अस्य वचंसश्चिकिद्धि होतर्यविष्ठ सुक्रतो दमूनाः ॥११॥

11. *TRANSLATION* :—O king ! having received education from my very highly learned father, I eradicate all evils and enemies. Thus with those great words of wisdom, I establish brotherhood with all, so let that come to you. O most youthful (energetic) liberal donor ! your noble deeds are a man of self-control. You enlighten us with the great words of wisdom received from the enlightened and wisemen.

PURPORT:—O boys and girls ! we become full of bliss having good education from our mothers, fathers and preceptors, so you also should be.

NOTES—(गोतमात्) अतिशयेन गौः सकलविद्यास्तोता तस्मात् । गौरिति स्तोतृनाम (NG 3, 16)=A very highly learned person who admires all sciences being well versed in them. (चिकिद्धि) ज्ञापय । =Enlighten.

TRANSLATOR S NOTES :—Shri Sayanacharya, Prof. Wilson, Griffith and others have taken Gotama as the name of particular sage. Rishi Dayananda on the authority of the Nighantu (3.16;) interprets it a very highly learned person, a great scholar and a great devotee. The epithets used further in the mantra for Agni by Prof. Wilson with translation as "Possessed" of excellent wisdom "सुक्रता and as exceedinly wise" by Griffith clearly justifies the very meaning that the word stands here not for fire but for an wiseman, who is also qualified as दमूना i.e. man of self-control.

The subject of defence of people is told :

अस्वप्नजस्तरणंयः सुशेवा अतंन्द्रासोऽवृका अश्रमिष्ठाः ।
ते पायवंः सध्र्यंञ्चो निषद्याग्ने तव नः पान्त्वमूर ॥ १२ ॥

12. TRANSLATION:—O wise king ! may the officers of your

State and servants not feel unduly fatigued, if they are ever vigilant, not slack in the discharge of their duties, energetic, bestowers of great happiness, unslothful and free from dishonesty. They should be benignand, co-operating with one another, having their due positions, and thus protect us.

PURPORT:—The subjects should always assert to the king, to appoint righteous, ever alert, industrious and mighty persons for the protection of the people.

NOTES : (तरणाय:) तरुणावस्थां प्राप्ता: । = Youthful. (अवृका:) अस्तेना: । वृक इति स्तेननाम (NG 3, 24) = Non thieves, honest.

The duties of the rulers is continued:

ये पायवो मामतेयं ते अग्ने पश्यन्तो अन्धं दुरितादरक्षन् ।
ररक्ष तान्त्सुकृतो विश्ववेदा दिप्सन्त इद्रिपवो नाहं देभुः ॥ १३ ॥

13. *TRANSLATIONS:—*O king! the purifiers like the fire, know all the subjects. They protect the benevolent persons who lovingly preserve us from all troubles. They also protect a blind man from all calamities, so that hypocritic enemies may not be able to harm us in any way.

PURPORT :—O king! your attendants should be only honest and truthful person who know each other and treat your articles (state property) as their own and protect others like their own lives, and their own kith and kin. Thus that strength of the adversaries may be destroyed soon.

NOTES : (मामतेयम्) मम भावो ममता तस्या इदम् । = Love. (दिप्सन्त:) दम्भमिच्छन्त: । = Hypocrities.

TRANSLATOR'S NOTES:—Sri Sayanacharya, Prof. Wilson, Griffith and others have interpreted मामतेयम् as a Proper Noun of a blind sage named Deerghatamă, the son of Mamata, which is mere a fiction. In fact, the word मामेतयम् means love, as the word दीर्घतमा or anything of that kind has not even been mentioned in the mantra.

The subject of rulers' duties are further stated:

त्वया वयं संधन्य१ स्त्वोतास्तव प्रार्यस्याम वाजान्।
उभा शंसा सूदय सत्यतातेऽनुष्ठुया कृणुह्यह्याण ॥ १४ ॥

14 *TRANSLATION*:—O king! you observe and augment truthful conduct, are free from ill reputation of being negligent or shirker. Be agreeable to us and make us admirable far and near, remove all our mistakes and evils, so that under your guidance and with your co-operation, may we blessed and enjoy wealth, knowledge and other desirable objects.

PURPORT:—A king should have filial love towards the staff of the State and they should have friendship with him. They should rightly admire one another, should remove all mistakes and evils lay and propogate true policy, give up all such ignoble acts as cause shame and thus enjoy vast and government.

NOTES : (अह्रयाणा) लज्जारहित । = Free from shame while doing good deed. (अनुष्ठुया) आनुकूल्येन । = Agreeably. (वाजान्) विज्ञानधनादिपदार्थान् । वाज इति अन्ननाम (NG 2, 7) वाज इति बलनाम (NG 2, 8) = Knowledge, wealth and other good things.

More about the duties of the rulers is stated:

अया ते अग्ने समिधा विधेम प्रति स्तोमं शस्यमानं गृभाय।
दहाशसो रक्षसः पाह्य१ स्मान्द्रुहो निदो मित्रमहो अवद्यात् ॥ १५ ॥

15. *TRANSLATION* :—O king ! you purify like fire, accept the praise with love that we offer you. Your brilliant good policy make you admirable everywhere. Remove (destroy) the wicked persons of diabolocial nature who do not admire good persons and virtues. Keep us away from all malice, evil conduct. Reproach and protect us and all those who honour great and good friends.

PURPORT:—If the king and his ministers rule over the State with the greatest measure of mutual accord and with humility, they remain aloof from animosity, calumny and unrighteous conduct.

Observing righteousness and good manners, they spread good reputation in all directions.

NOTES: (समिधा) सम्यक् प्रदीप्तया नीत्या सह । = With brilliant or splendid good policy. (अवद्यात्) अधर्माचरणात् । = From unrighteous or evil conduct.

Sūktam 5

Rishi of the Sŭktam—Vămadeva. Devatā—Vaishvănara. Chhanda—Trishtup and Pankti of various types. Svara—Dhaivata and Panchama.

The duties and attributes of a king are compared with Agni:

वैश्वानराय मीळ्हुषे सजोषाः कथा दाशेमाग्नये बृहद्भाः ।
अनूनेन बृहता वक्षथेनोप स्तभायदुपमिन्न रोधः ॥ १ ॥

1. *TRANSLATION* :—O king ! shining like the fire how can we give happiness to you who are bright with great lustre, shower benefits, leader of all persons and upholder of the State like a dam. With anger and wrath (at injustice) and the one who duly measures, let all of us try to confer happiness on your loving behaviour and the spirit of service.

PURPORT:—The rulers over a State being like the sun are illuminators of good virtues, restrain the wicked like a water dam. They regard the happiness and misery as well gain and loss of others as their own, and so can administer the State properly with justice and laws the land.

NOTES : (वक्षथेन) रोषेण । = With wrath or righteous indignation. (सजोषाः) समानप्रीतिसेवनाः । अत्र वचनव्यत्ययेनैकवचनम् = Full of equal love and the spirit of service.

The duties and attributes of a ruler are mentioned:

मा निन्दत य इमां मह्यं रातिं देवो ददौ मर्त्याय स्वधावान् ।
पाकाय गृत्सो अमृतो विचेता वैश्वानरो नृतमो यह्वो अग्निः ॥ २ ॥

2. *TRANSLATION:*—O men ! do not reproach a divine king who is a great genius, immortal (by the nature of the soul), endowed with much knowledge and has the power of giving instructions. Shining among men, because of his virtues and the best among them, he is great like the sun. Having large stocks of abundant foodgrains and other kinds of prosperity, he gives me all this gift in various ways. He gives it to me a mortal human being of mature dealing.

PURPORT:—O people ! never reproach a king who is endowed with the attributes of the fire (purity, splendour etc), is giver of happiness to all and full of notable virtues. Do not also praise a wicked person.

NOTES :—(यह्वः) महान् । यह्वः इति महन्नाम (NG 3, 3) =Great. (स्वधावान्) बह्वन्नाद्यैश्वर्य्ययुक्तः । स्वधा इत्यन्ननाम (NG 2, 7)=Full of abundant foodgrains and other kinds of wealth. (गृत्सः) यो गृणाति स मेधावी । गृत्स इति मेधाविनाम (NG 3, 15)=Genius who glorifies God and admires the virtues of others.

What should a wiseman do is stated : ?

साम द्विबर्हा महि तिग्मभृष्टिः सहस्ररेता वृषभस्तुविष्मान् ।
पदं न गोरपगूळ्हं विविद्वानग्निर्मह्यं प्रेदु वोचन्मनीषाम् ॥ ३ ॥

3. *TRANSLATION :*—He alone is to be respected by us who is advanced in the knowledge and humility, mature in thoughts, endowed with vitality, mighty like a bull and full of splendour like the fire. Very highly learned, he teaches me in trailing the conclusive to act as a seeker for the truth (wisdom) and confident of successof action.

PURPORT :—He is the best scholar who leads men to the light f knowleage. As by trailing after the foot-mark of a cow, a

man locates his cow, likewise the knowledge of the physical sciences should be acquired.

NOTES & REMARKS:—(द्विबर्हाः) द्वाभ्यां विद्याविनयाभ्यां वृद्धः=Advanced in true knowledge and humility, both. (तुविष्मान्) बहुबलः । तुवीति बहुनाम (NG 3,1) शुष्ममिति बलनाम (NG 2,9)=Very powerful, mighty. (तिग्मभृष्टिः) तिग्मा तीव्रा भृष्टिः परिपाको यस्य सः ।=Whose maturity of understanding is sharp.

The duties of a ruler to bring happiness to all are specified :

प्र ताँ अग्निर्बभसत्तिग्मजंम्भस्तपिष्ठेन शोचिषा यः सुराधाः ।
प्र ये मिनन्ति वरुणस्य धाम प्रिया मित्रस्य चेततो ध्रुवाणि ॥ ४ ॥

4. *TRANSLATION* :—He alone gives happiness to all who is full of splendour like the sharpened teeth of the flames of the fire and is endowed with good economic potential-with his extreme splendour, he takes to task those who trangress the desirable and firm commandents of a noble person, who is friendly to all and enlightens them.

PURPORT :—*That man becomes admirable who slays the selfish persons destroying the happiness of others.*

NOTES ;—(बभसत्) दीधेद् भर्त्सेत् ।=Takes to task or condemn. (शोचिषा) तेजसा ।=With splendour.

The subject of punishment in the area of administration is dealt :

अभ्रातरो न योषणो व्यन्तः पतिरिपो न जनयो दुरेवाः ।
पापासः सन्तो अनृता असत्या इदं पदमजनता गभीरम् ॥ ५ ॥

5. *TRANSLATION* :—Those persons should ever be punished, who speak untruth, whose conduct is full of falsehood, and who are obsessed with vice. The wicked women who have no brother, they create great nuisance in the family of their husbands.

PURPORT :—O men incharge of law ! keep away and punish the women who are hostile to their husbands and behave like the enemies. Punish also those fiercely wicked persons who always trouble and harm others.

NOTES :—(पतिरिपः) पत्युर्भूमीः । रिप इति पृथ्वीनाम (NG 1, 1)=The land or home of the husbands. (दुरेवाः) दुर्व्यसनाः ।=Given to vices. (योषणाः) भार्याः ।=Wives.

The duties of a teacher are told :

इदं मे अग्ने कियते पावकामिनते गुरुं भारं न मन्म ।
बृहद्दधाथ धृषता गंभीरं यह्वं पृष्ठं प्रयसा सप्तधातु ॥ ६ ॥

6. *TRANSLATION* :—O teacher ! you purify like the fire. Kindly impart that to me who possesses little power and is nonviolent. The knowledge which develops my powers and is weighty (significant) is existent in you. Give me also that great wealth along with a clever cheerful and loving associate, who may be serene in case of any consultation, and is wealthy of gold, silver and other metals numbering seven.

PURPORT :—Those students who know little but beg for knowledge and seek for the means of acquiring wealth from the wise and enlightened persons, become highly learned.

NOTES :—(अमिनते) अहिंसकाय ।=Non-violent. (प्रयसा) प्रीतेन ।=Loving and cheerful.

An important element in the marriage is taught :

तमिन्न्वे३ व समना समानमभि क्रत्वा पुनती धीतिरश्याः ।
ससस्य चर्मन्नधि चारु पृश्नेरग्रे रुप आरुपितं जबारु ॥ ७ ॥

7. *TRANSLATION* :—O virgin girl ! purifying with your intellect and upholding noble virtues, you should develop identical nature on getting a suitable husband. He should act like the sun or moon, planets etc. established in the firmament by God and get

from him virtuous offspring along with the household duties with love.

PURPORT :—If a Brahamchārini virgin marriage a man identical in nature, and a Brahamchari marries a girl of conforming nature, they shine like the sun, moon and planets established by God in the firmament.

NOTES & REMARKS : (धीतिः) शुभगुणधारिका ।=Upholder of noble virtues. (पृश्नेः) अन्तरिक्षस्य । पृश्निरिति साधारणनाम (NG 1,4) अत्र द्युलोकांतरिक्ष-साधारणमित्यर्थः । पृश्निरादित्यो भवति । प्राश्नुते एनं वा इति नैरुक्ताः संपृष्टो रसान् । संस्पृष्टा मासं ज्योतिषां संस्पृष्टो मासेति वा अथ द्यौः संस्पृष्टा ज्योतिभिः पुण्य-वृद्धिम् । =Of the firmament. (रूपः) आरोपणकर्त्तुः ।=Of the husband who puts the seed.

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About the questioner is told :

प्रवाच्यं वचसः किं मे अस्य गुहा हितमुप निणिग्वदन्ति ।
यदुस्रियाणामप वारिव व्रन्पाति प्रियं रूपो अग्रं पदं वेः ॥ ८ ॥

8. *TRANSLATION* :—What is it that is hidden in my words (speech) and intellect ? That is particularly to be told because it is purifier of all. Who tells us about this reality ? Who protects their knowledge of the Supreme Being which is like the water quenches the thirst of the cows, and like the high place of a bird hidden in the sky that covers all the desirable place of the earth ?

PURPORT :—O learned men ! who is the conscious. Being residing in our intellect about whom we should particularly instruct and is purifier that protects us like the water. It protects the way, water protects the quadruepads and is so dear. Teach us about that Supreme Being, Who is hidden like a bird in the sky ?

NOTES :—(निणिक्) नितरां शुन्धति ।=Purifies. (रूपः) पृथिव्याः । रूप इति पृथिवीनाम (NG 1,1)=Of the earth. (उस्रियाणाम्) गवाम् । उस्रिया इति गोनाम (NG 2, 11)=Of the cows.

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Something about the solver of the problem is told :

इ॒दमु॒ त्यन्महि॑ म॒हाम॒नीकं॒ यदु॒स्रिया॒ सच॑त पू॒र्व्यं गौः ।
ऋ॒तस्य॑ प॒दे अधि॒ दीद्या॑नं॒ गुहा॑ रघु॒ष्यद्र॑घु॒यद्वि॑वेद ॥ ९ ॥

9. *TRANSLATION* :—O seekers after truth ! know that your soul is powerful like the great army of the heroes. It shines in the attainable State of God, who is absolutely True. It shines in the cave of the intellect. It moves fast and only a sharp intellect can know its nature. You should know that it (soul) is the giver of happiness to us, like a cow is conferer of happiness upon her calf.

PURPORT :—*O hearers ! you should know the real nature of your soul. It is the prompter of the intellect, sometimes moves fast and sometimes slow, and shines wi:hin God that is absolutely. True, very powerful like an army or giver of happiness like a fast-going active cow to her calf.*

NOTES : (अनीकम्) सैन्यमिव ।=Army. (रघुष्यत्) सद्योगन्त्री ।=Fast going (cow). (उस्रिया) क्षीरादिप्रदा । Cow, the giver of milk etc.

The same subject of an inquisitor (desirous of knowledge) is told:

अध॑ द्युता॒नः पि॒त्रोः सचा॒साम॑नुत॒ गुह्यं॒ चारु॒ पृश्नेः॑ ।
मा॒तुष्प॒दे प॑र॒मे अन्ति॒ षद्गोर्वृष्णः॑ शो॒चिषः॒ प्रय॑तस्य जि॒ह्वा ॥ १० ॥

10. *TRANSLATION* :—O seekers of truth ! you should know that soul is that which shines by the teaching of the parents through a truthful speech. It is in the exalted position of God, who is like mother to all. He (God) is like the speech of a scholar showing happiness, is self-industrious and splendid and charming like the sun in the sky though hidden within.

PURPORT:—*As there is the sun shining in the middle of the heaven and the earth, as the speech of a highly learned person illuminates knowledge and as the firmament is not far off from anyone, in the same manner, soul and God are near each other (God being Omnipresent).*

NOTES & REMARKS: (प्रत्नेः) अन्तरिक्षस्य मध्ये। पृश्निरिति साधारणनाम (NG 1, 4) = Of the firmament. (सचा) सत्येन। सचा इति पदनाम (NG 4, 2) अत्र सत्यज्ञानप्रापकार्थं ग्रहणम्। = Truthful.

More about the inquisitor (desirious of knowledge):

ऋतं वोचे नमसा पृच्छ्यमानस्तवाशसा जातवेदो यदीदम्।
त्वमस्य क्षयसि यद्ध विश्वं दिवि यदु द्रविणं यत्पृथिव्याम् ॥ ११ ॥

11. TRANSLATION :— O Omniscient God ! while cross—questioning with respect and in proper manner, I declare to the people the truth, that You are the Lord of all this wealth (power) etc., that is, in the resplendent sun, on the earth, in the air and other elements. You are Omnipresent and pervading all.

PURPORT :—O men ! I tell everyday about that God, Who is all-pervading and in which all dwell. He is absolutely true. You must always adore Him or have communion with Him.

NOTES: (जातवेदः) जातप्रज्ञान। = God the Omniscient Lord or a learned person. (क्षयसि) निवससि। =Dwell. (दिवि) प्रकाशमाने परमात्मने सूर्ये वा। In the resplendent sun or in God. (आशसा) समन्तात् प्रशंसितेन। = Proper manner admired on all sides. (द्रविणम्) धनम्। = Wealth, strength.

About a questioner or a seeker after truth is told:

किं नो अस्य द्रविणं कद्ध रत्नं वि नो वोचो जातवेदश्चिकित्वान्।
गुहाध्वनः परमं यन्नो अस्य रेकु पदं न निदाना अगन्म ॥ १२ ॥

12. TRANSLATOIN :—O learned person ! you surely distinguish when you tell us about the great glory, and real wealth in this world. May we attempt to attain that last goal of the secret path, hidden in the cave of intellect. Indeed, you move forward leaving behind all reproachers in this world. Let us know definitely the nature of that reality.

PURPORT :—O learned persons ! give us the final answer of the questions, which is our real glory, which is a charming wealth. Let us distinguish between our reproachers and which are doubtful things ?

NOTES: (रेकु) शङ्कितम् । = Doubtful. (द्रविणम्) यशः । धनं द्रविणमुच्यते यत् एनत् अभिद्रवन्ति (NKT 9, 1, 1) = Good reputation or glory.

The seeker after truth is admired:

का मर्यादा वयुना कद्ध वाममच्छा गमेम रघवो न वाजम् ।
कदा नो देवीरमृतस्य पत्नीः सूरो वर्णेन ततनन्नुषासः ॥१३॥

13. *TRANSLATION*:—O learned persons ! tell us which is the proper boundary (which we should not transgress) ? What are the actions to be done ? When shall we acquire the most admirable knowledge like the prompt and active persons ? When shall we be united with true knowledge like the shining dawns, which are like the wives of the immortal Time, all the time united (interwoven) with the sun ?

PURPORT:—Here is a simile used in the mantra. It is the duty of men to ask the absolutely truthful learned persons what should be the duties of men and the ultimate reality to be attained ? They should ask him as to when will he make them highly learned like the dawns illuminated by the sun.

NOTES & REMARKS: (वयुना) कर्माणि । वयुनमिति प्रशस्यनाम (NG 3, 9) =Actions, duties. (वामम्) प्रशस्तवस्तु । वाम इति प्रशस्यनाम (NG 2,8)= Admirable things. (रघवः) सद्यःकारिणः = Active or prompt. (गुहा) बुद्धेः । = Of the intellect. (वाजम्) विज्ञानम् । =Special knowledge.

The teachers are told to answer the questions of their students:

अनिरेण वचसा फल्ग्वेन प्रतीत्येन कृधुनातृपासः ।
अधा ते अग्ने किमिहा वदन्त्यनायुधास आसता सचन्ताम् ॥१४॥

14. *TRANSLATION*:—O learned person ! those who are not

satisfied and convinced with an answer to big or small complicated question, they can not speak with authority like an unarmed soldier in the battles. What is to their credit ? Therefore, answer their questions well.

PURPORT :—If listeners or students are not satisfied or convinced with the answers received from the learned preachers and teachers, they should go on putting such searching questions, till they are satisfied. After receiving satisfactory answers, they should begin the desired work.

NOTES :—(अनिरेण) अरमणीयेन । =Not charming or convincing. (फल्ग्वेन) महता । =Big. (कृधुना) ह्रस्वेनाऽल्पेन । =Small or short.

The subject of inquisitiveness is elaborated :

अस्य श्रिये समिधानस्य वृष्णो वसोरनीकं दम आ रुरोच ।
रुशद्वसानः सुदृशीकरूपः क्षितिर्न राया पुरुवारो अद्यौत् ॥१५॥

15. *TRANSLATION* :—He alone can enjoy all happiness and have full satisfaction, who is beautiful, possessing lovely form, and acceptable and glorified by many shines like the wealth of earth. It is like that king who is splendid, mighty and gives shelter and inhabitation to many in his home and State, and for whose majesty and prosperity big army shines on all sides.

PURPORT :—Only those can be the sovereigns of a very vast government who are beautiful (internally and extenally), endowed with forgiveness endurance and other virtues like the earth and are very respectable. Well admired with the prosperity of an empire, they raise very powerful well trained army.

NOTES & REMARKS :—(रुशात्) सुन्दरं रूपम् । रुशत् इति पदनाम (NG 4, 3) पदगतो । =Beautiful or lovely form. (दमे) गृहे । दमे इति गृहनाम (NG 3, 4) =At home or the State which is like the home of the powerful ruler.

Sūktam—6

Rishi of the Sūktam—Vāmadeva. Devatā—Agni. Chhanda-Trishtup and Pantki of various types. Svara-Dhaivata and Panchama.

The attributes of the enlightened persons are stated :

ऊर्ध्व ऊ षु णो अध्वरस्य होतरग्ने तिष्ठ देवताता यजीयान् ।
त्वं हि विश्वमभ्यसि मन्म प्र वेधसश्चित्तिरसि मनीषाम् ॥ १ ॥

1. *TRANSLATION* :—O liberal donor and learned person ! purifier like the fire, you are the best performer of the Yajna (unifying act) among the enlightened men, supervisor of our inviolable and non-violent righteous dealings and possess all the knowledge of a genius scholar, You surpass the wisdom of others. Therefore be well established and honoured among us.

PURPORT :—O men ! honour the persons who have received all knowledge from great scholars, are protectors of all and givers of wisdom or good advice.

NOTES & REMARKS :—(अध्वरस्य) अहिंसनीयस्य धर्म्यस्य व्यवहारस्य। अध्वर इति यज्ञनाम। ध्वरति हिंसा कर्मा तत्प्रतिषेधः (NKT 1,7) =Of the inviolable righteous dealing. (होतः) दातः । =Liberal donor. (वेधसः) मेधाविनो विपश्चितः । (देवताता) देवतातौ देवताता इति यज्ञनाम (NG 3, 17) । वेधा इति मेधाविनाम (NG 3, 15) =Of a genius scholar.

The duties of the enlightened persons are told :

अमूरो होता न्यसादि विक्ष्वग्निर्मन्द्रो विदथेषु प्रचेताः ।
ऊर्ध्वं भानुं सवितेवाश्रेन्मेतेव धूमं स्तभायदुप द्याम् ॥ २ ॥

2. *TRANSLATION* :—Much happiness can be achieved if a highly learned person, free from all stupidity, accepter of good virtues and giver of bliss to all is appointed on the State duties and battles. Like the fire emitting smoke or the sun in the sky, spreading his

light above and below always dispene justice.

PURPORT :—The people can never suffer misery if they appoint or elect a king who is mighty like the sun, burner of the wickeds like the fire, shining like the moon among the subjects on account of justice and humility, and conqueror of the foes in the battles.

NOTES :—(विदथेषु) सङ्ग्रामेषु । =In the battles. (मन्द्रः) आनन्दप्रदः । =Giver of bliss. (धाम्) प्रकाशम् । Light.

TRANSLATOR'S NOTES :—Because the epithet प्रचेताः used for Agni has been translated by Prof. Wilson as sagaious, and Griffith as wise, it clearly shows that by Agni an intelligent and learned person like a king is meant as interpreted by Rishi Dayananda, and not the material fire.

The duties of the enlightened are highlighted :

यता सुजूर्णी रातिनी घृताची प्रदक्षिणिद् देवतातिमुराणः ।
उदु स्वरुर्नवजा नाक्रः पश्वो अनक्ति सुधितः सुमेकः ॥ ३ ॥

3. *TRANSLATION* :—O men ! a man should behave like the night which comes at fixed time (as ordained by God) and provides happiness and peace and pervades the east and other directions quickly. It manifests the divine morning at its closure. He should also act like the sun causes the day break which ushers true dawn at the day break. It is brilliant and benevolent giving new life to many animals tures like a new enthusiastic preacher. He should not kill creabut desire their welfare.

PURPORT :—It is the duty of the preachers to tell people about their duties to be discharged day and night, so that all may accomplish their welfare during their walking, eating and waking etc. properly and regularly.

NOTES :—(घृताची) रात्रिः । घृताचीति रात्रिनाम (NG 1, 7) ।=Night. (स्वरुः) उपदेष्टा । =Preacher. (सुमेकः) सुष्ठु प्रकाशमानः ।=Resplendent or brilliant. (अनक्ति) कामयते । =Desires. (सुधितः) सुहितः । =Benevolent.

TRANSLATOR'S NOTES :—While the Vedas ban killing of animals (ध्वरति हिंसाकर्मा तत्प्रतिषेधः) Prof. Wilson's translation as "the impendiug shining axe falls upon the victims" is basically illogical.

The duties of enlightened are stated :

स्तीर्णे बर्हिषि समिधाने अग्ना ऊर्ध्वो अध्वर्युर्जुजुषाणो अस्थात् ।
पर्यग्निः पशुपा न होता त्रिविष्ट्येति प्रदिव उराणः ॥ ४ ॥

4. *TRANSLATION* :—O men ! the Adhvaryu (performer of the non-violent sacrifice and other noble acts) should be like the Agni (sun), which shines in the brightest firmament, sometime under the cover of clouds and the sky giving much light with its rays. He should be like the priest who is protector of animals, doing always, good benevolent actions with love and spirit of service.

PURPORT :—Those who always do good to others with non-violent acts and becoming learned, shine well like the sun in the sky.

NOTES :—(त्रिविष्टि) आकाशे । =In the sky. (बर्हिषि) अन्तरिक्षे । =In the firmament. (स्तीर्णे) आच्छादिते । =Covered. (जुजुषाणः) सेवमानः । =Serving with love, doing noble deeds lovingly.

Something about God is taught :

परि त्मना मितद्रुरेति होताग्निर्मन्द्रो मधुवचा ऋतावा ।
द्रवन्त्यस्य वाजिनो न शोका भयन्ते विश्वा भुवना यदभ्राट् ॥ ५ ॥

5. *TRANSLATION* :—As the rays of the sun spread in all directions like the horses and it shines, likewise is God, Who is Almighty, and the whole universe trembles before Him. The man who distinguishes between truth and untruth, who is sweet-tongued, is purifier like the fire and performer of Yajna. He does all move-

ments, in proper measure, gives bliss. Being full of bliss he approaches God from all sides (always thinks of Him), and attains all happiness.

PURPORT :—O men ! all should observe truthfulness in all dealings and practise Yoga for acquiring true knowledge of God, Whose light is shining every where. As He is the creator of the sun, moon, stars and planets etc. and from whom all fear, He is Omnipotent.

NOTES :—(शोका:) प्रकाशा: । =Lights. (मितद्रु:) यो मितं द्रवति गच्छति स: । =Doer of all movements in proper measures.

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The attributes of a king are told :

भ॒द्रा तें॑ अग्ने स्वनीक सं॒दृग्घोरस्यं स॒तो वि॑षु॒णस्य॒ चारुः ।
न यत्ते॑ शो॒चिस्तम॑सा वर॑न्त॒ न ध्व॒स्मान॑स्त॒न्वी॒३ रेप॒ आ धुः ॥ ६ ॥

6. *TRANSLATION :*—O man ! you possess good arms, and are our king. You deliver justice to a fierce wicked persons. You are a good man and a man of moody nature, beautiful and auspicious, whose splendour can not be destroyed by violent foes even under darkness of the night. Your liberal policy makes men refrain from sinful acts.

PURPORT :—In the reign of a king who is impartial in his dealings and whose policy is liberal and non-obtrusive, none should desire to commit sins and crimes.

NOTES :—(स्वनीक) उत्तमसैन्य ।=Possessing good army. (रेप:) अपराधम् । =Fault, sin. (ध्वस्मान:) ध्वंसका: शत्रव: । =Violent foes. (शोचि:) दीप्ति: । Splendour.

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The duty of serving the parents is stressed :

न य॒स्य सातुर्जनि॑तो॒रवा॑रि॒ न मा॒तरा॑पि॒तरा॒ नू चि॑दि॒ष्टौ ।
अधा॑ मि॒त्रो न सु॒धि॑तः पा॒व॒को॒३ ऽग्निर्दी॑दाय॒ मानु॑षीषु वि॒क्षु ॥ ७ ॥

7. *TRANSLATION :*—O men ! the person who is able to

distinguish between truth and untruth and whose parents are not happy and honoured, he lands in miseries. But that son shines among men like a benevolent friend and like the purifying fire, whose parents are happy and respected.

PURPORT :—*That son is indeed unfortunate and miserable in whose life the parents suffer and are dishonoured. The son who renders good service to the parents and makes them happy, gets good reputation among the people and enjoys happiness.*

NOTES :—(सातुः) सत्याऽसत्ययोर्विभाजकस्य । =Of the person who can distinguish between truth and untruth. (दीदाये) दीप्यते । दीदयति ज्वलतिकर्मा (NG 1, 16) ।=Shines.

The duties of enlightened persons are stated :

द्विर्यं पञ्च जीजनन्त्संवसानाः स्वसारो अग्निं मानुषीषु विक्षु ।
उषर्बुधमथर्यो३ न दन्तं शुक्रं स्वासं परशुं न तिग्मम् ॥ ८ ॥

8. *TRANSLATION* :—The learned persons can accomplish all good works who live in the midst of common men, and cover (utilise) fire (knowledge). Like the fire fingers of each hand they do good to others. Like non-violent women washing their face and teeth, they purify people and destroy alleviate their sufferings, like a sharp axe cutting down the wood in making a toy. He gets up early in the dawn, and by becoming highly learned, turns to be twice born (द्विज).

PURPORT :—*O men ! people accomplish all works with their fingers. In the same manner, the enlightened persons should get up early in the morning (in the last of the night) and accomplish the welfare of the people. They should alleviate the sufferings of the people like a sharp axe cuts the wood and purifies the subjects as young women clean their face and teeth. They should give happiness to the people by making them twice born (giving second birth in knowledge).*

NOTES & REMARKS : (स्वसारः) अङ्गुलयः । स्वसार इत्यंगुलिनाम (NG

2, 5) =Fingers. (अघ्न्याः) अहिंसिताः स्त्रियः । अघ्न्यंति गतिकर्मा (NG 2, 14) ज्ञानवत्यः सुखप्रापिकाश्च । =Non-violent and inviolable women.

(Dvija or twice-born are those who attain true knowledge, and are awarded the sacred thread यज्ञोपवीत in recognition of their meritousness Ed.).

The superiority of the people is mentioned :

तव त्ये अग्ने हरितो घृतस्ना रोहितास ऋज्वञ्चः स्वञ्चः ।
अरुषासो वृषण ऋजुमुष्का आ देवतातिमह्वन्त दस्माः ॥ ९ ॥

9. *TRANSLATION :*—O king ! you should use your fingers, bathed in water of ghee (clarified butter). These make you grow (by doing good works), and are engaged in performing straightforward and noble acts and which perform Yajnas. Like the mighty well-trained horses, they go straight and destroy all miseries. These fingers and such powerful horses should be properly utilised by you.

PURPORT :—The persons simplify and solve their problems, who increase their economic power, doing good works with their fingers (hands) like the powerful horses. (It shows the importance of manual power. Ed)

NOTES .—(रोहितासः) वर्द्धकाः ।=Which cause growth. (अरुषासः) सुशिक्षितास्तुरङ्गाः । अरुषा इत्यश्वनाम (NG 1, 14) =Well trained horse. (हरितः) अङ्गुलयः हरित इत्यङ्गुलिनाम (NG 2, 5) =The fingers. (दस्माः) दुःखोपक्षयितारः । =Destroyers of miseries.

The importance of common people is highlighted :

ये ह त्ये ते सहमाना अयासस्त्वेषासो अग्ने अर्चयश्चरन्ति ।
श्येनासो न दुवसनासो अर्थं तुविष्वणसो मारुतं न शर्धः ॥ १० ॥

10. *TRANSLATION :*—O learned leader ! you are purifying like the fire. You should honour the persons who are able to pull

on with happiness and misery alike and other sets of emotions. They are great scholars, splendid, active like the horses and blessed with the spirit of service to others. They like the might of the wind, pray to God for more strength, accomplish good works with their full force with requisite aids.

PURPORT :—O men ! those persons should be respected who are of forgiving nature, shining on account of the righteous conduct, and are illustrious, prompt and powerful like the horses.

NOTES & REMARKS :—(अयास:) प्राप्तविज्ञानास: ।=Those who have acquired good knowledge, scholars. (श्येनास:) श्येन: पक्षीव सद्यो गन्तारोऽश्वा: । श्येनास इत्यश्वनाम (NG 1, 14) =Horses active and fast going like the hawks. (दुवसनास:) परिचारका: । दुवस्यति परिचरणकर्मा (NG 3, 5) =Attendents, servants.

The importance of common man is emphasized :

अकारि ब्रह्म समिधान तुभ्यं शंसात्युक्थं यजते व्यू धाः ।
होतारमग्नि मनुषो नि षेदुर्नमस्यन्त उशिजः शंसमायोः ॥ ११ ॥

11. *TRANSLATION :*—O brilliant learned person ! always support the God fearing men and they sit near a virtuous men, purifying like the fire, liberal donor and appreciate ideal life. Support him who praises your admirable good wealth economic potential (in the form of wisdom, knowledge etc.), and work for the welfare of unifiers. You earn wealth for them.

PURPORT :—O learned person or king ! those persons are admired everywhere, who desire wealth for you, and bow before God and the enlightened men.

NOTES :—(ब्रह्म) महद्धनम् । =Great wealth. (यजते) सङ्गच्छते । =For the unifier. (उशिज:) कामयमाना: । =Desiring.

Sūktam—7

Rishi of the Sūktam—Vămadeva. Devată Agni. Chhanda—Trishtup, Ushnik and Anushtup of various kinds. Svara-Dhaivata. Anushtup and Gāndhāra.

The Agni Omnipresent God is mentioned :

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।
यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशेविशे ॥ १ ॥

1. *TRANSLATION* :—O men ! you should mediate upon that God alone, Who is the first and the foremost liberal donor, unifier and Prāna, He is worthy in all non-violent and inviolable Yajnas (sacrifice) is held steadfast within the hearts by the upholders of noble virtues and rules of restraint etc. Men of mature wisdom blessed with their children and grandchildren, living in the forests shine for the welfare of all people, by meditating upon that Omnipresent and wonderful God.

PURPORT :—O men ! in this world, it is God, Whom you should know and meditate upon. It is by adoring Him, that you will attain mundane and spiritual real hippiness. You must regard that God alone as Adorable.

NOTES :—(अप्नवानः) पुत्रपौत्रादियुक्ताः । अप्नइति अपत्यनाम (NG 2, 2)=Blessed with children and grandchildren. (भृगवः) परिपक्वविज्ञानाः । भृज्जति तपसा शरीरमिति भृगुः ऋषिः प्रतापी वा । =Endowed with nature wisdom. (अध्वरेषु) अहिंसनीयेषु यज्ञेषु । अध्वर इति यज्ञनाम ध्वरति हिंसा कर्मा तत्प्रतिषेधः (NKT 1, 7)=In the non-violent sacrificial acts.

Agni here is mentioned as God :

अग्ने कदा त आनुषग्भुवद्देवस्य चेतनम् ।
अधा हि त्वा जगृभ्रिरे मर्तासो विक्ष्वीड्यम् ॥ २ ॥

TRANSLATION :—O God ! when will men act according to

your instructions Who are Giver of happiness and Resplendent? When will they be wholly agreeable to you? When will men accept You, the Omniscient as Admirable and Adorable by all people? This is our desire.

PURPORT :—O God! we constantly pray to You, desirous to know when will all men be devoted to You. Acting in accordance with Your commands, we are true worshippers by Your Grace.

O merciful Indwelling spirit! make all people full of love towards You soon.

NOTES :—(अग्ने) परमात्मन् । =O God. (आनुषक्) अनुकूल: । =Agreeable. (देवस्य) सुखदातु: सर्वत्र प्रकाशमानस्य । =Of Thee who art Giver of happiness and shining every where.

The Agni is compared with God :

ऋतावानं विचेतसं पश्यन्तो द्यामिव स्तृभिः ।
विश्वेषामध्वराणां हस्कर्तारं दमेदमे ॥ ३ ॥

3. *TRANSLATION :*—The men who see God as the illuminator of non-violent and inviolable Yajnas and inanimate matter, they are absolutely truthful, resplendent like the sky with stars, and present in every house or place (becauce of their reputation) and they accept Him as such in their hearts and shine well.

PURPORT :—Those who know that God is the Illuminator of the inanimate material cause of the universe and every house, they shine in the world like the moon or planets in the solar world by the light of the sun.

NOTES :—(स्तृभि:) नक्षत्रै: । With stars and planets. (हस्कर्त्तारम्) प्रकाशकर्त्तारम्=Illuminator. (दमे दमे) गृहे गृहे । दमे इति गृहनाम (=NG 3,4) =In every house.

The significance of Agni is underlined :

आशुं दूतं विवस्वतो विश्वा यश्चर्षणीरभि ।
आ जंभ्रुः केतुमायवो भृगवाणं विशेविशे ॥ ४ ॥

4. *TRANSLATION* :—That learned man becomes full of all bliss and joy, who takes from the sun Agni (energy/power). It is like a messenger, and rapidly ripening all things for the welfare of the people. He upholds that Agni (electricity) as enlightened scientists, take all light and knowledge.

PURPORT :—Those who take energy/power from the sun and other sources are givers of happiness to the people.

NOTES & REMARKS :—(विवस्वतः) सूर्यात् । विवासयति अन्धकारमिति विवस्वान् सूर्यः =From the sun. (चर्षणीः) प्रकाशान् । चर्षणिरिति पदनाम (NG 4, 2) =Lights. (आयवः) ज्ञानवन्तो मनुष्याः । आयव इति मनुष्यनाम (NG 2, 3) =Enlightened men.

The sphere of Agni is further highlighted :

तमग्निं होतारमानुषक्चिकित्वांसं नि षेदिरे ।
रणवं पावकशोचिषं यजिष्ठं सप्त धामभिः ॥ ५ ॥

5. *TRANSLATION* :—The persons who approach agreeably to a learned person, who is accepter of all virtues like Agni He is charming, knower of the nature of Agni (energy) etc. splendid like the purifying fire, drawing energy emerging from seven Prānas and other places and extremely unifying become endowed with the prosperity of the State.

PURPORT :—Those who know how to harness Agni (in the form of electricity) from all the sources in sufficient quantity, enjoy much happiness.

NOTES :—(रणवम्) रमणीयम् = Charming. (सप्त) सप्तभि : प्राणादिभिः । =From seven Prānas etc. (धामभिः) स्थानैः । = From places.

The importanee of Agni is stated :

तं शश्वतीषु मातृषु वन आ वीतमाश्रितम् ।
चित्रं सन्तं गुहा हितं सुवेदं कूचिदर्थिनम् ॥ ६ ॥

6. *TRANSLATION :*—O learned persons ! you should know the attributes and properties of Agni (energy). It is present in the eternal sky and other places in the rays of the sun and placed in the intellect. The knowledge of it is very good and useful, and it serves many objects, unknown to the ignorant is pervasive and wonderful. After knowing the properties of electricity well, accomplish many works

PURPORT :—Those persons who know rightly the properties of Agni (energy) present in all objects in various forms, can accomplish all objectives.

NOTES :—(शश्वतीषु) अनादिभूतासु । (मातृषु) आकाशादिषु । =Eternal sky and other things in their causative as form matter is eternal. (वने) किरणे । वनमिति रश्मिनाम (NG 1, 5) =In the rays. (कूचिदर्थिनम्) क्वचिद् बहवोऽर्था विद्यन्ते यस्मिंस्तम् । =Which can serve many objects.

The subject of Agni is further elaborated :

ससस्य यद्वियुता सस्मिन्नूधन्नृतस्य धामन् रणयन्त देवाः ।
महाँ अग्निर्नमसा रातहव्यो वेरध्वराय सदमिदृतावा ॥ ७ ॥

7. *TRANSLATION :*—The learned persons who know Agni (energy) which is existent in the foodgrains and other transformations of the earth. It presents many acceptable articles analyses water and big (vast) transport, capable to take to distant places like the bird. Indeed, the people create a subtle sound (raise their voice) in the place of truth (peoples assemblies) and in all parts when not connected with sleep (oblivious to their duties and rights) for the accomplishment of inviolable dealings. Thus they know truth.

PURPORT :—O learned persons ! Agni (energy) is existent in the body and in sleep It pervades all.

NOTES & REMARKS :—(ससस्य) स्वप्नस्य । सस्ति-स्वपितिकर्मा = (NG 3, 22) = Of sleep. (रणयन्त) शब्दयन्ति । = Make sound. (ऋतावा) ऋतस्य जलस्य विभाजकः ऋतमित्युदक नाम (NG 1,12) = Analyses of water.

The subject of Agni is further underlined :

वेरध्वरस्य दूत्यानि विद्वानुभे अन्ता रोदसी संचिकित्वान् ।
दूत ईयसे प्रदिव उराणो विदुष्टरो दिव आरोधनानि ॥ ८ ॥

8. *TRANSLATION* :—O learned person ! know the properties of Agni (energy) which is potential instrument in all the inviolable dealings stretched between the earth and the firmament, accomplishing various wonderful works, and desiring to do many noble deeds. Highly learned, you are capable to control light from all sides. Hence you attain happiness.

PURPORT :—O men ! become prosperous having accomplished many works with the help of energy. It is like a messanger of all artisans, time tested and all-pervading. Accomplish all works by producing and controlling the wonderful energy.

NOTES :—(प्रदिवः) प्राचीनः । = Ancient. (उराणः) बहुकुर्वाणः । = Doing various works. (संचिकित्वान्) सम्यक् चिकीर्षकः । = Desiring to do well.

The duties of a learned person (a scientist) are told :

कृष्णं त एम रुशतः पुरो भाश्चरिष्ण्वर्चिर्वपुषामिदेकम् ।
यदप्रवीता दधते ह गर्भं सद्यश्चिज्जातो भवसीदु दूतः ॥ ९ ॥

9. *TRANSLATION* :—O learned person ! let us attain that attractive splendour of the one who is beautiful and interesting among embodied persons and incompareable. As a chaste woman

bears seed (in her womb), in the same manner, you bear qualities within and manifest yourself as a great messenger of truth. Therefore, you are worthy of respect.

PURPORT :—O kind teacher ! enlighten us about the science of energy, so that we may be able to utilize it like a messenger.

NOTES : (कृष्णम्) कर्षकम् । =Attractive. (रुशतः) सुरूपस्य रुचिकरस्य । =Of the handsome and interesting. (अप्रवीता) अगच्छन्ती (अधर्ममार्गं) । =Chaste, not going astroy.

The subject of Agni still moves :

सद्यो जातस्य ददृशानमोजो यदस्य वातो अनुवाति शोचिः ।
वृणक्ति तिग्मामतसेषु जिह्वां स्थिरा चिदन्ना दयते वि जम्भैः ॥१०॥

10. *TRANSLATION :*—O learned persons ! the strength of the speedily generated Agni is open to maked eyes. When the wind blows enormously it spreads its blazing flames amongst the trees. You should know the attributes of this Agni (energy) and also of the electricity. With its movements, it gives various kinds of good food. You should then utilise these forms of Agni for various purposes.

PURPORT :—If artists generate energy from various things articles, it shows great speed and strength and gives wealth and prosperity in various forms.

NOTES :—(अतसेषु) वृक्षादिषु । =In trees and other planets and articles. (दयते) ददाति । =Gives. (जम्भैः) गत्याक्षेपैः । =With movements.

The subject of the learned artists is further dealt :

तृषु यदन्ना तृषुणा ववक्ष तृषुं दूतं कृणुते यह्वो अग्निः ।
वातस्य मेळिं सचते निजूर्वन्नाशुं न वाजयते हिन्वे अर्वा ॥११॥

11. *TRANSLATION :*—O men ! you should know well the

properties of Agni (energy). It is indeed great, quick-going like a horse, and enables us to get food materials rapidly. It acts quickly like a messenger (in the form of communication media) when it meets the air. A person, knowing it moves like a speedy horse and I use it for various purposes.

PURPORT:—If men know the science of energy, air and their proper mixing, they may be able to send vehicles (transports) and messages to distant places like messengers and horses.

NOTES :—(तुषु) क्षिप्रम् । तुष्विति क्षिप्रनाम (NG 2, 15) =Immediate. (वाजयते) गमयति । =Causes to go. (हिन्वे) गमयेम। =Let me cause to go or move.

Sūktam—8

Rishi of the Sŭktam-Vāmadeva. Devatā-Agni. Chhanda-Gāyatri of various types. Svara-Shadja.

The attributes of Agni are told :

दूतं वो विश्ववेदसं हव्यवाहममर्त्यम् । यजिष्ठमृञ्जसे गिरा ॥ १ ॥

1. *TRANSLATION* :—O man ! know well and utilise for various purposes the Agni (energy) which is like your messenger, present in all things, imperishable. conveyor of many desirable things, and unifier. May we know it and tell about it to others in our talks, and with it (Agni) you also accomplish many targets.

PURPORT -—O man ! you should know that this Agni (energy) accomplishes various works like a messenger.

NOTES :—(हव्यवाहम्) यो हव्यान्यादातुमर्हाणि वहति गमयति प्रापयति वा तम् । =Which conveys many acceptable or desirable things. (ऋञ्जसे) प्रसाध्नोसि ऋञ्जतिः प्रसाधनकर्मा (NG 6, 4, 21) =You accomplish.

The attributes of Agni are elaborated :

स हि वेदा वसुधितिं महाँ आरोधनं दिवः । स देवाँ एह वक्षति ॥२॥

2. *TRANSLATION* :—O men! you should know that Agni (energy) gives and controls light and upholds various articles. A learned man (scientist) knows well certainly much about it. That (Agni) conveys to us divine qualities and enjoyments.

PURPORT :—O men! you should know the properties of the (Agni). It gives divine enjoyment and virtues. It provides light to the sun, upholds and pervades all, who known it and well accomplish all works.

NOTES :—(दिवः) प्रकाशस्य । =Of the light. (देवान्) दिव्यान् गुणान् भोगान् वा=Divine qualities or enjoyments. (वक्षति) वहति प्रापयति । =Conveys, leads to.

The subject of Agni is further underlined :

स वेद देव आनमं देवाँ ऋतायते दमे । दाति प्रियाणि चिद्वसु ॥ ३ ॥

3. *TRANSLATION* :—O men! you should know that Agni (energy) is known by a truthful learned scientist who has welfare of all in his thoughts, and thus he gives many desirable things to a truthful upright man, in order to honour the enlightened persons.

PURPORT : O men! you should know the Agni (energy). It gives much prosperity. He is like the most prominent DEVA (GOD the luminous and illuminator) among the other divine or useful things like the earth.

NOTES :—(देवः) कामयमानः । =Desiring the welfare of all. (देवान्) पृथिव्यादीन् विदुषो वा विद्वांसो हि देवाः (Stph 3, 7, 3, 10) =Earth and other useful things or learned persons.

So anything which is luminous a useful can be called DEVA. according to the Vedic terminology.

The Agni is described here :

स होता सेदु दूत्यं चिकित्वाँ अन्तरीयते। विद्वाँ आरोधनं दिवः ॥४॥

4. *TRANSLATION :*—O men ! you should also know that Agni (energy) is studied and researched into by the scientists. They know, it is the consumer and acts like a communicator and controls light. A scientist knowing its properties utilises it for various purposes. So you should also do.

PURPORT :—O men ! you must know that Agni (energy) is present in all things and actions like a messenger and illuminates the sun and other objects.

NOTES :—(चिकित्वान्) विज्ञानवान्। =Scientist. (होता) अत्ता। =Consumer.

More about the energy scientists :

ते स्याम ये अग्नये ददाशुर्हव्यदातिभिः। य ईं पुष्यन्त इन्धते ॥५॥

5. *TRANSLATION* :—The persons enjoy happiness who give away much wealth with various kinds of gifts for the science of the Agni thorough studies. They shine on earth by strengthening or purifying the water. Let us also enjoy happiness, living in the company of such great scientists.

PURPORT :—The persons spend much money for acquiring the knowledge of Agni (fire, electricity etc.) water and other things. They attain happiness from all sides and enjoy bliss.

NOTES :—(हव्यदातिभिः) दातव्यदानैः। =With gifts of various kina (ईम्) उदकम्। ईम् इत्युदकम नाम (NG 1, 12) =Water.

The subject of Agni is highlighted :

ते राया ते सुवीर्यैः ससवांसो वि शृण्विरे। ये अग्ना दधिरे दुवः ॥६॥

6. *TRANSLATION* :—The learned persons (scientists) utilise

Agni (energy) and attentively listen to its properties. They enjoy happiness with abundant riches and good strength like the persons enjoy sound sleep after working hard in daytime.

PURPORT :—Men can not become wealthy unless they learn the science of Agni and other things and serve or utilise them. As persons sleeping soundly at night enjoy happiness, in the same manner, those who are well-versed in the science of Agni and other elements, eradicate poverty and always enjoy happiness, wealth and strength.

NOTES & REMARKS :—(ससवांसः) शेरते सस्ति।स्वपितिकर्मा (NG 3, 22) =Sleep. (दुवः) परिचरणम् दुवस्यति परिचरणकर्मा। (NG 3,5) =Service.

The outcome of the sustained and hard labour made by the enlightened persons is told :

अस्मे रायो दिवेदिवे सं चरन्तु पुरुस्पृहः। अस्मे वाजास ईरताम् ॥७॥

7. *TRANSLATION* :—Men should aspire every day to seek good riches desired by many desolve upon us. They may obtain prosperity by abundant foodgrains and other necessaries.

PURPORT :—Men should always desire that through exertion of labour, we may develop wealth, food, kingdom, honour and other good virtues.

NOTES :—(वाजासः) अन्नाधैश्वर्ययोगाः वाज इत्यन्ननाम (NG 2, 7) =Food materials and other kinds of prosperity.

The subject of Agni is further developed :

स विप्रश्चर्षणीनां शवसा मानुषाणाम्। अति क्षिप्रेव विध्यति ॥ ८ ॥

8. *TRANSLATION* :—The genius extra-ordinarily wise man becomes admirable, shines with the great wealth of wisdom with the

strength of the men. He destroys the miseries of others like quick acting remedies.

PURPORT :—The highly learned persons deserve honour everywhere and are very fortunate. They eradicate the poverty of men and make them prosperous by the pragmatic application of the science of Agni (energy) and other elements.

NOTES :—(चर्षणीनाम्) ऐश्वर्य्येण प्रकाशमानानाम् (NG 2, 3) चर्षणाय: इति मनुष्यनाम ।=Shining with great wealth of wisdom.

Here the word मानुषाणाम् used in the mantra, it should be taken as adjective of मानुषाणाम् Hence Rishi Dayananda Sarasvati has given its dersivative meaning चर्षणिरिति पदनाम (NG 4, 2).

Sūktam 9

Rishi of the Sūktam-Vāmadeva-Devatā-Agni. Chhanda-Gāyatri of various kinds. Svara-Shadja.

By the analogy of Agni (energy), the subject of the honour to the enlightened persons is taught :

अग्ने॑ मृ॒ळ म॒हाँ अ॑सि॒ य ई॒मा दे॑व॒युं जन॑म् । इ॒येथ॑ ब॒र्हिरा॒सद॑म् ॥ १ ॥

1. *TRANSLATION* :—O learned person ! shining like fire, as you approach variously renowned scholar who desires to cultivate divine virtues in himself and stands exalted. You are great, and therefore make us happy.

PURPORT :—That man is to be honoured by giving a high position who desires to acquire knowledge by the association with great scholars and who after acqui. . . knowledge makes people happy.

NOTES & REMARKS :—(अग्ने) अग्निरिव प्रकाशमान एष वा अग्निर्वैश्वानरः यद् ब्राह्मण: (Taittiriya 3, 8, 6, 2) तस्मादनुचानमाहुरग्नि कल्प इति (Stph 6, 1, 1, 10) =Shining like fire. (देवयुम्) य आत्मनो देवान् कामयते तम् । =One who desires to cultivate divine virtues in himself. (बर्हि:) उत्तम-

भासनम् । =Good seat made of grass or cloth. (ईम्) सर्वतः । =From all sides.

The snbject of Agni is strenghtened :

स मानुषीषु दूळभो विक्षु प्रावीरमर्त्यः । दूतो विश्वेषां भुवत् ॥ २ ॥

2. *TRANSLATION* :—O men! rare is a man who is well-versed in all sciences, (divine fire from the defects of ordinary men) and conveyor of all knowledge.

PURPORT :—*Rare are the men in the world, who are the accomplishers of the happiness of all, givers of knowledge, and lead men to righteous conduct and live righteously themselves.*

NOTES :—(प्रावीः) प्रकृष्ट विद्याव्यापी । =Well-versed in all branches of knowledge of sciences. (अमर्त्यः) मर्त्यस्वभावरहितः । =Free from the general nature or defects of ordinary men. (दूतः) उपक्षेता सर्वविद्या-प्रापकः । दूत इति पदनाम (NG 4, 2) =Conveyor of all branches of knowledge.

The subject of Agni moves on :

स सद्म परि णीयते होता मन्द्रो दिविष्टिषु । उत पोता नि षीदति ॥३॥

3. *TRANSLATION* :—O men! that man is taken by the enlightened persons in full statures who gives bliss is a liberal donor and purifier. He is offered a seat for the performance of Paksheshti and other Yajnas (forthnightly and other nonviolent sacrificial rites) as well as good dealings.

PURPORT :—*Where the givers of knowledge are pure and blissful, the humility rests.*

NOTES :—(दिविष्टिषु) पक्षेष्ट्यादिसद्व्यवहारेषु । दिविष्टिषु इति पदनाम (NG 4, 3) तेन सुख प्रापका पक्षेष्ट्यादयः सद्व्यव हारा गृह्यन्ते । =In good dealings

like the performance of (fortnightly Yajnas and others). (सद्म) सीदन्ति यस्मिंस्तत् सद्मेति गृहनाम (NG 3, 4) =A house or a seat.

The attributes of the enlightened persons are told :

उत ग्ना अग्निरंध्वर उतो गृहपतिर्दमे । उत ब्रह्मा नि षीदति ॥ ४ ॥

4. *TRANSLATION* :—O men ! you should know that the house holder is purifier like the fire and is well set in the right use of speech. Being the knower of the meanings of all Vedas, he sits in an inviolable house, and does noble deeds and gives good instruction to all is therefore ever honourable.

PURPORT :—*Those persons should be appointed on high and responsible posts whose knowledge is purifier like the fire, is well versed in all the four Vedas and are always engaged in doing noble deeds and are masters of their houses.*

NOTES & REMARKS :—(ग्नाः) सुशिक्षिता वाचः । ग्ना इति वाङ्नाम (NG 1, 11) =Well set in the right use of speeches. (दमे) दान्ते गृहे । दमे इति गृहनाम । =In a house full of control practised by the residents.

The subject of enlightened persons is underlined :

वेषि ह्यध्वरीयतामुपवक्ता जनानाम् । हव्या च मानुषाणाम् ॥ ५ ॥

5. *TRANSLATION* :—O learned person ! you are the right man to deliver the things worth-givings, for those reputed persons who desire to have non-violent sacrifices and pervade (know).

PURPORT :—*The preachers are benefactors of the world. They train other preachers of Dharma and after training further, send them to enlighten people.*

NOTES :—(वेषि) व्याप्नोषि =Pervade, here in the sense of kno-

wing well. (हव्या) दातुमर्हाणि । =Worth giving, knowledge and other good things. (जनानाम्) प्रसिद्धानाम् । =Of the reputed. (अध्वरीयताम्) य आत्मनोऽध्वरमहिंसायज्ञं कर्त्तुमिच्छन्ति तेषाम् । =Of the persons who desire to have non-violent sacrificial rites.

The duties of the rulers are told :

वेषीद्वस्य दूत्यं१ यस्य जुजोषो अध्वरम् । हव्यं मर्तस्य वोळ्हवे ॥ ६ ॥

6. *TRANSLATION :*—O learned person ! you deserve to be an ambassador of that good ruler (king), you carry the message and communicate your acceptable loving inviolable and noble dealing in order to run the proper administration.

PURPORT:—O rulers, you should appoint brave and frinedly (faithful and confident) ambassadors. They should be highly learned, clever and loving righteous persons and are capable to carry on the administrative work. Through such ambassadors the rulers get all information and developments and make necessary arrangements consequently.

NOTES :—(हव्यम्) आदातुमर्हम् =Acceptable. (जुजोषः) सेवस्व । =Serve. (वोह्ढवे) वोढुम् । =In order to carry on.

The duties of rulers are further htghlighted :

अस्माकं जोष्यध्वरमस्माकं यज्ञमङ्गिरः । अस्माकं शृणुधी हवम् ॥७॥

7. *TRANSLATION :*— O King ! you are dear to us like our life. You serve (attend) our just dealings and Yajna, consisting of honour to the enlightened persons, and association with them and offering donation/gifts etc. Listen to our call.

PURPORT :—O King ! as you are our protector and loving to us therefore dispense justice after listening in the words of plaintiffs and defendants carefully.

NOTES :—(यज्ञम्) विद्वत्सत्कारादिक्रियामयम् । =Yajna consisting of the honour shown to the enlightened persons, association with them and offering donation or gifts etc. (अङ्गिरः) प्राण इव प्रिय. । प्राणो वा अंगिरा: (stph 6, 1, 2, 28, 11, 5, 2, 3,) =Dear like life.

The duties towards the people are told :

परि॑ ते दू॒ळभो॒ रथो॒ऽस्माँ अ॑श्नोतु वि॒श्वतः॑ । येन॒ रक्ष॑सि दा॒शुषः॑ ॥८॥

8. *TRANSLATION* :—O King ! let your inviolable charming car or vehicle whereby you protect the givers of knowledge etc., be always at our disposal around us.

PURPORT :—O King ! let us also get all the means and powerful wings of the army by which the people can be protected from all sides.

NOTES & REMARKS : (दाशुषः) विद्यादिदानकर्तॄन् =Givers of knowledge and other things. (दूडभः) दुःखेन हिंसितुं योग्यः ।=Inviolable. Greatly difficult. (रथः) रमणीयं यानम् । रथो रममाणो ऽस्मिँस्तिष्ठतीति वा (NKT 9, 2, 11) =Charming car or vehicle of any other kind.

Sūktam 10

Rishi of the Sūktam-Vāmadeva. Devatā-Agni. Chhanda-Ushnik and Gāyatri of various types. Svara-Rishabha.

The enlightened persons attributes are told :

अग्ने॒ तम॒द्याश्वं॒ न स्तोमैः॒ क्रतुं॒ न भ॒द्रं हृ॑दि॒स्पृश॑म् । ऋ॒ध्यामा॑ त॒ ओहैः॑ ॥१॥

1. *TRANSLATION* :—O learned person ! we try to bring about your welfare and happiness. It touches the heart with actions, is full of humility and true praises. Like a horse or like (means action-oriented) good intellect, you should also do the same for us.

PURPORT :—As men travel on distant paths quickly with the help of the horses, so they can reach the path leading to emancipation soon by attaining beneficent noble intellect.

NOTES & REMARKS : (ओहैः) अर्दकैः कर्मभिः। अर्द-गतौ याचने च (भ्वा०) अत्र याचानार्थमादाय नम्रतापूर्णत्विभावः। =By actions, full of humility. (क्रतुम्) प्रज्ञाम् क्रतुरिति प्रज्ञानाम (NG 3, 9) =Good intellect.

The duties of a king are told :

अधा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः।
रथीर्ऋतस्य बृहतो बभूथ ॥ २ ॥

2. *TRANSLATION* :—O king! shining like the fire, you possess many cars (vehicles of all kinds). You are the guardian of beneficent intellect, of strength, of good men who follow the right path of the truth and justice. You therefore be our ruler.

PURPORT :—It is the duty of a king to protect good persons with all strength and knowledge and to punish the wicked. He should always advance the cause of truth and justice.

NOTES : (अग्ने) पावकवत् प्रकाशमान् राजन्। =A king shining and purifier like fire. (भद्रस्य) कल्याणकरस्य। =Beneficient.

The duties of a king towards the people is told :

एभिर्नो अर्कैर्भवा नो अर्वाङ् स्वर्ण ज्योतिः।
अग्ने विश्वेभिः सुमना अनीकैः ॥ ३ ॥

3. *TRANSLATION* :—O Agni! (king shining like the purifying fire)! be our protector alongwith the venerable wise and mighty good men. Be giver of light (of knowledge) and happiness to us like the sun. Being noble minded, be our guardian with all the brave and loyal soldiers of your army.

PURPORT :—The kings who protect the people in association

with mighty and wise good men, become illustrious like the sun and ever blissful, by preserving and developing their power.

NOTES :—(अनीकै:) शत्रुभिदुं ष्टैर्दस्युभिर्नेतुमशक्यैः सैन्यैः। With armies that can not be taken away, not to be overcome by wicked and malevolent persons i. e. loyal and trustworthy warriors. (स्वः) सूर्य इव सुखकारी। =Giver of happiness like the sun.

The qualities of the ministers are stated :

आभिष्टे अद्य गीर्भिर्गृणन्तोऽग्ने दाशेम ।
प्र ते दिवो न स्तनयन्ति शुष्माः ॥ ४ ॥

4. *TRANSLATION* :—O king ! you shine like the electricity/energy and we praise you with our speeches which develop intellect. We are your honest tax payers. We give the rulership of the State to you, whose mighty persons thunder like the lightnings.

PURPORT :—O king ! if you protect and appoint us ministers (on merits) like the lightning or electricity, then we shall praise you forthwith and pay you abundant wealth (in the form of tributes or revenues).

NOTES :—(दिवः) विद्युतः। —Lightnings. (शुष्माः) बलपराक्रमयुक्ताः। =Powerful.

The minister's qualities are stated :

तव स्वादिष्ठाग्ने संदृष्टिरिदा चिदह्न इदा चिदक्तोः ।
श्रिये रुक्मो न रोचत उपाके ॥ ५ ॥

5. *TRANSLATION* :—O Agni (king) ! shining like the sun, you should always hold the sweet and shining look. Like the bright sun during day and at night, you acquire prosperity. A virtuous man is capable to protect the State and check the foes. He should be served by you like a Guru (preceptor).

PURPORT :—You should always pay due respects to that with you as messenger or minister who supervises day and night,

wards off injustice and prompts justice.

NOTES :—(उपाके) समीपे। उपाके इति अन्तिकनाम (NG 2, 16) : Near. (अग्ने) सूर्य्यं इव प्रकाशमान : =Shining like the sun. (रुक्म:) रोचमान: सूर्य्य: । =Bright sun. (अक्तो:) रात्रेर्मध्ये। अक्त: इति रात्रिनाम (NG 1, 7) =Of the night.

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The duties of the people towards the State are mentioned :

घृतं न पूतं तनूररेपाः शुचि हिरण्यम् ।
तत्ते रुक्मो न रोचत स्वधावः ॥ ६ ॥

6. TRANSLATION :—O king ! you possess abundant food materials, alongwith those pious persons who shine in your State like gold (which is bright) and who help you to get pure gold. Let your body be pure like ghee (clarified butter).

PURPORT :—*O king ! let those persons be the protectors of your State and yourself, who are full of splendour like the sun, rich, belonging to good families, pure and admirable. They should be free from sins and crimes, physically strong, mature in knowledge and age. You should be live long by acting according to their advice.*

NOTES :—(अरेपा:) पापाचरणरहिता:। रप्यते उच्यते इति रेप: अवद्यवचो वा। =Free from sins and guilts. (स्वधाव:) स्वधा बह्वन्नं विद्यते। यस्य तत्सम्बुद्धौ। स्वधा इति अन्ननाम (NG 2, 7) =Possessor of abundant food materials.

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The duties of the rulers are mentioned :

कृतं चिद्धि ष्मा सनेमि द्वेषोऽग्ने इनोषि मर्तात् ।
इत्था यजमानादृतावः ॥ ७ ॥

7. TRANSLATION :—O truthful king ! you are capable to rule over the State well as you accept virtues even from an enemy, who has malice since long against you and other righteous performers of Yajnas (noble and performing the philanthropic acts).

PURPORT :—O king and other persons ! achieve happiness by accepting noble virtues from your foes, as well as from the friends.

NOTES :—(सनेमि) सनातनम् । सनेमि इति पुराणनाम (NG 3, 27) = Eternal, long-lasting. (इनोषि) व्याप्नोषि । इन्वति व्याप्नोतिकर्मा (NG 2, 18) = Pervade.

The subject of rulers moves further :

शिवा नः सख्या सन्तु भ्रात्राग्ने देवेषु युष्मे ।
सा नो नाभिः सदने सस्मिन्नूधन् ॥ ८ ॥

8. *TRANSLATION* :—O king ! you are pure like the fire May your central theme of policy be auspicious in the whole rich and prosperous State. May it prompt you and us for the cultivation of the divine virtues. You must trust the persons who are our guardians and who are like our friends and brothers.

PURPORT :—He only deserves to rule over a State well, who enunciates good policy in league with the officers of the State. They should be friendly to one another and deal with the people like their fathers.

NOTES :—(ऊधन्) आढ्ये धनाढ्ये । = Rich, Prosperous. (सदने) सीदन्ति यस्मिंस्तस्मिन् राज्ये । = In the State where men live.

Sūktam 11

Rishi of the Sūktam—Vāmadeva. Devatā - Agni. Chhanda-Trishtup, Varat - Brihati and Bhūrik Pankti. Svara - Dhaivata, Rishabh and Panchama.

The duties of a king are stated on the analogy of the Agni :

भद्रं ते अग्ने सहसिन्ननीकमुपाक आ रोचते सूर्यस्य ।
रुशद्दृशे ददृशे नक्तया चिद्रूक्षितं दृश आ रूपे अन्नम् ॥ १ ॥

1. *TRANSLATION* :—O mighty king ! like the purifying fire,

your victory is assured everywhere. Under your guidance the beneficient and beautiful army shines like the rays of the sun. It is like the moon in the night or like the juicy meals of a powerful person in the presentable form.

PURPORT :—That king who guards his subjects with well-trained army, with noble virtues and good wealth and punishes the wicked, he shines everywhere like the moon in the night.

NOTES & REMARKS : (अग्ने) पावकवद्वर्त्तमान ! =O king, who are like the purifying fire. (सहसिन्) बहुबलयुक्त । सह इति बलनाम (NG 2, 9) । Very powerful. (उपाके) समीपे ।=Near.

The subject of a king is further elaborated :

वि षाह्यग्ने गृणते मनीषां खं वेपसा तुविजात स्तवानः ।
विश्वेभिर्यद्वावनः शुक्र देवैस्तन्नो रास्व सुमहो भूरि मन्म ॥ २ ॥

2. *TRANSLATION* :— O renowned king ! shining with knowledge like the purifying fire, you finish the work taken in hand by you for the benefit of the common man. He in fact praises good intellect and the attributes of the sky and other elements alongwith the administration of the State. Always glorifying God, you give us that very great knowledge which you share with all the enlightened persons.

PURPORT :— O king! having acquired self-control and wisdom, complete the work that you have already begun. Alongwith all the enlightened persons or with their co-operation, give perfect knowledge and happiness to the people.

NOTES : (वेपसा) राज्यपालनादिकर्मणा । वेप इति कर्मनाम (NG 2,1)= With the work of protecting the State. (साहि) कर्मसमाप्तिं कुरु ।= Finish, complete.

The attributes and duties of a king are stated :

त्वद॑ग्ने काव्या त्वन्मं॑नीषास्त्वदुक्था जा॑यन्ते राध्या॑नि ।
त्वदे॑ति द्रवि॑णं वीरपे॑शा इत्थाधि॑ये दाशुषे मर्त्या॑य ॥ ३ ॥

3. TRANSLATION :—O learned king ! we bear the appearance of true heroes and serve you, because from you proceed all poetic works, right knowledge and admirable and worthwhile acts and objects for a liberal donor. Such a men has positively intellect.

PURPORT :— O king ! if you become self-controlled and just, then all will be able to deliver good to the people. By inviting you to associate in righteous conduct, we get prosperity.

NOTES & REMARKS : (वीरपेशाः) वीराणां पेशो रूपमिव रूपं येषान्ते । पेश इति रूपनाम (N G 3. 7) । =Whose appearence is like that of the heroes. (इत्थाधिये) अनेक प्रकारेण धीर्यस्य तस्मै । इत्था इति सत्यनाम =whose intellect is of assured kind and truth, (NG.3,10) :

An ideal king should be an enlightend wise man and source of inspiration setting an example of spotless noble life for others to follow. God is the Sovereign of the universe and the mantra is equally applicable in His case.

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The attributes of the enlightened persons are stated; by the illustration of Agni :

त्वद्वाजी वा॑जंभ॒रो विहा॑या अभिष्टिकृज्जा॑यते स॒त्यशु॑ष्मः ।
त्वद्र॒यिर्दे॒वजू॑तो मयो॒भुस्त्वदा॒शुर्जू॒जुवाँ॑ अग्ने॒ अर्वा॑ ॥ ४ ॥

4. TRANSLATION :—O learned leader ! you generate Agni in the form of energy. It takes us soon to distant places, is capable to hold much weight, full of true strength (vigorous), and speedy fulfiller of desires. The wealth known by the enlightened persons and applied is the source of happiness and it is manifested through you. It acts like a swift un-arrested horse.

PURPORT :— O men ! the Agni is the form of power/energy. It is manifested by your wide knowledge. It can carry weighty

vehicles, is source of happiness, producer of wealth and causes swift locomotion.

NOTES :—(विहायाः) विजिहीते सद्यो गच्छति येन सः । =Which makes us move soon. (जूजुवान्) भृशं गमयिता । =Causing much and speedy movement. (अर्वा) यः सद्य ऋच्छति गच्छति सः । अग्निर्वा अर्वा (Taittiriya 1, 3, 6, 4) =Speedy. (वाजी) वेगवान् । =Rapid, quick. (वाजम्भरः) प्राप्तं बहुभारं धरति सः । =Carrier of much weight.

The duties of learned leader are told :

त्वाम॑ग्ने प्रथ॒मं दे॑व॒यन्तो॑ दे॒वं मर्ता॑ अमृत म॒न्द्रजि॑ह्वम् ।
द्वे॒षो॒युत॒मा वि॑वासन्ति धी॒भिर्द॒मू॑नसं गृ॒हप॑तिमम॒ूरम् ॥ ५ ॥

5. *TRANSLATION* :—O highly learned leader ! you are immortal by the nature of soul. You should also serve those mortals who desire to acquire true knowledge and therefore serve you. They should be first and foremost among the enlightened persons, who use sweet language and thus gladden. They should be free from malice and ignorance, self-controlled and master of the house. They serve you with good intellect and noble actions.

PURPORT :—The persons are desired by all who have become scholars and enlightened householders. They make the children of others learned by the observance of Brahamcharya and by imparting good education, by dispelling ignorance and other vices and making them endowed with peace and other noble virtues.

NOTES & REMARKS: (अग्ने) परमविद्वन् : =Great scholar. (देवयन्तः) कामयमानाः । =Desiring knowledge and other virtues. (द्वेषोयुतम्) द्वेषादिभीरहितम् । =Free from malice. (दमूनसम्) दमनशीलम् । =Self controlled.

The epithets used in the mantra for Agni like मन्द्रजिह्वम्, द्वेषोयुतम, दमूनसम्, अमूरम् are translated by Prof. Wilson as whose tongue exhilirates, the dissipator of sin, the lord of the mansion, the unperplexed; and by Griffith as "whose voice is pleasant, who removest hatred.

friend of the home, the household's lord and un-erring. These make it quite clear that by Agni, a highly learned, self-controlled man is meant and not the material fire. The same has been interpreted by Rishi Dayananda Sarasvati though the Rishi never consulted these English versions.

Again the duties of the learned persons are mentioned :

आरे अस्मदमंतिमारे अंहं आरे विश्वां दुर्मतिं यन्निपासि ।
दोषा शिवः संहसः सूनो अग्ने यं देव आ चित्सचंसे स्वस्ति ॥६॥

6. *TRANSLATION* :—O great scholar ! you are son of a mighty person. Like God, you remove from us all ignorance all sins and all the evil thoughts and protect your favourites, because you are auspicious or benevolent. You united us and others day and night with full scale welfare. Therefore, you are venerable.

PURPORT :—We decide to honour only those persons who keep us away from all un-righteous conduct, company of the wicked and evil intellect.

NOTES & REMARKS :—(आरे) दूरे। आरे इति दूरनाम (NG 3, 26)। =Far away. (देव:) जगदीश्वर इव। देवो दानाद् वा दीपनाद वा द्योतनाद् वा (NKT 7, 4, 16) शान्ति सुखानन्दप्रदाता परमेश्वरः। =Like God (अहः) पापात्मकं कर्म। अहन्ति प्राप्नुवंति दुःख येन तत् अहः पापम्। =Sin.

Sūktam-12

Rishi of the Sŭktam—Vāmadeva. Devata-Agni—Chhanda-Trishtup and Pankti. Svara-Dhaivata and Panchama.

The attributes of the learned persons with the analogy of Agni are told further :

यस्त्वामंग्न इनधते यतस्रुक् त्रिस्ते अन्नं कृणवत्सस्मिन्नहंन ।
स सु द्युम्नैरभ्यंस्तु प्रसक्षत्तव क्रत्वां जातवेदश्चिकित्वान् ॥ १ ॥

1. *TRANSLATION* :—O learned person ! he who with

uplifted ladle you (by performing Yajna) unites you with God throughout the day and thus incites your spiritual urge and preaches truth may be endowed with good reputation and wealth thrice i.e. morning, afternoon and night—at all times. Endowed with knowledge your wisdom and action, he tells others about God and spiritual matters.

PURPORT :—O learned persons ! those who give you the true knowledge of God, spiritual realisation and good intellect should be endowed with good wealth and reputation.

NOTES :—(इनधते) ईश्वरेण सङ्गमयेत् । =May unite with God. (द्युम्नैः) यशोभिर्धनैर्वा । द्युम्नमिति धननाम (NG 2, 10) द्युम्नं द्योततेर्यशो वाऽन्नंवा (NKT 5, 1, 5) =With good reputation or wealth. (प्रसक्षत्) प्रसङ्गं कुर्यात् । =May speak about or instruct.

The attributes of learned persons are stated :

इध्मं यस्ते जभरच्छश्रमाणो महो अग्ने अनीकमा सपर्यन् ।
स इधानः प्रति दोषामुषासं पुष्यन् रयिं सचते घ्नन्नमित्रान् ॥ २ ॥

2. *TRANSLATION :*—O learned king ! let you become the Army Chief and labour diligently. He nourishes your great and glorious army, that serves well and shines with splendour supporting the members of his army at dawn and night and destroyes the enemies In fact, they are opposed to Dharma but acquire riches with unfair meas.

PURPORT :—O King ! you should give due honour and wealth to the Commanders of your armies and dispensers of justice. They shine with knowledge, humility and Dharma etc., and sustain their people and get victory, and destroy the wicked enemies. You should properly advance the cause of Dharma (righteousness), Artha (Wealth) Kāma (Fulfilment of noble desires) and Moksha (emancipation.)

NOTES : (इध्मम्) देदीप्यमानम् । —Resplendent, glorious. (शश्रमाणः) भृशं श्रमं कुर्वन् । —Labouring diligently.

The duties and qualities of the learned persons are stated :

अ॒ग्निरी॑शे बृह॒तः क्ष॒त्रिय॑स्या॒ग्निर्वाज॑स्य पर॒मस्य॑ रा॒यः ।
दधा॑ति॒ रत्नं॑ विध॒ते यवि॑ष्ठो॒ व्या॑नु॒षङ्मर्त्या॑य स्व॒धावा॑न् ॥ ३ ॥

3. *TRANSLATION* :—O rulers and the people ! that man should be respected by all who like the purifying fire is the master (leader) of the great Kshatriyas (brave warriors) and others. Like the electricity, he should be the master of the scientific knowledge and exalted wealth. Being endowed with physical and spiritual wealth and abundant food materials, he being agreeable, gives to the worshipper of God and followers of the laws of the State previous gift or wealth like Agni (fire and electricity etc.)

PURPORT :—*The persons advancing the prosperity of the State, shine like the sun and electricity and spread its good reputation. They are respected everywhere.*

NOTES : (यविष्ठः) अतिशयेन युवा शरीरात्मबलयुक्तः । =A young man endowed with physical and spiritual power, most energetic. (वाजस्य) वेगस्य विज्ञानस्य वा । =Of speed or scientific knowledge.

The same subject of learned persons is continued :

यच्चि॒द्धि ते॑ पुरुष॒त्रा य॑विष्ठा॒चित्ति॑भिश्चकृ॒मा कच्चि॒दागः॑ ।
कृ॒धी ष्व१॒॑स्माँ अदि॑ते॒रना॑गा॒न्व्येनां॑सि शिश्रथो॒ विष्व॑गग्ने ॥ ४ ॥

4. *TRANSLATION* :—O king ! you are shining with knowledge and humility. O most youthful and energetic whatever offence we may commit against men, due to human inconsiderateness make us free from all sins on the face of the earth and minimize our all types of faults.

PURPORT :—*O king ! if ever we commit a sin or offence through ignorance or inadvertently even then don't leave us un-punished. Make us righteous by imparting good education and fit to rule over the State.*

NOTES :—(अदितेः) पृथिव्याः । अदितिरिति पृथिवीनाम (NG 1, 1) =Of the earth. (शिश्रथः) शिथिलीकुरु वियोजय ।=Loosen, separate. (आगः) अपराधम् । =Fault, offence. (एनांसि) पापानि । =Sins.

The attributes and duties of the enlightened persons are underlined :

महश्चिदग्न एनंसो अभीकं ऊर्वाद्देवानांमुत मर्त्यानाम् ।
मा ते सखायः सदमिद्रिषाम यच्छा तोकाय तनंयाय शं योः ॥ ५ ॥

5. *TRANSLATION* :—O learned person! let us destroy all sins (should not repeat), whether committed by the enlightened or ordinary men, be they neighbour and wise and however great they may be. Being your friends, may we never suffer ony harm at any place. Bestow happiness on our sons whether infants or grown ups, as a result of merits.

PURPORT :— O men ! living in the company of the enlightened persons, and having received good education and given up sinful acts, being friendly to all, we urge others also to do the same. Let us make all boys and girls happy by imparting good education to them and making them acquire the knowledge of all sciences. You should emulate it.

NOTES & REMARKS : (ऊर्वात्) विस्तीर्णात् । =Vast, great. (सदम्) स्थानम् । =Place. (एनसः) अपराधस्य । =From sin. (योः) सुकृताज्जनितम् । =As a result of merits or good actions. (तोकाय) सन्तानाय पुत्राय । तोकमित्यपत्यनाम (NG 2, 2) तनय इत्यपत्यनाम (NG 2, 2) =For the issue or son.

The attributes of learned persons are highlighted :

यथा ह त्यद्वंसवो गौर्यं चित्पदि षिताममुंञ्चता यजत्राः ।
एवो ष्व१स्मन्मुंञ्चता व्यंहः प्र तार्यग्ने प्रतरं न आयुः ॥ ६ ॥

6. *TRANSLATION* :—O learned person ! you help us to prolong our life and are free from the sins, so we may also help to do

so. O respecters of the enlightened person! you live in knowledge and therefore set us entirely free from all sins like past occasions. Attain the pure speech in order to acquire true knowledge, which consists of the words and their meanings and their underlying purpose. Let us also give up all sins and attain well-trained speech in the same manner.

PURPORT :—O men ! you should also behave like the righteous absolutely truthful learned persons. They having given up all sinful conduct, observe perfect truthfulness and have desire to make others also truthful like themselves.

NOTES :—(गोर्थम्) गौरी वाचम्। गौरीति वाङ्नाम (NG 1/11) To the speech. (पदि) प्राप्तव्ये विज्ञाने । =In the true attainable knowledge. (सिताम्) शब्दार्थविज्ञानसम्बन्धिनीम् =Belonging to the words, their meanings and their underlying purpose. (वसव:) निवसन्त: । =Living.

Sūktam—13

Rishi of the Sūktam—Vāmadeva. Devatā—Agni. Chhanda-Trishtup. Svara-Dhaivata.

The attributes of the rulers are stated :

प्रत्यग्निरुषसामग्रमख्यद्विभातीनां सुमना रत्नधेयम् ।
यातमश्विना सुकृतो दुरोणमुत्सूर्यो ज्योतिषा देव एति ॥ १ ॥

1. *TRANSLATION* :—That man attains happiness who highlights the glory of rulers like the Agni (energy), because he is in the forefront of the resplendent dawns (noble activities). He approaches a righteous person, gives cheer like the sun i.e. is giver of happiness with his light (knowledge).

PURPORT :—Endowed with the energy, generated through the air, electricity and the sun, one sustains and protects the people. May we obtain the treasures of gems or wealth with truth and justice ?

NOTES & REMARKS :—(अख्यत्) प्रकाशयति । =Manifests. (दुरोणम्) गृहम् । दुरोणे इति गृहनाम (NG 3, 4) =House. (अश्विना) वायुविद्युताविव ।

अश्विनौ यद् व्यश्नुवाते सर्वमिति (NKT 12, 1, 1) =Like the air and electricity.

The efficient cause of the solar and other worlds is stated :

ऊर्ध्वं भानुं सविता देवो अश्रेद्द्रप्सं दविध्वद्गविषो न सत्वा ।
अनु व्रतं वरुणो यन्ति मित्रो यत्सूर्यं दिव्यारोहयन्ति ॥ २ ॥

2. *TRANSLATION* :—O men ! you should know that the resplendent solar world does every good work in accordance with the dictates of God, like a traveller desiring to get good messages and senses. It is the God's commands that control water, air and elevate the sun in the sky. The sun shakes the earth and diffuses its rays up and down.

PURPORT :—Men should know that God has created water, fire and air after creating the sun, so He has generated the earth and other worlds. (He is the efficient cause of the Univarse).

NOTES :—(वरुण:) जलम् । =Water. (मित्र:) वायु: अयं वै वायुर्मित्रोवोऽयं पवते । (Stph 6, 5, 4, 14) =Air. (द्रप्सम्) पार्थिवम् भूगोलम् । =Earthly globe. (दविध्वत्) भृशं धुन्वन् । =Shaking much.

The efficient cause of the solar and other worlds is continued :

यं सीमकृण्वन्तमसे विपृचे ध्रुवक्षेमा अनवस्यन्तो अर्थम् ।
तं सूर्यं हरितः सप्त यह्वीः स्पशं विश्वस्य जगतो वहन्ति ॥ ३ ॥

3. *TRANSLATION* :—The men who desire to have abiding and sure welfare, never waver from the path of duty and not worship anyone else except God and symbolize the sun for dispelling darkness. As seven kinds of the rays, like the directions, convey to the sun, as upholder (lit. binder) of the whole world, like-wise the highly learned should lead people to the noble virtues.

PURPORT :—O men ! as the rays carry the sun for dispelling darkness, and the enlightened persons should deliver true sermons for

dispelling the darkness of ignorance from the whole world and for the preservation of knowledge.

NOTES :—(हरितः) दिश इव व्याप्ताः किरणाः । हरित इति दिङ्नाम (NG 1, 6) =Rays of the sun like the directions. (स्पशम्) बन्धकम् । = Binder, Controller, Upholder. (विपृचे) वियोजनाय । =For dispelling.

The attributes of the enlightened person are mentioned :

वहिष्ठेभिर्विहरन्यासि तन्तुमवव्ययन्नसितं देव वस्मं ।
दविध्वतो रश्मयः सूर्यस्य चर्मेवावाधुस्तमो अप्स्वन्तः ॥ ४ ॥

4. *TRANSLATION* :—O learned person ! shining with knowledge, like the sun rises dispelling darkness with its rays and goes out of the subtle cause (matter), same way you proceed to your abode dispelling the darkness everywhere. You should resemble the rays of the sun, like the skin covers body. Throw off the darkness, spread in the firmament.

PURPORT :—O preacher ! the sun spreads its light with the attraction of the rays and covers darkness like the skin covers body. It roams in the firmament, so you should roam about in the world dispelling all ignorance and spreading knowledge.

NOTES :—(तन्तुम्) कारणम् । =Cause. (वहिष्टोभिः) अतिशयेन वोढृभिः । =With the rays of the sun which carry. (अप्सु) अन्तरिक्षे । आप इत्यन्तरिक्षनाम (NG 1, 3) =In the firmament. (दविध्वतः) कम्पयतः । =Shaking off.

The questions and answers are put to give out the attributes of the enlightened person, related to the solar world :

अनायतो अनिबद्धः कथायं न्यङ्ङुत्तानोऽव पद्यते न ।
कया याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम् ॥५॥

5. *TRANSLATION* :—O learned person ! why does not the sun, moving about here and there, is bound by attraction, whether looking up hand down. How does it move along with the earth, containing food materials and other things? Who has seen Him, who is like the Pillar of light and embodiment of truth and, protects the men and provides emancipation where there is no misery ?

PURPORT :—O learned person ! why does not the sun standing in the firmament fall down ? How does the sun give light and happiness ? How does it move ?

The answers to these questions are that the sun does not fall down as it is upheld by God. It moves in its circumference along with the planets surrounding it. It is the upholder of the worlds near it by the law of gravitation. It gives happiness by the Laws of God.

NOTES :—(अनायत:) इतस्ततोऽगच्छन्तसन्निहित: । =Not moving here and there, but well—established. (स्वधया) अन्नादिपदार्थयुक्तया पृथिव्या सह । स्वधेत्यन्नाम (NG 2, 7) =With the earth containing food material and other things.

The translation of the commentary of this Sūktam has been written by the Editor because of the non-availability of the scripts)

Sūktam-14

Rishi of the Sūktam-Vāmadeva. Devatā. Agni, as defined. Chhanda-various types of Pankti and Trishtup. Svara-Panchama and Dhaivata.

The attributes of the scholars comparable with Agni are told :

प्रत्यग्निरुषसो जातवेदा अख्यद्देवो रोचमाना महोभिः ।
आ नासत्योरुगाया रथेनेमं यज्ञमुप नो यातमच्छ ॥ १ ॥

1. *TRANSLATION :*—O highly admired teachers and preachers ! you are free from evil conduct. Moving along with elders in your transport, you perceive our bright and glaring dealings and the Yajna—the sacrificial acts. As the energy (power electricity,) is existent everywhere and is brightening and (the solar energy) starts from the beginning of the day, you the teachers and preachers come to us nicely.

PURPORT :—Here is a simile. As the sun rises and shines in the morning, likewise the teachers and preachers take a lead on

the path of truth, like a chariot, and thus get happiness and knowlege for the masses. They are no doubt, useful for the world.

NOTES :—(अग्निः) विद्युदिव । =Like energy (power/electricity) (जातवेदाः) उत्पन्नेषु विद्यमानः । =Existent everywhere. (रोचमानाः) प्रकाशमानाः । =Glaring. (नासत्या) अविद्यामाना सत्याचरणौ । =Devoid of or aloof from evil conduct.

The attributes of scholars are metioned :

ऊर्ध्वं केतुं सविता देवो अश्रेज्ज्योतिर्विश्वस्मै भुवनाय कृण्वन् ।
आप्रा द्यावापृथिवी अन्तरिक्षं वि सूर्यो रश्मिभिश्चेकितानः ॥ २ ॥

2. *TRANSLATION* :—As the sun covering its area of operation with the rays, thus brightes the whole world earth and fermament with its light and glaze, same way a scholar behaves and acts and thus provides excellent intellegence and mind to the people. They ultimately achieve happiness.

PURPORT :—Here is also a simile. The well—versed scholars acquire knowlege through continence (Brahmacharya) and practice of Yoga, and they disseminate it like the rays of the sun. They brighten the concience of the people with their preachings. They are honoured and respected everywhere.

NOTES :—(ऊर्ध्वम्) उत्कृष्टम् । =Excellent. (केतुम्) प्रज्ञाम् । =Inteligence. (विश्वस्मै) सर्वस्मै । =For all. (अप्राः) व्याप्नोति । =Pervades. (चेकितानः) प्रज्ञापयन् । =Making others to know.

The attributes of learned women are described :

आवहन्त्यरुणीर्ज्योतिषागान्मही चित्रा रश्मिभिश्चेकिताना ।
प्रबोधयन्ती सुविताय देव्युषा ईयते सुयुजा रथेन ॥ ३ ॥

3. *TRANSLATION* :—O learned and virtuous woman ! the way horses carry a chariot well, likewise, you exhort people with the rays of your knowlege in order to enlighten them with your excellence. Thus you acquire peculiar scarlet, like radiant virtues

in full scale for them. It is like a goddess and comparable with the advent of nice dawn (Usha).

PURPORT :—As a beautiful and chaste wife seeks a good husband, she delights all by carrying a good reputation for her family and dynasty and imparts ideal education to their issues.

NOTES :—(आवहन्ती) समन्तात्प्रापयन्ती । =Acquiring. (अरुणीः) किंचिदारक्ताभाः । Radiant like scarlet. (चित्रा) अद्भुतस्वरूपा । Peculiar (प्रबोधयन्ती) जागरयन्ती । =Awakening, enlightening. (सुयुजा) सुष्ठु युजंन्त्यश्वान् यस्मिंस्तेनं । Well adjusted.

The attributes of men and women are stated :

आ वां वहिष्ठा इह ते वहन्तु रथा अश्वास उषसो व्युंष्टौ ।
इमे हि वां मधुपेयाय सोमा अस्मिन्यज्ञे वृषणा मादयेथाम् ॥ ४ ॥

4. *TRANSLATION* :—O men and women ! as the sturdy and fast horses (horse-power) carry the transport early morning with great speed and excellently and take you to the destination. They carry, bath of you to the site of Yajna (non-violents acrificial act), so that you, both eat and drink the nourishing and sweet stuff (Soma) and enjoy your nuptial life having acquired vitality.

PURPORT :—If, men and women rise quite early and go on morning walk before the sunrise in open fields, they will never fall sick and would become strong and sturdy and will live long span of life. Thus you enjoy full pleasure in the married life in good measure.

NOTES :—(वहिष्ठाः) अतिशयेन वोढारः । =Strong and sturdy load carriers. (अश्वासः) सद्योगामिनः । =Fast horses. (मधुपेयाय) मधुरैर्गुणैः पातुं योग्याय । =Sweet drink to be relished. (यज्ञे) सङ्गन्तव्ये गृहाश्रमे । =In the married life.

The attributes of the scholars are mentioned :

अनायतो अनिबद्धः कथायं न्यङ्ङुत्तानोऽवं पद्यते न ।
कया याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम् ॥५॥

5. *TRANSLATION* ;—A learned and un-dogmatic person always gets honour and respect. He always rises, and never falls down. He takes or adopts his own course. Thus he builds his home a happy sojourn on the firm pillars (foundation). In fact, very few are aware of this hard truth.

PURPORT :—By shaking off ignorance, O learned ! this soul never falters. Similarly, in case a person observes the righteousnes (Dharma), he achieves happiness. Likewise, the one who realizes God, his all desires are verily fulfilled.

NOTES :—(अनायतः) अदूरभवः =Existing nearly. (अनिबद्धः) परवतव देकत्र न स्थितः । =Not committed, undogmatic, practical. (स्वधया) स्वकीयया गत्या । =With his own and peculiar devices. (स्कम्भः) गृहाधारको मध्ये स्थितस्तम्भ इव =On the firm pillars or foundation.

Sūktam—15

Rishi of the Sūktam —Vāmadeva, Devatā—Agni, Somakah Sāhadevyah and Ashvinau. Chhanda-Gāyatri of various types-Svara-Shadja.

The attributes of Agni are stated :

अग्निर्होता नो अध्वरे वाजी सन्परि णीयते । देवो देवेषु यज्ञियः ॥१॥

1. *TRANSLATION* :—O men ! by our bringing in non-violent noble dealings, a man upholds and shines with noble virtues like Agni. He becomes the best among the enlightened persons, performer and suitable to officiate at the Yajnas, and he is mighty like a horse. So you should also emulate.

PURPORT :—The Agni in the form of sun leads to performance of all dealings. In the same manner, an enlightened person leads to the fulfilment of all noble dealings.

NOTES :—(अग्निः) अग्निरिव शुभगुणप्रकाशितः। =Shining with noble virtues like Agni (in the form of the sun). (होता) धर्ता। = Upholder. (अध्वरे) व्यवहारे। अध्वर इति यज्ञनाम (NG 1.17) ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 1,7) =In non-violent dealings.

The science of Agni is underlined :

परि त्रिविष्ट्यध्वरं यात्यग्नी रथीरिव। आ देवेषु प्रयो दधत् ॥ २ ॥

2. *TRANSLATION* :—O learned persons! Agni in the form of energy/electricity or fire is present in our noble dealings. It is just like a Commander of the Army having many chariots, giving desirable wealth to the enlightened men in order to achieve three kinds of happiness—physical, spiritiai and divine. These should be utilised by you also for various purposes.

PURPORT :—As a commander of good and powerful army attains happiness (of three kinds), likewise a knower of the science of Agni, attains the joy of the body, senses and souls.

NOTES :—(त्रिविष्टि) त्रिविधे सुखप्रवेशे। आत्मा वा अग्निः (Stph 7, 3, 1, 2) =In the achievement of happiness of three kinds-physical divine and spiritual. (प्रयः) कमनीयं धनम्। =Desirable wealth. (अध्वरम्) सत्कर्त्तव्यम् व्यवहारम्। =Honourable dealing. By the word Agni, God and soul are also taken besides fire, electricity or sun etc.

The science of Agni is described :

परि वाजपतिः कविरग्निर्हव्यान्यक्रमीत्। दधद्रत्नानि दाशुषे ॥ ३ ॥

3. *TRANSLATION* :—A benevolent man who behaves and acts like energy (electricity) always enjoys happiness. He becomes the owner/master of food and productions and other good things, and achieves expertise in the sciences. For a devotee of liberal disposition, he upholds charming wealth of various kinds, obtains, presentable objects from all sides.

PURPORT :—As donors give good things for others, in the same way Agni (energy/electricity) gives much as its attributes or properties are for the benefit of others. A learned learder also benefits others.

NOTES :—(वाजपतिः) अन्नादीनां स्वामी । वाज इत्यन्न नाम (NG 2,7) =Lord of good materials and other things. (हव्यानि) दातुं योग्यानि । =Worth giving.

The duties of a king are stated :

अयं यः सृञ्जये पुरो दैववाते समिध्यते । द्युमाँ अमित्रदम्भनः ॥ ४ ॥

4. *TRANSLATION :*—O king ! you should honour the brave person who glows with the light of knowledge and is destroyer of enemies. He excels (shines) in the battle and in the act of doing good to the enlightened pessons.

PURPORT :—O king ! you should bring up and protect the fearless brave vigorous persons like sons. They destroy the foes in great battles.

NOTES :—(संजये) यः प्राप्तान्छत्रून् जयति तस्मिन् =In a battle where one conquers enemies. (दैववाते) देवानां प्राप्ते भवे । =In the act of doing good to the enlightened persons.

The duties of the rulers are underlined :

अस्य घा वीर ईवतोऽग्नेरीशीत मर्त्यः । तिग्मजम्भस्य मीळ्हुषः ॥५॥

5. *TRANSLATION :*—O king ! the brave person alone can achieve victory. Under the command of this undoubtedly active Chief Commander of Army whose face is full of splendour like the purifying fire and who is virile, he can overpower his enemies. Thus the brave persons achieve victory.

PURPORT :—A Commander-in-chief should deploy only the brave persons in the army because they can conquer their enemies.

NOTES :—(ईवतः) प्रशस्तगमनकर्त्तः । =Whose movement is admirable. (तिग्मजम्भस्य) तिग्मं तीव्रं तेजस्वि जम्भो मुखं यस्य तस्य । =Of the person whose face is full of splendour.

The duties of the ruler is further highlighted :

तमर्वन्तं न सानसिमरुषं न दिवः शिशुम् । मर्मृज्यन्ते दिवेदिवे ॥ ६ ॥

6\. *TRANSLATION* :—O learned person ! purify the infant, got from the light i.e. possessive of knowledg. The enlightened men teach/train him evey day like speedy horse. In fact, like a red colour person, full of splendour, and analyzing power (in order to distinguish between good and bad traits), they shape him properly.

PURPORT :—Those persons who train their children well like a horse, augment their happiness.

NOTES :—(दिवः) प्रकाशात् । =From the light of knowledge. (अर्वन्तम्) शीघ्रगामिनमश्वम् । =Speedy horse. (अरुषम्) रक्तगुणविशिष्टम् । = Red coloured, full of splendour.

The duties of a teacher are stated :

बोधद्यन्मा हरिभ्यां कुमारः साहदेव्यः । अच्छा न हूत उदरम् ॥७॥

7\. *TRANSLATION* :—O teacher ! before the marriage, I lived in the company of the truthful and enlightened persons when called on. In fact, I was not able to understand well, all that. Thereever fore teach me well again the precept and practice, as they are like the two horses.

PURPORT :—When boys and girls trained by their parents go to the Gurukula (the abode and family of preceptor), they should request the Acharya to teach them obedience to him with humility. Those who do so, achieve the last end of knowledge, even in distant destinations, where they reach in a chariot driven by the horses.

NOTES & REMARKS :—(हरिभ्याम्) अश्वाभ्यामिव पठनाभ्यासाभ्याम् =With

two horses in the form of precept and practice. (साहदेव्यः) ये देवैः सह वर्त्तन्ते तत्र भवेषु साधुः । विद्वांसो हि देवाः (Stph 3,7 3,10) सत्यसंहिताः वै देवाः (Aittareya 1,6) सत्यमया उ देवाः (कौषीतकी ब्रा० 2,8) =Good among those who live in the company of the enlightened persons.

Sayanacharya, Prof. Wilson, Griffith and others took Sahadeva as the name of a particular king, while it simply and merely means living in the company of the enlightened persons.

The duties of the pupils are mentioned :—

उत त्या यंजता हरी कुमारात्सांहदेव्यात् । प्रयंता सद्य आ दंदे ॥८॥

8. *TRANSLATION* :—The industrious teachers and preachers impart knowledge and dispel ignorance. They should take a pledge from a Brahmachari (pure and celibate) who is living in the company of the enlightened persons and then should teach him all sciences without any loss of time.

PURPORT :—When students (boys/girls) go for study, they should take a pledge, that we shall study under you with observance of Brahmacharya and in accordance with your guidance and instructions and shall complete the term of Brahmacharya vowed. The teachers should also take pledge to the effect that we will impart you education with love and sincerity without resort to any kind of breach.

NOTES :—(हरी) अविद्याया हर्त्तारौ । =Dispellers of ignorance. (यजता) दातारावध्यापकोपदेशकौ । =Teachers and preachers who are givers of knowledge.

The duties of the teachers and preachers are told :

एष वां देवावश्विना कुमारः सांहदेव्यः । दीर्घायुरस्तु सोमकः ॥ ९ ॥

9. *TRANSLATION* :—O teachers and preachers ! you are well-versed in all sciences. You should always try to see that this your pupil is peaceful nature, like the moon may acquire longevity.

PURPORT :—The teachers and preachers should always endeavour to transform their students into righteous and long-lived scholars.

NOTES :--(अश्विना) सर्वविद्याव्यापिनौ। अश्विनावध्वर्यू (Aittarey 1,18 कौषीतकी ब्रा० 18, 1 Gopath उ० 2,6, 5,18) अध्वर्यु:—अध्वरयु:, अध्वरं युनक्ति: अध्वरस्य नेता, अध्वरं कामयत इति वा (NKT 1.3,8) अध्वर इति यज्ञनाम। ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 1.3,8) अत्र ब्रह्मयज्ञस्य योजकौ नेतारौ वा अध्यापकोपदेशकौ गृह्येते। अध्यापनं ब्रह्मयज्ञः। इति मनुस्मृतौ।=Well-versed (liberally pervading) in all sciences. (सोमकः) सोम इव शीतलस्वभावः =Of peaceful disposition like the moon.

Sayanacharya, Prof. Wilson, Griffith and others to take the word सोमकः as the name of a particular prince instead of taking it as a derivative word, clearly meaning of peaceful disposition like the moon.

The duties of teachers and preachers are underlined :

तं युवं देवावश्विना कुमारं साहदेव्यम्। दीर्घायुषं कृणोतन ॥ १० ॥

10. *TRANSLATION* :—O teachers and preachers! you are the most virtuous givers of knowledge. A bachelor who is your student and lives in the company of the enlightened truthful persons, you make him long-lived.

PURPORT :—O learned men and women! it is your duty to make all your pupils long lived by imparting them good education and endow them with wisdom.

NOTES :—(देवौ) विद्यादातारौ। देवो दानाद् वा दीपनाद् वा द्योतनाद वा (NKT 7, 4, 16) =Givers of good knowledge. (अश्विनौ) शुभगुणव्यापिनौ। =Most virtuous (literally pervading in good virtues).

Here the first meaning has been taken deriving it from.

Sūktam 16

Rishi of the Sūktam-Vāmadeva. Devatā-Indra. Chhanda-Trishtup and Panki of various types. Svara-Dhaivata and Panchama.

The attributes and duties of a king (Indra) are mentioned :

आ सत्यो यातु मघवाँ ऋजीषी द्रवन्त्वस्य हरय उप नः ।
तस्मा इदन्धः सुषुमा सुदक्षमिहाभिपित्वं करते गृणानः ॥ १ ॥

1. *TRANSLATION :*—O men ! let us produce more food and other things. Because the king (government) employs only the virtuous persons capable to generate all sorts of potential in the State. May that truthful king of upright policy and endowed with admirable wealth come to us alongwith his officers and workers to help us.

PURPORT :—Let us try to develop prosperity of the State for the pleasure of that king, who strengthens the State, supports the people with good policy. His men also being righteous always love to protect the people and unite us with love (not with force).

NOTES & REMARKS :—(ऋजीषी) ऋजुनीतिः। =Man of upright policy. (हरयः) मनुष्याः । हरय इति मनुष्यनाम (NG 2, 3) =The human beings. (अन्धः) अन्नादिकम् । अन्ध इत्यन्न नाम (NG 2, 7) =Food and other things. (द्रवन्तु) गच्छन्तु । =May go fast or run.

The rulers duties are highlighted :

अव स्य शूराध्वनो नान्तेऽस्मिन्नो अद्य सवने मन्दध्यै ।
शंसात्युक्थमुशनेव वेधाश्चिकितुषे असुर्याय मन्म ॥ २ ॥

2. *TRANTLATION* :—O brave king ! you destroy enemies. Do not put an end to their life. Always protect a preacher who admires the Shastras and the knowledge in order to gladden us in this Yajna, which is yet another name of a genuine desire of the welfare of all. Protect a noble travelling preacher because he tries to enlighten less fortunate and ignorant persons living near the site of our Yajna.

PURPORT :—O king ! you should always protect the wise preachers because they desire to make all people highly learned.

NOTES & REMARKS :—(सवने) क्रियाविशेषयज्ञे । सवनम् इति यज्ञ नाम (NG 3, 17) =In a particular Yajna. (उक्थम्) वक्तुं योग्यं शास्त्रम् । =Shastra that is worth-teaching. (वेधाः) मेधावी । वेधा इति मेधाविनाम । (NG 3, 15) =Genius. (स्व) अन्तं प्रापय । =Destroy.

The duties of the enlightened persons are stated :

कृविर्न निण्यं विदथानि साधन्वृषा यत्सेकं विपिपानो अर्चात् ।
दिव इत्था जीजनत्सप्त कारूनह्ना चिच्चक्रुर्वयुना गृणन्तः ॥ ३ ॥

3. *TRANSLATION* :—The learned persons always admire and preach and give good knowledge in day time. They train seven kinds of artisans. In this manner, a mighty person protects the method of sprinkling, and accomplishes the things worth knowing, honours and generates positive light of knowledge like a great scholar.

PURPORT :—The persons who intensify their knowledge and industriousness, train seven kinds of artisans. Having accomplished many works, they are able to fulfil their noble desires.

NOTES & REMARKS :—(निण्यम्) निश्चितम् । निण्यम् निर्णीतान्तर्हितनाम (NG 3, 24) =Sure, certain, definite. (वयुना) प्रज्ञानानि । वयुनम् इति प्रज्ञानाम (NG 3, 9) =Special knowledge. (कारून्) शिल्पिनः । =Artists or artisans.

The seven kinds of artists or artisans have not been enumerated in the commentary. They may be taken as goldsmiths, blacksmiths, painters, technicians, photographers, musicians and weavers.

The duties of the enlightened persons are reinforced :

स्व१र्यद्वेदि सुदृशीकमर्कैर्महि ज्योती रुरुचुर्यद्ध वस्तोः ।
अन्धा तमांसि दुधिता विचक्षे नृभ्यश्चकार नृतमो अभिष्टौ ॥ ४ ॥

4. *TRANSLATION* :—O men ! the great light which is hand-

some looking, and it manifests giving happiness. The rays of the sun shine in day time, when the sun thrashes the thick and undesired gloom of night and illumines all. Likewise, the best leaders and noble thoughts make people happy by united good acts, jointly perfomed for the welfare of all by dint of the mantras. They are to be respected by all.

PURPORT :—Good policy and initiative with determination in the vast administrative work, bring happiness to the rulers and the subjects. It grows day by day like the sunshine.

NOTES :—(अर्कैः) मन्त्रैर्विचारैः । मंत्रो मननात्, अर्को मन्त्रो भवति यदनेनार्चन्ति (NKT 5, 1, 4) With the mantras and noble thoghts. (वस्तोः) दिनम् । वस्तोरित्यहर्नाम (NG 1, 9) =Day.

The duties of the enlightened persons are highlighted :

ववक्ष इन्द्रो अमितमृजीष्युभे आ पंप्रौ रोदसी महित्वा ।
अतश्चिदस्य महिमा वि रेच्यभि यो विश्वा भुवना बभूव ॥ ५ ॥

5. *TRANSLATION* :—O men ! you should know that God is the Greatest or Supreme Being. He sustains all universe by His infinite greatness like the sun, who pervades and surpasses all and fills heaven and earth with His magnitude. He is the symbolic of uprightness and upholds this infinite universe. Because of His vastness, He has surpassed all the regions and exceeds the world.

PURPORT :—Those persons are respected in the world who understand the glory and majesty of God to be the highest.

NOTES :—(विरेचि) विरिच्यते । =Surpasses. (ववक्षे) वहति । =Bears, Upholds, Sustains.

Translator's notes :—This mantra clearly tells that God is Omnipresent and Omnipotent. The idea of Indra being a particular deity residing in heaven is irrevelent here, as well as incorrect.

इन्द्रं मित्रं वरुणमग्निमाहुः एकं सद्विप्रा is another proof from the Vedas to prove the first point.

The attributes of a king are told :

विश्वानि शक्रो नर्याणि विद्वानपो रिरेच सखिभिर्निकामैः ।
अश्मानं चिद्ये बिभिदुर्वचोभिर्व्रजं गोमन्तमुशिजो वि वव्रुः ॥ ६ ॥

6. *TRANSLATION* :—The winds dissipate the clouds for rains and the cowherds desiring the wel-fare of the cows take them out for grazing. Likewise, the mighty and learned men alone are able to rule over the earth. With the cooperation and assistance received from the loving and all time friends, they always get justice and perform all beneficial acts, which is not mere lip service to them.

PURPORT :—That man can become a king or protector of the people who has good friends, who destroys the wicked like the sun, dissipates the clouds. As a milkman takes out the cows from cowshed to the pasture lands, such a leader keep people away from in justice.

NOTES :—(अश्मानम्) मेघम् । अश्मा इति मेघनाम (NG 1, 10) = Cloud. (अपः) कर्माणि । अप इति कर्मनाम (NG 2, 1) =Acts.

The do's for enlightened persons are elaborated :

अपो वृत्रं वव्रिवांसं पराहन्प्रावत्ते वज्रं पृथिवी सचेताः ।
प्रार्णांसि समुद्रियाण्यैनोः पतिर्भवञ्छवसा शूर धृष्णो ॥ ७ ॥

7. *TRANSLATION* :—O firm and brave king ! you are of a noble mind and a concious lord. Inspire and encourage that man who destroys enemies and protects your subjects, like the sun thrashes the cloud with its thunderbolt of rays. The clouds hold the water while the earth holds them in the oceans.

PURPORT :—They alone should be appointed for administrative works, who make all people happy like the sun.

NOTES & REMARKS :—(वृत्रम्) मेघम् । वृत्र इति मेघनाम (NG 1,10) Cloud. (वज्रम्) किरणरूपम् । =Thunderbolt in the form of the rays. (शवसा) बलेन । शव इति बलनाम (NG 2, 9) =With strength. (अर्णांसि) उदकानि । अर्ण इति उदकनाम (NG 1, 12) =Waters. (प्रएरोः) प्रेरयेः । =Prompt or encourage.

The duties of the enlightened are highlighted :

अपो यदद्रिं पुरुहूत दर्दराविर्भुवत्सरमा पूर्व्यं ते ।
स नो नेता वाजमा दर्षि भूरिं गोत्रा रुजन्नङ्गिरोभिर्गृणानः ॥ ८ ॥

8. *TRANSLATION* :—O king ! invoked by many, you annihilate your enemies with your straightforward policy which is corroborated by our leader, because he proves his power, and in league with you destroy the previous impetus of your adversaries. Such a mighty person should be the commander of your Army, who is admired by others, annihilates the enemies like the sun, which shakes the waters and shatters many small and big clouds with the winds.

PURPORT :—O king ! protecting illustrious men of pure policy, support your subjects well with justice.

NOTES & REMARKS :—(सरमा) या सरति सा सरला नीतिः =Straightforward policy. (अङ्गिरोभिः) वायुभिः । प्राणो वा अंगिराः(Stph 6, 2, 1, 28) प्राणा वायुरूपा एव इत्युपलक्षणाद् वायोः ग्रहणम् । =With winds. (गोत्रा) गोत्राणि मेघस्याऽवयवान् । गोत्र इति मेघनाम (NG 1, 10) =Segments of the clouds. (अद्रिम्) मेघम् । अद्रिरिति मेघनाम (NG 1, 10) =Clouds.

The attributes of learned person are underlined :

अच्छा कविं नृमणो गा अभिष्टौ स्वर्षाता मघवन्नाधमानम् ।
ऊतिभिस्तमिषणो द्युम्नहूतौ नि मायावानब्रह्मा दस्युरर्त ॥ ९ ॥

9. *TRANSLATION* :—O king ! your mind devoted to the

advancement and welfare of people, possess abundant wealth, and have attained happiness. You should prompt in the activities of fulfilling noble desires and in the acquirement of wealth and earning good reputation. A wise man tries to make his speach divine and effective in order to earn the wealth of wisdom. A man of wicked nature, endowed with evil intellect and does not know the Vedas would perish. Keep away or banish such a wicked person from your State.

PURPORT :—*O king! be our ruler having slayed deceitful wicked and mischievous persons. Honour the righteous and highly learned persons and thereby get admired everywhere.*

NOTES :—(नाधमानम्) ऐश्वर्यं कुर्वाणम् । =Earning the wealth of wisdom. (द्युम्नहूतौ) धनयशसोर्हूतिः प्राप्तिर्यस्यां तस्याम् । द्युम्नमिति धननाम (NG 2, 10) । द्युम्नं द्योततेर्यशो वा अन्नं वा (NKT 5,1, 5) हु-दानादनयोः आदाने च अत्र आदानं प्राप्तिर्वा मायेति प्रज्ञानाम (NG 3-9) अत्र कुत्सित प्रज्ञाग्रहणम् । =Where there is attainment of wealth and good reputation. (मायावान्) कुत्सितप्रज्ञायुक्तः =Man of bad intellect.

The duties of the people are told :

आ दस्युघ्ना मनसा याह्यस्तं भुवत्ते कुत्सः सख्ये निकामः ।
स्वे योनौ नि षदतं सरूपा वि वां चिकित्सदृतचिद्ध नारी ॥ १० ॥

10. *TRANSLATION* :—O men! have for marriage a bride, who is brave to punish the wicked person or evils, truthful and is also beautiful. Reject a man who is evil minded and contemptible for friendship. Help a good physician to live in your locality, where you reside with your wife (and family).

PURPORT :—*Get only a virtuous wife who is equally beautiful and virtuous. She should be capable to destroy all evils and not in contemptible woman. Live with her lovingly at your home.*

NOTES & REMARKS :—(कुत्सः) निन्दितः । कुत्सः-कुत्सितः । कुत्स इति वज्र-

नाम (NG 2, 20) अत्र सज्जनहन्ता। =Bad, contemptible. (ऋतचित्) या ऋतं सत्यं चिनोति सा। ऋतमिति सत्यनाम (NG 3, 10) चित्र-चयते (स्वा०) =Who always picks up truth, truthful. (अस्तम्) प्रक्षिप्तम्। =Thrown. (योनौ) गृहे। योनिरिति गृहनाम (NG 3, 4) =At your homes.

Again the duties of a king are stated :

यासि कुत्सेन सरथमवस्युस्तोदो वातस्य हर्योरीशानः।
ऋज्रा वाजं न गध्यं युयूषन्कविर्यदहन्पार्याय भूषात् ॥ ११ ॥

11. *TRANSLATOIN* :—O king ! you desire to protect others, and destroy the enemies. The master of wind-like speedy horses, you go to the army with your chariot (transport), desiring to coordinate and guide movement and speed. Being a man of surpassing wisdom, you finish all the contemptible wicked persons. Approach him who crowns himself with noble virtues and banishes all the evils and miseries. Only then you are fit to rule.

PURPORT :—Those persons are fully revered, who always to guard the people with truth and justice. They give up all contemptible acts and the association with mean and wicked persons.

NOTES :—(गध्यम्) ग्रहीतव्यम्। अत्र वर्णव्यत्ययेन रेफलोपो हस्य घः। गध्यं गृह्णातेः (NKT 5, 3, 15) =Worth taking, good. (तोदः) शत्रूणां हन्ता। =Destroyer of enemies. (हर्योः) अश्वयोः। हरी-इन्द्रस्य (NKT 1,15) =Of the horses.

The duties of the king are futher elaborated :

कुत्साय शुष्णमशुषं नि बर्हीः प्रपित्वे अह्नः कुयवं सहस्रा।
सद्यो दस्यून्प्र मृण कुत्स्येन प्र सूरश्चक्रं वृहतादभीके ॥ १२ ॥

12. *TRANSLATION*:—O king ! with the dawn risen, all miseries get away. The miseries are the results of contemptible dealings of insipid harmful bad mission. As the sun sets, the planets

in motion and dispels all darkness quickly. Likewise a king destroys thousands of wicked thieves and smashes them as soon as they reach near you.

PURPORT :—O king ! with powerful weapons like thunderbolt you kill the thieves, robbers and other wicked persons. You become mighty like the sun.

NOTES :—(शुष्णम्) शुष्कं नीरसम्। =Insipid. (अशुषम्) असुरं दुःखम्। =Misery which is like a demon. (कुत्सेन) कुत्सं वज्रं भवेन वेगेन। कुत्स इति वज्रनाम (NG 2, 20)। =With rapidity like that of the thunderbolt. (अभीके) समीपे। प्रपित्वे अभीके-इत्यासन्नस्य। प्रपित्वे प्राप्ते अभीके अभ्यक्ते (NKT 3, 4, 20) =Near.

The duties of the king are highlighted :

त्वं पिप्रुं मृगयं शूशुवांसमृजिश्वने वैदथिनाय रन्धीः।
पञ्चाशत्कृष्णा नि वपः सहस्रात्कं न पुरो जरिमा वि दर्दः ॥ १३ ॥

13. TRANSLATION :—O king ! destroy the wicked and violent men as soon as in advance and become powerful. It is essential for the sake of good of the persons, who are advanced, straightforward and virtuous, and are the sons of highly learned men. Recruit in your army fifty thousand brave persons. They are able to destroy enemies and with their help annihilate all the wicked persons.

PURPORT :—It is the duty of the king and other officers of the State to have thousands of brave persons in their army. As old age diminishes beauty and strength, so they should gradually diminish the strength of the foes and adopt pure policy.

NOTES :—(पिप्रुम्) व्यापकम्। =Pervasive. (शूशुवांसम्) बलेन वृद्धम्। =Very powerful, advanced in strength. (निवपः) सन्तनुहि। =Extend. (ऋजिश्वने) ऋजुगुणैर्वृद्धाय। =For the man, advanced, straightforward and virtuous. (वातम्) अतति व्याप्नोति तं वातम् =Air, which provides

vitality. (कृष्णा) कृष्णानि सैन्यानि । =Attractive strong arms. कृष्णानि सैन्यानि । =Attractive and powerful armies, able to destroy enemies.

The criteria of manning the army personnel is defined :

सूरं उपाके तन्वं१ दधानो वि यत्ते चेत्यमृतस्य वर्पः ।
मृगो न हस्ती तविंषीमुषाणः सिंहो न भीम आयुधानि बिभ्रंत् ॥१४॥

14. TRANSLATION:—O king ! you should duly respect, protect and recruit brave persons in your army, who are near (known to) you. Having the strong physical of the body, splendour like the sun, bearing beauty of the immortal soul within, quick like the deer, powerful like the elephant, terrible like the lion, holding weapons like the sword, gun, canons, and others, burn the strong army of the foes.

PURPORT :—There is simile in the mantra. O king ! by the army of persons who are splendid, like the sun by the observance of Brahmacharya, beautiful, impetuous, powerful and mighty like the lions, experts in the military science, conquer your enemies and attain good reputation everywhere.

NOTES :—(तविषीम्) बलयुक्तां सेनाम् । तव इति बलनाम (NG 2,9) तविषी बलवती सेना । =Powerful or strong army. (उषाण:) दहन् । =Burning.

The criteria and qualities of the army and ministers etc. are told :

इन्द्रं कामां वसूयन्तों अग्मन्त्स्वर्मीळ्हे न सवंने चकानाः ।
श्रवस्यवंः शशमानासं उक्थैरोकों न रण्वा सुदृशींव पुष्टिः ॥ १५ ॥

15. TRANSLATION :—O king ! make those persons incharge of the army and in civil administration, who desire wealth, food and good reputation simultaneously with the prosperity of the State. They are resplendent when prompted, surpass the enemies in

their strength, such people attain happiness on account of victory in the battle. They are indeed charming, lovely, inspiring, virtuous, and treating the welfare of the State as that of their homes.

PURPORT :—The desirous of wealth should develop the physical and spiritual strength and should be proficient in the science of warfare and collect all requisites.

NOTES & REMARKS :—(इन्द्रम्) परमैश्वर्य्यम् =Prosperity.(स्वमीहल) स्वः सुखेन युक्तं सङ्ग्रामे । मीहल इति सङ्ग्रामनाम (NG 2, 17) =In the battle which leads to happiness. (शशमानासः) शत्रुबलस्योल्लङ्घकाः । =Surpassing the strength of the enemies. (ओकः) गृहम् । ओक इति निवासनामोच्यते (NG 3, 1, 3) =Home, (चकानाः) देदीप्यमानाः =Shining. (श्रवस्यवः) आत्मनः श्रवोऽन्नमिच्छन्तः । श्रव इत्यन्ननाम (NKT 10, 1, 5) श्रव इति अन्ननाम (NG 2, 7) श्रव इति धननाम (NG 2, 1) श्रूयते इति निरुक्त्या यशसोपि ग्रहणम् । =With plenty of foodgrains.

Importance of amity and understanding between the rulers and the people is stated :

तमिद्व इन्द्रं सुहवं हुवेम यस्ता चकार नर्या पुरूणि ।
यो मावते जरित्रे गध्यं चिन्मक्षू वाजं भरति स्पार्हराधाः ॥ १६ ॥

16. *TRANSLATION* :—O people ! may we invoke a man admired well and endowed with much and desirable wealth. The men like me are admirers of knowledge and they get boost from him soon. He owns good acceptable food and other kinds of wealth, and has many armies, beneficient to people.

PURPORT :—If the rulers and subjects of a State unanimously accept a man as a king who is endowed with good virtues, actions and temperament, they can attain fairly good happiness.

NOTES & REMARKS :—(पुरूणि) बहूनि सैन्यानि । पुरु इति बहुनाम (NG 3, 1) =Many armies. (वाजम्) अन्नाद्यैश्वर्य्यम् । वाज इत्यन्न नाम (NG 2, 7) =Food materials and other kinds of wealth. (गध्यम्) गृह्यम् ।

गध्यं गृह्वते: (NKT 5, 3, 15) =Acceptable, good. (जरित्रे) विद्यास्तावकाय। जरिता इति स्तोतृनाम (NG 3, 16) =For admirer of knowledge. (मक्षू) अत्र ऋचि तुनुघे ति दीर्घः । =Soon.

The subject of victory in the battle is mentioned :

तिग्मा यदन्तरशनिः पताति कस्मिञ्चिच्छूर मुहुके जनानाम् ।
घोरा यदर्य समृतिर्भवात्यध स्मा नस्तन्वो बोधि गोपाः ॥ १७ ॥

17. TRANSLATION :—O admirable hero ! during the terrible with the battle and the conflict men the sharp thunderabolt falls in the middle (of them). At that moment come as a protector of our body and instruct and guide us well.

PURPORT :—*O heroes ! in the midst of a battle many arms are used. Protect yourself and your people. Destroy enemies and achieve the victory.*

NOTES & REMARKS :—(समृतिः) युद्धम् । =Battle. (मुहुके) मोहप्रापके मुहुर्मुहुः करणीये सङ्ग्रामे । =During the battle where men sometimes become unconscious and still fight till the last.

The pre-requistes of a king is described :

भुवोऽविता वामदेवस्य धीनां भुवः सखावृको वाजसातौ ।
त्वामनु प्रमतिमा जगन्मोरुशंसो जरित्रे विश्वध स्याः ॥ १८ ॥

18. TARNSLATION :—O king ! upholder of all, you protect the intellect of a beautiful learned person. Be his honest or sincere friend in all battles and disputes. Much praised everywhere, you be giver of happiness to an admirable person, so that we may get good intellect flowing from you.

PURPORT :—*O men ! make him only a king, who is master of all and the guardian of the intellect of the heroes and experts in the battles who know the warfare and ideal preachers.*

NOTES & REMARKS :—(वामदेवस्य) सुरूपयुक्तस्य विदुषः । वाम इति प्रशस्य-नाम (NG 3, 8) =Of a learned and beautiful person. (वाजसातौ) सङ्ग्रामे । वाजसातौ इति संग्रामनाम (NG 2, 17) =In the battle. (अवृकः) अस्तेनः । वृक इति स्तेननाम (NG 3, 24)=Not a thief, honest or sincere. (जरित्रे) स्तुत्याय । =For an admirable man.

Here Vamadeva is not a particular person by name, as it is against the fundamental principle of the Vedic terminology and परन्तु श्रुति सामान्यम् referred to in the Meemansa. (a branch of Indian system of philosophy). It means an admirable highly learned person who is beautiful because of knowledge, wisdom, truthfulness and other virtues. Ed.)

The duties of the rulers are underlined :

एभिर्नृभिरिन्द्र त्वायुभिष्ट्वा मघवद्भिर्मघवन्विश्वं आजौ ।
द्यावो न द्युम्नैरभि सन्तो अर्यः क्षपो मदेम शरदश्च पूर्वीः ॥ १९ ॥

19. *TRANSLATION* :—O king ! you destroy enemies and possess abundant wealth. May we enjoy happiness in all days, nights and seasons in the company of leading men, endowed with admirable wealth. May we seek shelter in you in the course of battles in the company of the illustrious and wealthy men like you. You are our master and resplendent like rays of the sun.

PURPORT :—Such persons always enjoy bliss who attain good reputation like the rays of the sun and become rich having conquered their enemies and have made firm alliance with righteous people. Endowed with physical and spiritual strength, always keen for truth, wealthy, and born in the same your country, they praise their country on account of good acts and policies of its men and rulers.

NOTES & REMARKS :—(आजौ) सङ्ग्रामे । आजौ इति संग्रामनाम (NG 2, 17) =In the battle. (द्युम्नैः) यशोधनयुक्तः । द्युम्नमिति धननाम (NG 2, 10)

द्युम्न द्योततेर्यशो वा अन्नं वेति (Nkts, 1,5) =Endowed with good reputation and wealth. (अर्यः) स्वामी । अर्य इतीश्वरनाम (NG 2, 22) =Master, Lord.

The duties of the ministers and other state officials are stated :

एवेदिन्द्राय वृषभाय वृष्णे ब्रह्माकर्म भृगवो न रथम् ।
नू चिद्यथा नः सख्या वियोषदसन्न उग्रोऽविता तनूपाः ॥ २० ॥

20. *TRANSLATION*: —May the king be ever in unison with our friends? May he be fierce against the foes? May he be the defender of our homes and protect our bodies? The resplendent technicians manufacture aeroplanes and other vehicles, and we collect much wealth (in the form of revenues etc.) for the king. He is the giver of great prosperity, mighty like the bull, and is very vigorous.

PURPORT :—There is simile in the mantra. As technicians and engineers manufacture aircraft and other vehicles through knowledge and the application of various articles. They have become rich and honour their friends, in the same manner, because of being respected by the king and increasing the prosperity of the State, let us honour the king and others.

NOTES & REMARKS :—(भृगवः) देदीप्यमानाः शिल्पिनः । भृगवः, भ्रस्ज-पाके । परिपक्वविज्ञानाः =Artisans shining with their virtues. (ब्रह्म) महद्धनम् । ब्रह्मेति धननाम (NG 2, 10) =Great wealth,

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The duties of ministers and government officials are mentioned :

नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ २१ ॥

21. *TRANSLATION* :—O king ! you have good horses, admire the virtuous learned persons, grow more foodgrains and other kinds of wealth for the devotees of God, like the flooded rivers. Those who praise you on account of your virtues, they give admirable great wealth also to you. Let us be endowed with good intellect

and good actions with all our attendants and be happy like a good charioteer reaching his destination in time.

PURPORT :—*Let us elect our ruler, who examines truth, is admired everywhere and takes his subjects to progress like the rivers and takes to distant places like a horse. Let us always enjoy happiness along with our attendants being obedient to him.*

NOTES :—(इषम्) अन्नाद्यैश्वर्यम् इषमिति अन्ननाम (NG 2, 7)=Wealth in the form of foodgrains and other kinds. (पीपे:) प्यायय ।=Multiply. (हरिव:) प्रशंसिताऽश्व: । हरी इन्द्रस्य (NG 1, 15) आदिष्टोपयोजननाम (ओ प्यांयी-वृद्धो) म्वा० =Having good horses.

Suktam-17

Rishi of the Sūktam-Vāmadeva. Devatā Indra. Chhanda-Pankti and Trishtup of various kinds. Svara-Panchama and Dhaivata.

The attributes of a king (Indra) are denoted and told :

त्वं म॒हाँ इ॑न्द्र॒ तुभ्यं॑ ह॒ क्षा अनु॑ क्ष॒त्रं मं॒हना॑ मन्यत॒ द्यौः ।
त्वं वृ॒त्रं शव॑सा जघ॒न्वान्त्सृ॒जः सिन्धूँ॒रहि॑ना जग्रसा॒नान् ॥ १ ॥

1. *TRANSLATION* :—O Indra (king endowed with knowledge and prosperity) ! you are great. You regard the land and kingdom like the great sun and make it mighty. We also have great regard for you. The sun destroys the clouds and fills rivers with the rain waters, likewise you destroy your enemies, and with the wealth and strength make your people surpassing the best among the army of the enemies.

PURPORT :—*O the rulers and officers of the State ! as the great sun fills rivers with rain waters, in the same way you should adorn the State with wealth and prosperity. Complying to the commads of the king, makes the State great in every way.*

NOTES :—(क्षा:) भूमय: । क्षेति पृथिवीनाम =Earth, land. (वृत्रम्) मेघवद

वर्त्तमानं शत्रुम् । वृत्र इति मेघनाम (NG 1, 10) = Cloud like enemy. (अहिना) मेघेनेव धनेन । अहिरिति मेघनाम (NG 1,10) = With wealth like the cloud. (जग्रसानान्) शत्रुसेनाग्रसमानान् । = Like the top men of the enemy's army.

The attributes of the Agni (king) are mentioned :

तव॑ त्वि॒षो जनि॑मन्रेजत॒ द्यौ रेज॒द्भूमि॑र्भि॒यसा॒ स्वस्य॑ म॒न्योः ।
ऋ॒घा॒यन्त॑ सु॒भ्व१॒ः पर्व॑तास॒ आर्द॒न्धन्वा॑नि स॒रय॑न्त॒ आप॑ः ॥ २ ॥

2. *TRANSLATION* :—O king of noble progeny ! by the splendour of God and by His fear, the heaven and earth tremble. Likewise, let your enemies tremble to see your vestuers and wealth. The big clouds like the mountains rain well the sun. They are dissipated and through the rains, send waters to all dry and waterless places, becouse let your armies and ministers be matching with that.

PURPORT :—O king ! you should give up all prejudices or of partiality like God, and should deal with your subjects like their father. As the world stands in an order because of the fear of God, so let the world be able to give legitimate enjoyment under your fear. As the sun sends asunder the cloud, and gladdens the world with rains, so give due punishment to the wicked and make good persons happy.

NOTES :—(ऋघायन्त) बाध्यन्ते । = Are compelled, troubled. (पर्वतास:) शैला इवोच्छ्रिता मेघा: । पर्वत इति मेघनाम (NG 1, 10) । = Big clouds like the mountains. (धन्वानि) स्थलानि । धन्व शब्दो मरुभूमि वाचक: (धन्वन्निव प्रपा असि (ऋ 10, 4, 1) इत्यादि मन्त्रेषु स्पष्ट: । धन्वनि मरुभूमौ निरुदक प्रदेश: । प्रपा-प्रपिबन्त्यस्यां जलमिति प्रपा इवत्व सुखदातासि अर्द-हिंसायाम् = Dry, waterless places. (आर्दन) हिंसन्ति । = Destroy.

The attributes of a king are underlined :

भि॒नद्गि॒रिं शव॑सा॒ वज्र॑मि॒ष्णन्ना॑विष्कृण्वा॒नः स॑हसा॒न ओज॑ः ।
वधी॑द्वृ॒त्रं वज्रे॑ण मन्दसा॒नः सर॒न्नापो॒ जव॑सा ह॒तवृ॑ष्णीः ॥ ३ ॥

3. *TRANSLATION* :—O king ! the sun breaks down a cloud

and destroys it with its rays. From that shattered cloud, the waters whose obstruction was destroyed rush forth with rapidity. In the same manner, gladdening all good persons, putting up with all difficulties, manifesting your energy, hurl your powerful weapons. It is like the rays of the sun shatters the army of the foes into pieces with your strength and having destroyed the enemies make their blood flow.

PURPORT :—Those who become illustrious like the sun on account of the light of justice and strength, they destroy the wicked and give joy to good persons in this world and enjoy lasting bliss in future.

NOTES :—(वज्रेण)] किरणेन । वीर्यं: वज्र: (Stph 1. 3, 5, 7) = Weapon which is like the rays of the sun, (सहसान:) सहमान: । अत्र वर्णव्यत्ययेन मस्य स: = Putting up with all difficulties. (गिरिम्) गिरिवद् वर्त्तमानं मेघम् गिरिरिति मेघनाम (NG 1, 10) = Mountain like cloud.

The children's attributes of a king are told :

सुवीरस्ते जनिता मन्यत द्यौरिन्द्रस्य कर्ता स्वपस्तमो भूत् ।
य ईं जजानं स्वर्यं सुवज्रमनपच्युतं सदसो न भूम ॥ ४ ॥

4. TRANSLATION :—O king ! your father is endowed with much prosperity. Like lightning or electricity, you are very powerful person and accomplish the most excellent work. You also should follow into his footsteps and should give birth to a strong manly son, who is capable to give happiness, irresistible or irremovable from his station, bearer of a powerful weapons and is endowed with greatness. If you do so, we shall follow you like the members of the assembly.

PURPORT :—The civilised members of the assembly attain good reputation with having an excellent king and propogating justice. In the same manner, if you give birth to a son in your wife, after

observing Brahmacharya righteously and in accordance with the rituals of the PUTRESHTI YAJNA (a Yajna performed with the desire of procreating a son), then he will of course be having a son positively who will be an illustrious and reputed :

NOTES :—(द्यौः) विद्युदिव । =Like the lightning or electricity. (स्वपस्तमः) शोभनान्यपांसि कर्माणि यस्य सोऽतिशयितः =Doer of excellent works.

The attributes of a good king are again stated :

**य एक इच्च्यावयति प्र भूमा राजा कृष्टीनां पुरुहूत इन्द्रः ।
सत्यमेनमनु विश्वे मदन्ति रातिं देवस्य गृणतो मघोनः ॥ ५ ॥**

5. *TRANSLATION* :—May we be happy by having a king, who is invited and admired by many, who shines with his noble virtues among the peasants and other men, and who even single handed casts down many enemies? All people should support this truly liberal donor and best among the group. They are endowed with divine virtues and wealth and admire all sciences.

PURPORT :—He alone is fit to be a ruler sho single handed is capable to conquer many enemies. Single-handed, he alone should be capable to achieve victory. He should have received the company, association and teachings of good men and always should act righteously and justly.

NOTES & REMARKS :—(रातिम्) दातारम् । =Donor, Embodiment of charity. (राजा) शुभगुणः प्रकाशमानः । =Shining with noble virtues. (कृष्टीनाम्) कृषीवलादिप्रजास्थमनुष्याणाम् । कृष्टय इति मनुष्यनाम (NG 2,3) । =Of farmers and other men.

The spiritual interpretation of the mantra regarding God is quite clear. He is the only Lord of all people and whose munificence is glorified by all.

The duties of the king are elaborated :

सत्रा सोमा अभवन्नस्य विश्वे सत्रा मदासो बृहतो मदिष्ठाः ।
सत्राभवो वसुपतिर्वसूनां दत्रे विश्वा अधिथा इन्द्र कृष्टीः ॥ ६ ॥

6. *TRANSLATION* :—O king ! if you are truly the Lord of good wealth among the rich, you may uphold all men rolling in the abundance of gold and other kind of valuable wealth. His all members (staff) should be truthful and of peaceful disposition, and they should he the givers of great joy to others and enjoying cheer and all bliss for themselves.

PURPORT :—The king who desires the welfare of his subjects like that of his own, only he can have good members in his council or assembly, and his prosperity would ever grow.

NOTES :—(सत्रा) सत्याः । सत्रा इति सत्यनाम (NG 3, 10) =True (सोमाः) सोम्यगुणसम्पन्नाः सभ्या जनाः । मदासः आनन्दाः । =Civilised men of peaceful disposition.

The duties of a king towards his subjects are underlined :

त्वमघ प्रथमं जायमानोऽमे विश्वा अधिथा इन्द्र कृष्टीः ।
त्वं प्रति प्रवत आशयानमहिं वज्रेण मघवन्वि वृश्चः ॥ ७ ॥

7. *TRANSLATION :*—O king ! you possess abundant wealth, and are born and brought up at a cultured home. You uphold all men well after receiving proper education and training. Afterwards, as the sun thrashes out the clouds lying low with its rays, you smash the wicked persons.

PURPORT :—O men ! enjoy happiness by electing him as king, who is the most exalted because of the observance of Brahmacharya, education, humility good character and conduct. He knows how to protect the subjects and fight the people.

NOTES :—(अमे) गृहे । =At home. (प्रवतः) निम्नदेशान् । =Low regions.

The essentials of an acceptable ruler are stated

सत्राहणं दाधृषिं तुम्रमिन्द्रं महामपारं वृषभं सुवज्रम् ।
हन्ता यो वृत्रं सनितोत वाजं दाता मघानि मघवा सुराधाः ॥ ८ ॥

8. *TRANSLATION* :—O men ! accept or elect a king, who destroys enemies like the sun destroys the clouds. He should have sound supply and distribution line of food. etc., possess riches and earn wealth with righteousness. He should be giver of wealth of various kinds, who refutes the falsehood with truth, is very courageous, and man of unbounded and penetrative knowledge. He should be capable to prompt or inspire good actions, be mighty and wielder of good arms and weaponry.

PURPORT :—Appoint him only for ruling over the State, who is highly educated, truthful, courageous and clever, very powerful skilled in the use of arms and missiles and giver of fearlessness.

NOTES :—(सत्राहणम्) यः सत्येनाऽसत्यं हन्ति । सत्रेति सत्यनाम (NG 3, 10) =Who refutes the falsehood with truth. (तुम्रम्) प्रेरकम् । तुमिः प्रेरणकर्मा । तुम्रं प्रेरकमिति सायणाचार्योऽपि । =Promptor, inspirer. (सनिता) विभाजकः । =Distributor. (दाधृषिम्) भृशं प्रगल्भम् । =Very courageous.

The qualities or essentials of ministers and other State officials are underlined :

अयं वृतश्चातयते समीचीर्य आजिषु मघवा शृण्व एकः ।
अयं वाजं भरति यं सनोत्यस्य प्रियासः सख्ये स्याम ॥ ९ ॥

9. *TRANSLATION* :—O king ! may we have friendship of a king who when elected enlightens the ignorant, possesses abundant wealth and inspires the trained army with zeal single handed. He imparts the true knowledge to men. I learn about his reputation of being a person, and is endowed with wisdom.

PURPORT :—O king ! follow the advice and instructions of

those who train armies and particularly lead them during the battles, inspires the warriors with zeal by proper oratory, and points out your drawbacks planily. Regard such fearless people as your friends and join them in all works

NOTES :—(चातयते) विज्ञापयति चततीति गतिकर्म्मा (NG 2,14) = Inspires. Takes forward. (समीचीः) याः सम्यगञ्चन्ति शिक्षा प्राप्नुवन्ति ताः सेनाः = Well—trained armies. (आजिषु) सङ्ग्रामेषु । सम्+अंचु—गति पूजनयोः गतेस्त्रिष्वर्थेषु ज्ञान-प्राप्त्यर्थं ग्रहणम् । आजेति संग्रामनाम (NG 2, 17) = In the battle.

How should a king rule over the State is stated ? :

अयं शृंण्वे अध जयंन्नुत घ्नन्नयमुत प्र कृंणुते युधा गाः ।
यदा सत्यं कृंणुते मन्युमिन्द्रो विश्वं दृळ्हं भंयत एजंदस्मात् ॥ १० ॥

10. TRANSLATION :—O king ! when you are appointed on a post after full test, you annihilate enemies or conquer them in the battle and preserve the land belonging to the State. Such a king, possesses great wealth, and about his reputation I hear so much. When he takes a true vow, all becomes firm and when he incurs wrath or righteous indignation, then all, that is stationary or mobile, begin to tremble with fear.

PURPORT :—*O king ! you should select those persons as officers whose integrity is beyond the doubt and who are experts in holding firmly the security of the State during the warfare. You should behave with them truthfully, guard righteous men peacefully, and punish severaly the wicked, so that people may not go astray from the path of Dharma or righteousness.*

NOTES :—(गाः) पृथिवीराज्यानि । गौरिति पृथिवीनाम (NG 1, 1) = The kingdom of the earth, land. (एजत्) कम्पते । Trembles.

The ways and means to achieve victory and joy by a king is highlighted :

समिन्द्रो गा अंजयत्सं हिरंण्या समंश्विया मघवा यो हं पूर्वीः ।
एभिर्नृभिर्नृतंमो अस्य शाकै रायो विंभक्ता संभरश्च वस्वः ॥ ११ ॥

11. TRANSLATION :—The Indra (king) is the lord of opulence and destroyer of enemies. He is the best leader of men, completely wins the land, gold and other kinds of wealth and transports. He guards the learned and aged people. He alone is capable to rule, distributor of the riches by power of his army, and upholder of wealth (or the benefit of all).

PURPORT :—That king alone can be happy after achieving victory who has good helpers, and is endowed with good wealth and materials. He conquers enemies and gives wealth with proper pipeline of supplies and distribution and is efficient.

NOTES :—(शाकैः) शक्तिभिः । = With powers. (इन्द्रः) शत्रुविदारकः । = Destroyer of enemies.

The fitness of the ruler is described :

कियंत्स्विदिन्द्रो अध्येति मातुः कियंत्पितुर्जनितुर्यो जजानं ।
यो अंस्य शुष्मं मुहुकैरियंति वातो न जूतः स्तनयंद्भिरभ्रैः ॥ १२ ॥

12. TRANSLATION :—He can become a worthy king, who like the wind driven by thundering clouds, achieves victory with the aid of the brave warriors. In fact, they help him repeatedly and whom people always remember for his high traditions of family-his mother and father.

PURPORT :—The persons who know the obligation of their parents, serve them sincerely. Like the lightning impelled by the cloud and the wind, they get strength, conquer their enemies repeatedly and become renowned.

NOTES &REMARKS ;—(अधि,एति) स्मरति । =Remembers. (मुहुकैः) मुहुर्मुहुः कुर्वद्भिः । =Helping again and again. (शुष्मम्) बलम् । शुष्मम् इति बलनाम (NG 2, 9) =Strength.

Greatfulness to parents and to help them has been emphasised :

A king should honour good men and equally he should punish the guilty, is mentioned :

क्षियन्तं त्वमक्षियन्तं कृणोतीयर्ति रेणुं मघवा समोहम् ।
विभञ्जनुरशनिमाँ इव द्यौरुत स्तोतारं मघवा वसौ धात् ॥ १३ ॥

13. *TRANSLATION* :—O king ! a rich and worthy person gives wealth to a devoted priest. Equally, a wealthy person who is like the light (of knowledge) or is a warrior applying many weapons is the destroyer of enemies, should be honoured; but in case he makes a man dispossess his abode or is found engaged and is committing crimes, he should be punished by you.

PURPORT :—O king ! if a man commits a crime don't leave him without punishment. As a Yajaman (performer of Yajna) having chosen a scholar as priest in the Yajna, pleases him by giving money (Dakshina), in the same manner, choose good and virtuous members in your company and give them wealth and make them full of bliss.

NOTES :—(क्षियन्तम्) निवसन्तम् । =Dwelling. (रेणुम्) अपराधम् । = Crime, guilt. (समोहम्) सम्यग्गूढम् =Hidden, secret.

A king should get manufactured quick-moving machines and punish the wicked :

अयं चक्रमिषणत्सूर्यस्य न्येतशं रीरमत्ससृमाणम् ।
आ कृष्ण ईं जुहुराणो जिघर्ति त्वचो बुध्ने रजसो अस्य योनौ ॥१४॥

14. *TRANSLATION* :—O king ! this industrious person

manufactures wheel of a machine as God makes this solar world. The other man drives the speedy horses. The farmer going some times on the straight and sometimes crooked (rough) path makes the water flow or sprinkle (for the fields etc.). Some scholar uses his speech (power of discussion) and takes delight in the description of the firmament, and other worlds and the home (this earth). Honour all such tireless astronomists and punish the wicked.

PURPORT :—The persons who manufacture various artistic and complicated machines and enjoy by quick transport getting quick movement, become prosperous. Having given up crookedness, they make others happy?

NOTES :—(एतशम्) अश्वम्। एतश इति अश्वनाम (NG 1, 14) =Horse. (कृष्णः) कर्षकः। =Farmer, Driver. (बुध्ने) अन्तरिक्षे। बुध्नम् अन्तरिक्षं बद्धा अस्मिन् धृता आप इति वा (NKT 10, 4, 44) =In the firmament. (त्वचः) वाचः। =Of the speech. (सिषक्ति) क्षरति। =Makes flow.

The significance of firm dealing in administration under law by a king is told :

असिक्न्यां यजमानो न होता ॥ १५ ॥

15. TRANSLATION :—That king always enjoys happiness who like a Yajamana (performer of Yajna) is giver of fearlessness at night time.

PURPORT :—The king instils fearlessness among the people with strict enforcement of law. The people then do not get fear from any quarter.

NOTES :—(असिक्न्याम्) रात्रौ। असिक्नीति रात्रिनाम (NG 1, 7) =In the night. (होता) सुखस्य दाता। =Giver of happiness. (यजमानः) सङ्गन्ता। =Unifier.

The arrangement for proper watch at night, proper and vigilance

and strict enforcement of the law machinery are the duty of a king to make it rule.

The way to attain happiness and prosperity by the person is stated :

गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्तो वृषणं वाजयन्तः ।
जनीयन्तो जनिदामक्षितोतिमा च्यावयामोऽवते न कोशम् ॥ १६ ॥

16. TRANSLATION :—O men ! being wisemen we invoke Indra (the king, shining like the sun on account of his virtues) for friendship. We desire the cow, horses, knowledge or food and good wives, because she showers happiness, like a mother and gives protection. We invoke him (Indra) like a person, who draws water from a well.

PURPORT :—Those who desire to attain happiness and prosperity should elect a good king who showers wealth like a cloud and whose protection never ceases for his friend.

NOTES & REMARKS :—(वाजयन्तः) विज्ञानमन्नं वेच्छन्तः । =Desiring knowledge or food. (जनिदाम्) यो जनिं जन्म ददाति । = Mother. (अवते) कूपे । अवत इति कूपनाम (NG 3, 23) =In the well. (कोशम्) मेघम् । कोश इति मेघनाम (NG 1, 10) Cloud.

A good king should be like a mother and friend to all good people and should try to fulfil their noble desires.

The communion with God is described :

त्राता नो बोधि ददृशान आपिरभिख्याता मर्डिता सोम्यानाम् ।
सखा पिता पितृतमः पितॄणां कर्तेमु लोकमुशते वयोधाः ॥ १७ ॥

17. TRANSLATION :—O learned person ! know that God who is our saviour, who benevolently looks upon all, all-pervading and is instructor as the indwelling spirit. He is the bestower of happiness on those who are of peaceful disposition like the moon. He is our friend, a protector, the father (creator) of the world, the

Great Father and Protector among the protectors. He gives away to the one who is desirous of peace and prosperity In the world, good life and all desirable things, because He is their upholder.

PURPORT :—You must know that God is the Giver of happiness to all like a friend. He is the Great Teacher of Truth, the First Father, the Great preserver and supervisor of all the actions. He is the dispenser of justice, Indwelling spirit and All-pervading. After knowing. Him, have communion with Him.

NOTES:—(आपिः) व्याप्तः । =All-pervading. (अभिख्याता) अभिमुख्येनान्तर्यामितयोपदेष्टा । =Instructor or Teacher of Truth as Indwelling spirit. (ईम्) सर्वम् । =All. (वयोधाः) यो वयो जीवनं कमनीयं वस्तु दधाति स =He who is the upholder of life and all desirable things.

The ways to supplement prosperity of the State are mentioned :

सखायतामविता बोधि सखा गृणान इन्द्र स्तुवते वयो धाः ।
वयं ह्या ते चकृमा सबाध आभिः शमीभिर्महयन्त इन्द्र ॥ १८ ॥

18. TRANSLATION :—O king ! you are giver of great wealth, and friend of those who act friendly, and are their protector. Grant them the desirable wealth and to your admirers, and praise his virtues. Enlighten the suffering human beings, who approach you with the supplications, and honour you with the peaceful acts. O Indra (shining like the sun with knowledge and humility).

PURPORT :—O king ! if you desire to make your State advanced, deal with all like a friend, giving up all prejudices or partiality. Extend your splendour protecting good people and punishing the wicked.

NOTES & REMARKS :—(शमीभिः) क्रियाभिः । शमीति कर्मनाम (NG 2,1) =With acts that lead to peace. (इन्द्र) सूर्यं इव विद्या विनय प्रकाशित । परमैश्वर्यप्रद । अथ यः स इन्द्रोऽसौ स आदित्यः (Stph 8, 5, 3, 2) एष एवेन्द्रः य एष सूर्यः स्तपति (Stph 1, 6, 4, 18) =Shining like the sun with knowledge and humility.

A king should be truly devoted to God and should be just like Him.

The essential qualities of state employees to be appointed by a king for administrative work are mentioned :

स्तुत इन्द्रो मघवा यद्ध वृत्रा भूरीण्येको अप्रतीनि हन्ति ।
अस्य प्रियो जरिता यस्य शर्मन्नकिर्देवा वारयन्ते न मर्ताः ॥ १९ ॥

19. TRANSLATION :—Neither highly learned truthful persons nor ordinary men can deviate the king from right path because he is possessor of much wealth and mighty like the sun. He destroys alone many un-yielding pieces of clouds (makes the lands irrigated). Lovingly admired, he is able to destroy many adversaries single-handed and his warriors also are able to do such mighty deeds.

PURPORT :—None can defeat a king who appoints highly learned and faithful loving truthful people for various jobs of the State.

NOTES :—(वृत्रा) वृत्राणि मेघावयवान् । वृत्र इति मेघनाम (NG 1, 10) =The pieces of the cloud. (शर्मन्) गृहे । शर्म इति गृहनाम । (NG 3, 4) = At home.

The ministers and other people should always prompt the king to be just, is highlighted :

एवा न इन्द्रो मघवा विरप्शी करत्सत्या चर्षणीधृदनर्वा ।
त्वं राजा जनुषां धेह्यस्मे अधि श्रवो माहिनं यज्जरित्रे ॥ २० ॥

20. TRANSLATION :—O king ! you our great ruler are giver of wealth, upholder of men and not using ordinary horses (modes of transport), rather aeroplanes etc. for distant journeys. They do all truthful acts. Shining with virtues give us the admirers of noble virtues, great knowledge and food.

PURPORT :—The persons who restrain the king, inclined to do unjust acts, enjoy much happiness being the preachers of truth.

NOTES & REMARKS :—(विरप्शी) महान् । विरप्शीति महन्नाम (NG 3, 3) =Great. (श्रवः) श्रवणमन्नं वा । श्रव इति अन्नाम (NG 2, 7) श्रूयते इति सतः, तस्मात् शास्त्रश्रवणादि रूपं ज्ञानमपि । =Knowledge or food.

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The yardstick of the ministers' and other's behaviour is pointed out :

नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो॒३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ २१ ॥

21. *TRANSLATION* :—O king ! always admiring truth and admired by us, you multiply, like rivers, the knowledge and foodgrains for your admirers with the assistance of good men. You have earned great and new wealth, wisdom and other kinds. May we agree to your intellect alongwith our attendents, possessing many chariots and other vehicles?

PURPORT :—O men ! it is your duty to act in accordance with the desire and instructions of the king, who is un-parallelled in virtues, actions, temperament and knowledge. He multiplies wealth and food materials for the welfare of the people. You should also build an army with strong wings.

NOTES :—(हरिवः) प्रशस्तमनुष्ययुक्त । हरय इति मनुष्यनाम (NG 2, 3) = Having good men. (इषम्) अन्नं विज्ञानं वा । इषमिति अन्ननाम (NG 2, 7) =Food or knowledge. (गृणानः) सत्यं स्तुवन् । =Admiring truth.

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Sūktam-18

Rishi of the Sūktam-Vāmadeva. Devatā—Indra and Aditi. Chhanda-Trishtup and Pankti of various types. Svara—Dhaivata and Panchama.

The golden path for a wealthy man (Indra) is pointed out :

अयं पन्था अनुवित्तः पुराणो यतो देवा उदजायन्त विश्वे ।
अतश्चिदा जनिषीष्ट प्रवृद्धो मा मातरममुया पत्तवे कः ॥ १ ॥

1. *TRANSLATION* :—O men ! this is the time tested and

recognised path by which all learned persons become exalted. All this world can make real progress by treading upon this path. But, however great progress, you may make, never insult your mother in any way.

PURPORT :—O men ! you should also walk that path which is trodden by absolutely truthful learned persons. However, great advancement you may be able to make, never insult your mother.

NOTES & REMARKS :—(देवा:) विद्वांस: । विद्वांसो हि देवा: । (Stphs 3,10, 3, 7) = Learned persons. (उदजायन्त) उत्कृष्टा भवन्ति । = Become exalted. (पत्तवे) पत्तुं प्राप्तुम् । = To get.

By mother (मातारम्), motherland may be taken. A man should never insult harm or degrade the motherland by any of his activities.

The guidelines for a noble man are laid :

नाहमतो निरया दुर्गहैतत्तिरश्चता पार्श्वान्निर्गमाणि ।
बहूनि मे अकृता कर्त्वानि युध्यै त्वेन सं त्वेन पृच्छै ॥ २ ॥

2. *TRANSLATION* :—O learned person ! let me not destroy the difficult paths of Dharma. Let me go from the right side, (not transgressing the path of Dharma or duty). There are many duties which I have not yet discharged, that is, let me discharge them. Let me fight with a man who goes astray or acts unjustly. Let me ask a wiseman about my duties (when I am in doubt). You should also do so and turn away from the path of un-righteousness.

PURPORT :— I do not commit tabooed actions and do not leave works unfinished after the initiation. If some one wants to fight with me, I ask him questions to dissuade and silence him. Same way you should also do.

NOTES & REMARKS :=(दुर्गहा) यो दुर्गान् दु:खेन गन्तुं योग्यान् हन्ति । = He who destroys on transgresses the difficult paths (of Dharma or duty) (त्वेन) केन = From whom.

TRANSLATOR'S NOTES :—The path of Dharma is sometimes difficult to follow in the Upanisadic. language,

उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत । क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत् कवयो वदन्ति (Kathop).

—Arise, awake and stop not, till the goal is attained. Get the knowledge of Dharma from the enlightened persons, as it is a difficult path like walking over the blade of a razor.

But on account of difficulty, the path of Dharma should never be given up.

Maintaining of the army for the Indra (King or Commander-in-chief of the Army) is underlined :

परायतीं मातरमन्वचष्ट न नानु गान्यनु नू गमानि ।
त्वष्टुर्गृहे अपिबत्सोममिन्द्रः शतधन्यं चम्वोः सुतस्य ॥ ३ ॥

3. *TRANSLATION* :—The Indra (Commander of the Army) is the destroyer of enemies, drinks the Soma juice. It is very valuable, invigorating, placed in-between the armies and extacted in the house of an enlightened person (Vaidya). It never neglects, rather serves whole-heartedly the dying mother (decling the state in their motherland). I should also emulate and should not adopt the ways of the wicked persons.

PURPORT :—The commanders of the Army having received honour at the state function, and having acquired perfect strength by regular diet and exercise, settle disputes among the armymen and others. Thus they achieve victory. The kings who serve the army men like their own sons, serve their ill mother (declining state in their motherland) and follow the path of justice.

NOTES :—(परायतीम्) म्रियमाणाम् । = Dying. (इन्द्रः) शत्रुविदारकः सेनेशः । इन्द्रः इन्दन् शत्रूणां दारयिता वा वारयिता वा (NKT 7, 2) । = The Commander of the Army who is destroyer of the enemies. (त्वष्टुः) प्रकाशस्य । = Of the enligh[illegible] person.

The significance of good path by the illustration is taught to Indra :

किं स ऋधक् कृणवद्यं सहस्रं मासो जभार शरदश्च पूर्वीः ।
नही न्वस्य प्रतिमानमस्त्यन्तर्जातेषूत ये जनित्वाः ॥ ४ ॥

4. *TRANSLATION* :—O men ! time is there which is signalled by months and autumn and other seasons and is known by the beings born in the past, or to be born in future. It has no likeness or the means of measurement i.e. is limitless. It is really the upholder of thousands of articles.

PURPORT :—O men ! the time divided and upheld by the months and seasons and years etc. is infinite and limitless, itself and is the measurer of all born in the world. You should also likewise know about it and never waste valuable time.

NOTES :—(ऋधक्) सत्यम् । =Truly, verily. (प्रतिमानम्) परिमाणसाधनम् । =Means of measurement. (जनित्वाः) ये जनिष्यन्ते ते । =Who will be born in future.

The way to bring up children is told to mothers :

अवद्यमिव मन्यमाना गुहाकरिन्द्रं माता वीर्येणा न्यृष्टम् ।
अथोदस्थात्स्वयमत्कं वसान आ रोदसी अपृणाज्जायमानः ॥ ५ ॥

5. *TRANSLATION* :—The mother gave birth to an Indra (would-be king) with the desires of welfare. She nurtures great urge so that there may not be any un-desirable trait in him. As soon as he passed out of his seat of education like the sun, he filled earth and heaven with his splendour. It is like a well-dressed man, who comes out with his splendour and protects the world.

PURPORT :—If a mother teaches her sons who are like the sun and instructs them to be away from evil conduct, they turn out to be very good.

NOTES :—(अवद्यमिव) निन्दनीयमिव । =Reprehensible. (अत्कम्) कूपम् ।

अत्क इति वज्रनाम (NG 2, 20) = Well, (वृत्वम्) नितरां प्राप्तम् । = Got. (वसान:) आच्छादयन् । = Covering.

It may mean besides the meaning of well, bearing powerful weapons like the thunderbot. Svami Dayananda has explained अत्कम् in as व्याप्तिशीलं वस्त्रम् in his commentary. So it may mean wearing clothes or well-dressed.

The subject of clouds is dealt by the way of illustration :

एता अर्षन्त्यललाभवन्तीर्ऋतावरीरिव संक्रोशमानाः ।
एता वि पृच्छ किमिदं भनन्ति कमापो अद्रिं परिधिं रुजन्ति ॥ ६ ॥

6. *TRANSLATION* :—O seeker after truth ! these rivers flow making some indistinct roaring sound, and look charming like the dawns. Ask wise poets what do they say ? What is the bank or the land around which they stoop getting water from the cloud ?

PURPORT :—O men ! these rivers are daughters of the clouds, flow overflowing the banks and making indistinct sounds. In the same manner, the armies should go infront of the enemies.

NOTES & REMARKS : (अललाभवन्ता:) अलला अलला इव शब्दयन्तीः = Making some indistinct sound. (ऋतावरीरिव) उषस इव । = Cloud. (अद्रिम्) मेघम् । अद्रिरिति मेघनाम (NG 1, 10) । ऋतमिति सत्यनाम (NG 3, 10) सत्यस्वरूपस्य ब्रह्मणो ध्यानं यस्यां वेलायां प्रधानतया क्रियते सा, ऋतावरी उषा । = Like dawns.

The fanciful poets can tell the message of rivers, which is the message of benevolence. पिबन्ति नद्यः स्वयमेव नाम्भः । परोपकारार्थमिदं शरीरम् as expressed by a well known poet. The rivers also remind men of God who is their creator. They sing His Glory (so to speak). यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रसया सहाहुः । यस्येमाः प्रदिशो यस्य बाहुः । कस्मै देवाय हविषा विधेम (ऋ. 10, 121, 8) ।

More knowledge about the cloud is imparted:

किमु ष्विदस्मै निविदो भनन्तेन्द्रस्यावद्यं दिधिषन्त आपः ।
ममैतान्पुत्रो महता वधेन वृत्रं जघन्वाँ असृजद्वि सिन्धून् ॥ ७ ॥

7. *TRANSLATION* :—O men! what do the instructive speeches of my son Indra (sun) speak to the cloud? The waters make some reprehensible indistinct sound. My son Indra (sun) has smashed these clouds and set free (released) the waters.

PURPORT :—*With the illustration of Aditi, sun and cloud, the duties of the commander of the army and President of the Assembly or Council are described. As the sun, which is the son of the firmament destroys the cloud and makes the rivers flow, in the same manner, the commander of the army who is the son of a highly educated person aod himself well-trained, annihilates the enemies and bags the wealth and prosperity to the army.*

NOTES & REMARKS :—(निविदः) नितरां विदन्ति याभिस्ताः वाचः । निविदिति वाङ्नाम (NG 1, 11) =Instructive speeches or words. (इन्द्रस्य) सूर्यस्य । एष ऐवेन्द्रो य एष (सूर्यः) तपति (Stph 1, 6, 4, 18) स यः इन्द्रः एष एव य एष (सूर्यः) एव तपति (Jaiminiyopanishad Brahman. 1, 22, 249, 2, 3 2, 5) =Of the sun. (दिधिषन्ते) शब्दयन्ति । =Make sound, murmur.

The above is a poetical or allegorical description to point out the duties of a king or commander of the army. Aditi is a brave mother अदितिः—अदीना देवमाता (NKT 4, 4, 23) and also firmament अदितिर्द्यौरदितिरन्तरिक्षम् (Rig 1, 89, 10) इति मन्त्रप्रामाण्यात् अदितिः-अन्तरिक्षम् अपि । वृत्र इति मेघनाम (NG 1, 10) मेघवत् शत्रुरपि ।

The duties of a king are indicated :

ममच्चन त्वा युवतिः परास ममच्चन त्वा कुषवा जगार ।
ममच्चिदापः शिशवे ममृड्युर्ममच्चिदिन्द्रः सहसोदतिष्ठत् ॥ ८ ॥

8. *TRANSLATION* :—O king! keep yourself ever away from

the company of a youthful woman, who may lead you astray and may leave you in the lurch. Marry one of the good women who are of peaceful nature like the water and who can make children happy. Serve that man who being full of splendour like the sun, becomes exalted with his strength.

PURPORT:—The persons who are not led astray by indulgent and lustful woman preserve their energy. Those kings who cherish their subjects like their children become exalted.

NOTES:—(ममत्) प्रमादयन्ती । =Indulgent, leading astray. (कुषवा) कुत्सितः सवः प्रेरणा यस्या सा । =Whose impulsion or advice is bad. षु-प्रसवैश्वर्ययोः इति धातोः प्रसवः प्रेरणा । =Swallows.

The duties of a king are mentioned :

ममंच्चुन तें मघवुन्व्यंसो निविविध्वाँ अप हनूं जुघानं ।
अधा निविंद्ध उत्तंरो बभूवाञ्छिरों दासस्य सं पिंणग्वुधेनं ॥ ९ ॥

9. *TRANSLATION:*—O king! you possess abundant wealth. Punish that man who strikes blows and crushes the head of your attendent with a thunderbolt-like weapon. Being the piercer of his less powerful enemies, he smiles. And on rejoicing, he becomes victim of attack.

PUTROR:—O king! put that man who operates treasonary actvities against the people, behind the bars after piercing him with arrows.

NOTES:—(व्यंसः) विप्रकृष्टा अंसा बलादयो यस्य सः । =Of the person of inferior strength (less powerful). (दासस्य) दातुं योग्यस्य । = Of the person who deserves charity. (पिणक्) पिनष्टि । = Crushes.

The duties of a ruler are elaborated :

गृष्टिः ससूव स्थविंरं तवागामंनाधृष्यं वृंषभं तुम्रमिन्द्रंम् ।
अरीळ्हं वत्सं चरथांय माता स्वयं गातुं तन्वं इच्छमांनम् ॥ १० ॥

10. *TRANSLATION:*—O king! you possess abundant

wealth. Like a cow bears a calf, a highly learned mother gives birth to a strong, irrestible vigorous, energetic and prompter for noble action. He proves to be invincible, mighty like a bull, destroyer of enemies, and desrious of noble speech and he rules over the earth. In the same manner, I extend the administration of the land for you.

PURPORT :—O king ! the limited food of well-cooked rise etc. (proper quantum of diet) taken at proper time makes the body strong and increases physical energy. With it, he achieves victory over the enemies and extends kingdom. In the same manner, increase our happiness with justice, O king !

NOTES :—(गृष्टि:) सकृत् प्रसूता गौ: । =Cow which has given birth to a calf once. (तुग्रम्) सत्कर्मसु प्रेरकम् । तुमि: प्रेरणांकर्मा । =Prompter for noble actions. (गातुम्) वाणीम् । गातुरिति पृथिवीनाम (NG 1,1) =Speech.

The teaching of children by capable teachers is mentioned :

उत माता महिषमन्ववेनदमी त्वां जहति पुत्र देवाः ।
अथाब्रवीद्वृत्रमिन्द्रो हनिष्यन्त्सखे विष्णो वितरं वि क्रमस्व ॥ ११ ॥

11. TRANSLATION:—O friend ! well-versed in all sciences, O saviour from miseries ! be industrious and exert youtself to kill (dispel) ignorance like the sun destroys the cloud. Your mother always prays for your greatness. But if you won't obey your father, the enlightened good teachers will desert you.

PURPORT :—It is the duty of of sons and daughters to act in accordance with the teachings of their learned parents regarding the developing and acquiring of knowledge and further promots the pysical happiness by the observance of Brahmcharya. The truthful learned teachers also are kind to the children who are of good character and conduct, but not to those who are used to vices.

NOTES & REMARKS :—(महिषम्) महान्तम् । महिष इति महन्नाम (NG

3,3) =Great. (अवेनत्) याचते । =Begs, prays for. (पुत्र) दुःखात् त्रातः । =Saviour from miseries. (वृत्रम्) मेघमिवाविद्याम् । वृत्र इति मेघनाम (1,10) यदवृणोत् तद् वृत्रत्वमिति विज्ञायते । ज्ञानापरकत्वादविद्यापि वृत्रपदाभिधेया । =Ignorance which is like the cloud. (इन्द्रः) परमैश्वर्यवान्त्सूर्य्य इव पिता । अथ यः स इन्द्रो सोऽसौ आदित्यः । (Stph 8, 5, 3, 2) =The son who is like the sun. (विष्णो) सकल विद्याव्यापिन् । =Pervading in or well-versed in all sciences.

The subject of teaching of children is mentioned :

कस्ते मातरं विधवामचक्रच्छयुं कस्त्वामजिघांसच्चरन्तम् ।
कस्ते देवो अधि मार्डीक आसीद्यत्प्राक्षिणाः पितरं पादगृह्य ॥ १२ ॥

12. *TRANSLATION* :—O son ! who makes your mother widow ? Who guides their daily routine inclusive of sleeping and waking ? Who is it that slays and who should be prostrated (respected) ? Such persons should never be trusted. Who is the person endowed with divine virtues, that is, kind to you, and bestows happiness ? He should be trusted and served by you.

PURPORT:—O children ! never trust the persons who make your mothers widows by killing your fathers or try to slay you.

NOTES :—(अक्षिणाः) क्षयति हन्ति । =Destroys, kills. (पादगृह्य) पादान् ग्रहीतुं योग्यः । =Who deserves to be prostrated.

TRANSLATORS' NOTES :—Looking to the interpretations of others, Rishi Dayananda Saraswati's interpretation is simple and straightforward meaning that such wicked persons who commit such heinous crimes should never be trusted.

Sayanacharya thinks that it is addressed to Indra-the King of the Gods." हे इन्द्र । यस्मात् कारणात् पितुः सकाशात् जनिष्यमाणात् भीतः त्वं त्वदीयं पितरं पादेषु गृहीत्वा प्रकर्षेण अवधीः । (त्वत्तोऽधिकः कः प्रजानां सुखकरोऽधिकः आसीत् ।

Prof. Wilson's notes are "Who has made thy mother a widow ? Who has sought to slay the sleeping and the waking ? What deity

has been more gracious than thou, since they hast slain the father, having seized him by the foot." Prof. Wilson further states "The particulars of this incident are not related by Sayana, who contents himself with saying the allusions are variously explained by Taittiriyakas."

Griffith also repeats the same thing in slightly different words, taking them to be the words of Vishnu. "Didst thou not slay thine own father, thy father who sought to kill thee when yet unborn and when coming to the birth ? Vyasa appears to be the father whom Indra slew. Sayana merely says that the allusions are variously explained by the followers of the Taittiriya school of the Yajurveda

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The duties of a ruler are stated :

अवर्त्या शुन आन्त्राणि पेचे न देवेषु विविदे मर्डितारम् ।
अपश्यं जायाममहीयमानामधा मे श्येनो मध्वा जभार ॥ १३ ॥

13. TRANSLATION :—O king ! I see you as one who provides protection from the mean person, who elopes with my disrespected wife like a falcon. Such a wicked person can not achieve geniune knowledge from the enlightened persons. You must severe your connections from such a man.

PURPORT :—O king ! you should destroy men and women of debaucherous nature after giving them severe punishment.

NOTES :—(श्येनः) श्येन इव शीघ्रगन्ता । =Swift like a hawk. (अमहीयमानाम्) असत्कृताम् । =Disrespected. (मधु) मधुरं विज्ञानम् । =Sweet knowledge.

Sūktam-19

Rishi of the Sūktam-Vāmadeva. Devatā-Indra. Chhandas—Trishtup and Pankti of various types. Svaras—Dhaivata and Panchama.

The attributes of Indra (king) are mentioned :

एवा त्वामिन्द्र वज्रिन्नत्र विश्वे देवासः सुहवास ऊमाः ।
महामुभे रोदसी वृद्धमृष्वं निरेकमिद्वृणते वृत्रहत्ये ॥ १ ॥

1. TRANSLATION :—O destroyer of the enemies ! you operate the thunderbolt and other powerful arms and missiles. All enlightened and well meaning persons, elect you, who are great, experienced, sublime, and surpassing all in the warfare. Like the sun chosen by the heaven and the earth, you are engaged in the task of destroying the clouds.

PURPORT :—Those learned persons enjoy perfect happiness who accept a man of incomparable virtues as their leader.

NOTES:—(ऊमा:) रक्षणादिकर्त्तारः । =Protectors, lovers. givers etc. (ऋष्वम्) श्रेष्ठम् । ऋष्व इति महन्नाम (NG 3, 3) =Sublime, noble. (वृत्रहत्ये) वृत्रस्य हत्या हननमिव शत्रुहननं यस्मिन्त्सङ्ग्रामे तस्मिन् । =In the battle where enemies are destroyed like the clouds.

Comparing with clouds, the attributes of a king are stated :

अवासृजन्त जिव्रयो न देवा भुवः सम्राळिन्द्र सत्ययोनिः ।
अहन्नहिं परिशयानमर्णः प्र वर्तनीररदो विश्वधेनाः ॥ २ ॥

2. TRANSLATION :—O king ! you possess great wealth. The sun destroys the cloud slumbering in the firmament for the release of the channels of water. Likewise, you are the abode of truth and sovereign of the world. You shine well having destroyed your enemies, and keep an association with mature persons because they are the masters of noble speech, and have turned you virtuous.

PURPORT :—Here is a smilie in the mantra. O king ! being a man of truthful character and conduct, you become a sovereign with the help of the absolutely truthful enlightened persons. As the sun destroys the cloud and gladdens the world, so you smash the gangs of thieves robbers and other wicked persons and make your subjects full of bliss

NOTES :—(जिव्रय:) दृढजीवना: । =Aged men of firm l ife. (विश्वधेना:) विश्वा: सर्वा धेना वाचो येषान्ते । धेना इति वाङ्नाम (NG 1, 12) =The masters of all noble speech. (अर्ण:) उदकम् । अर्ण इति उदकनाम (NG 1, 11) = Water. (वर्त्तनी:) मार्गान् । =Paths, Channels.

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The attributes of a king are mentioned :

अतृप्णुवन्तं वियतमबुध्यमबुध्यमानं सुषुपाणमिन्द्र ।
सप्त प्रति प्रवत आशयानमहिं वज्रेण वि रिणा अपर्वन् ॥ ३ ॥

3. *TRANSLATION* :—O king ! you are endowed with abundant wealth. The sun destroys the slumbering clouds and sends it down to seven low regions (very low on earth) with its rays. Likewise, you should punish an un-righteous enemy. who is not satisfied with worldly enjoyments (is insatiable). Out of proper season, he takes drinks of various kinds, loses self-control with its kick, is not intelligent and does not mend his ways through the sermons.

PURPORT :—*As the sun pierces the clouds with its rays, and makes it rain down on earth and flow in various channels, in the same manner, a king should dispel ignorance through knowledge. He should remove wrong pessons in the faith and work out polities with details.*

NOTES:—(वियतम्) अजितेन्द्रियम् । =Not self-controlled. (प्रवत:) अधोमार्गान् । =Downward paths. Low regions. (विरिणा:) हिंस्या: । = Punishable.

TRANSLATOR'S NOTES :—The seven downward paths or low regions require further investigation and research.

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The subject of army by the illustration of cloud is told :

अक्षोदयच्छवसा क्षाम बुध्नं वार्ण वातस्तविषीभिरिन्द्रः ।
दृळहान्यौभ्नादुशमान ओजोऽवाभिनत्ककुभः पर्वतानाम् ॥ ४ ॥

4. *TRANSLATION*:—O men ! you should elect a king who

with his armies and with his own strength is able to crush the armies of his enemies, like the storm or strong wind engulfs the water and forbearing firmament. He is the destroyer of enemies and desirous of vigour, softens himself a bit, and comes closer to his enemies like the peaks of the hills in all directions.

PURPORT:—Here is a simile in the mantra. The storm takes above the water made subtle by fire through rains and gladdens the world. In the same manner, a king who has good knowledge of military sciences and has requisite and optimum supplies of military hardware minimises his enemies. He is capable to break the force of the wickeds by punishing the foes and gives them good knowledge and transforms them into good. Such a king constantly gladdens his subjects.

NOTES:—(बुध्नम्) अन्तरिक्षम् । =Firmaments. (ककुभः) दिशाः । ककुभ इति दिङ्नाम (NG 1, 6) =Directions. (तविषीभिः) बलयुक्ताभिस्सेनाभिः । तविषीति बलनाम (NG 2, 9) Here used for powerful army. =With powerful enemies.

The attributes of a Commander of the Army are told :

अभि प्र दद्रुर्जनयो न गर्भं रथाइव प्र ययुः साकमद्रयः ।
अतर्पयो विसृत उब्ज ऊर्मीन्त्वं वृताँ अरिणा इन्द्र सिन्धून् ॥ ५ ॥

5. *TRANSLATION :*—O Commander of the Army ! you destroy your foes, like the sun shatters the big clouds that come like the womb to the wives, like the chariots go along with you, as the sun makes big rivers flow with their waves by sending rains. So you should satisfy loyal warriors and attendants. Let them follow you and let your wife bear child to give birth to brave sons like you.

PURPORT :—The king who has huge transport system like the clouds and has good armies to march on his command, achieves victory like the sun.

NOTES :—(दद्रुः) गच्छन्ति प्राप्नुवन्ति । = Go, receive. (सिन्धून्) नदीः । सिन्धव इति नदीनाम (NG 1, 13) =Rivers, (जनयः) जनित्र्यो भार्य्याः । = Mothers, wives. सेनेन्द्रस्य पत्नी (Gopath Brahman 29) तस्मात् इन्द्रस्य सेनापतित्वं स्पष्टम् ।

The attributes of a king are stated :

त्वं महीमवनिं विश्वधेनां तुर्वीतये वय्याय क्षरन्तीम् ।
अरमयो नमसैजदर्णः सुतरणाँ अकृणोरिन्द्र सिन्धून् ॥ ६ ॥

6. *TRANSLATION* :—O king! having won vast tracts of land, where several kinds of speakers live for the attainment of happiness and destruction of enemies, make us delighted with humility. Let our flotilla of boats and ships be able to cross the great rivers and oceans easily for the happiness and convenience of all.

PURPORT:—O king! if you do not gladden us after receiving the rulership of the State and make happy only yourself, your joy will soon fade away. You should make all people rich by making arrangements for the build-up of boats and steamers to cross the rivers, streams and oceans.

NOTES :—(विश्वधेनाम्) समग्रवाचम् । धेना इति वाङ्नाम (NG 1. 10) = Containing or making us hear all kinds of speeches. (तुर्वीतये) शत्रूणां हिंसकाय । =For the destroyer of enemies. (वय्याय) प्राप्तव्याय सुखाय । =For the happiness to be attained.

TRANSLATOR'S NOTES :—Sayanacharya has taken तुर्वीतये and वय्याय as Proper Nouns and interpreted them thus saying तुर्वीतिनाम्ने राज्ञे-वय्यनाम्ने च and Prof. Wilson, Griffith and other western scholars have followed it inadvertently. Fundamentally, they took the wrong lines. Griffith has added in the foot-note-Turveeti has been mentioned frequently who had been protected by Indra, and Vayya is said to have been his father and companion.

Rishi Dayananda Sarasvati's interpretation is correct and significant as shown in the purport.

The duties of a king towards his people are further detailed :

प्राग्रुवो नभन्वो३ न वक्वा ध्वस्रा अपिन्वद्युवतीर्ऋतज्ञाः ।
धन्वान्यज्राँ अपृणक्तृषाणाँ अधोगिन्द्रः स्तर्यो३ दंसुपत्नीः ॥ ७ ॥

7. *TRANSLATION* :—Ler that man be your king, who serves (supports) the curved in shape (disabled or handicapped or invalids) and destroys the armies. The brave persons destroy the enemies, floods their areas with the waters of the rivers, and respect the women who know the Vedas. He satisfies the thirst of those who go to desert areas (provides drinking water facilities) and does not make inroads on the wives of the workers and covers this drawbacks of the king's family.

PURPORT :—That king alone achieves victory whose armies are like the rivers, and destroys the enemies. Satisfied with the articles of eating and drinking and remaining loyal like the chaste women, they cover the holes (drawbacks) of the kings' family.

NOTES :—(अग्रुवः) या अग्रङ् गच्छन्ति ता नद्यः अग्रुव इति नदीनाम (NG 1,13) । नभन्वः) अरीणां हिंसका वीराः =Brave men who are destroyers of enemies. (धन्वानि) स्थलप्रदेशान् =Dry places or deserts. (दंसुपत्नीः) दंसूनां कर्मकर्तॄणाम्पत्न्यः । =Wives of the workers.

The duties of a king are elaborated :

पूर्वीरुषसः शरदश्च गूर्ता वृत्रं जघन्वाँ असृजद्वि सिन्धून् ।
परिष्ठिता अतृणद्बद्बधानाः सीरा इन्द्रः स्रवितवे पृथिव्या ॥ ८ ॥

8. *TRANSLATION* :—O king ! the sun manifests the moving everlasting dawns, thrashes the clouds and seasons like autumn and years and releases the dammed rivers, emcompassed by the

cloud and overflows their banks. In the same manner, you should achieve victory by formulating the right policies and organising a strong army. Destroy the enemies with the help of your well-trained army marching to the battle field.

PURPORT :—That king deserves to be a ruler of the earth who formulates good policies like the dawn and organises a strong army like the taming of a flooded river.

NOTES :—(गूर्त्ताः) गच्छन्त्यः हिंसिकाः । = Moving and destroying darkness. (सीराः) याः सरन्ति ताः नद्यः । सीरा इति नदीनाम (NG 1, 13) = The rivers. (इन्द्रः) सूर्य्यः । यः स इन्द्रोऽसौ स आदित्यः ॥ (Stph 8, 5, 3, 2) स वः स इन्द्रः एष एव स य एष (सूर्य्यः) एव तपति (Jaiminiyopanished) = The sun (अतृणत्) हिनस्ति । = Destroys.

The duties of a king are highlighted :

वम्रीभिः पुत्रमग्रुवो अदानं निवेशनाद्धरिव आ जभर्थ ।
व्य१न्धो अख्यदहिमाददानो निर्भूदुखच्छित्समरन्त पर्व ॥ ९ ॥

*9. TRANSLATION :—*O king ! you possess good horses, like the rivers overflow the banks with their waves. i.e. overcome enemies. In the same manner, you should downgrade even your own son if he is failing from his ideal position.

The fate of a man who is not a donor is like a partially blind man; he expresses his anguish at the darkness and is not able to go out, and takes shelter in the house of a protector. He repents afterwards.

PURPORT :—O king ! if a ruler's own son is not virtuous and is inauspicious, or incompetent, he should not be entitled to rule. As the river water floods in the rainy season, so a ruler should cause the advancement of his subjects.

NOTES :—(उखच्छित्) य उखङ्गमनाच्छिनत्ति सः । = Restraining the movement: (पर्व) पालकम् । = Protector.

The attributes of a learned person are told :

प्र ते पूर्वाणि करणानि विप्राविद्वाँ आह विदुषे करांसि ।
यथायथा वृष्ण्यानि स्वगूर्ताऽपांसि राजन्नर्याविवेषीः ॥ १० ॥

10. *TRANSLATION:*—O highly intelligent king ! a great scholar tells you about the highly learned and ancient persons and their noble actions. These are beneficient to the people, promote the strength, and are necessarily to be done at the proper time. You should therefore to do them.

PURPORT :—O learned king ! you should be under the instructions of the absolutely truthful and highly learned persons. Do in accordance with to their teachings.

NOTES:—(वृष्ण्यानि) बलकराणि । =Strengthening. (स्वगूर्ता) स्वेन प्राप्तानि। =Received.

The attributes of the king are further stated :

नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. TRANSLATION :—O king ! good men always admire truth, augment the knowledge and foodgrains for a devotee of God. Like the rivers, you have earned great and new wealth of wisdom and other kinds. May we be agreeable to you with our intellect or actions along with our attendants, who possess chariots and other vehicles ?

PURPORT :—O king ! you must always honour the persons who do noble deeds. Let them be agreeable to you and all of you must be the accomplishers of Dharma (righteouness), Artha (wealth), Kama (fulfilment of noble desires) and Moksha (emancipation).

Sūktam-20

Rishi of the Sūktam-Vāmadeva. Devatā—Indra. Chhanda-Trishtup and Pankti of various types. Svara—Dhaivata and Panchama.

The attributes of an Indra (king) are told :

आ न इन्द्रो दूरादा न आसादभिष्टिकृदवसे यासदुग्रः ।
ओजिष्ठेभिर्नृपतिर्वज्रबाहुः सङ्गे समत्सु तुर्वणिः पृतन्यून् ॥ १ ॥

1. *TRANSLATION* :—O officers and subjects of the State ! we should always protect and respect the king, endowed with great wealth, who is giver of desirable happiness, and holds powerful weaponry at his disposal. He should be full of splendour, protector of men and prompt in his actions. May he come to us who seek strong army for our protection from the distant or near ones ? In fact, he is attended by the most illustrious and mighty warrirors, who overcome his foes in conflicts and combats (whenever needed.)

PURPORT:—O men ! you should always enjoy happiness and bliss by electing that man as a king who protects from all sides, is the mightiest, endowed with knowledge and strength. His army is undoubtedly civilised and he is conqueror of his enemies in battles.

NOTES :—(तुर्वणिः) शीघ्रकारी । =Prompt. (पृतन्यून्) आत्मनः पृतनां सेनामिच्छून् । पृतना इति संग्राम नाम (NG 2, 17) पृतना इति मनुष्यनाम (NG 2, 3) तस्मात्सेनार्थे पृतनार्थ शब्द प्रयोगः । =Desiring his army.

The attributes of the Indra are stated :

आ न इन्द्रो हरिभिर्यात्वच्छार्वाचीनोऽवसे राधसे च ।
तिष्ठाति वज्री मघवा विरप्शीमं यज्ञमनु नो वाजसातौ ॥ २ ॥

2. *TRANSLATION* :—O men ! the new king endowed with much wealth, is respectable on account of the riches earned with justice, is knower of weapons and missiles and is great. May he come with admirable noble men for our protection and enrichment ? He

comes to this our Yajna in the form of the protection of the people and in the battle. You should accept only such a virtuous person as your king.

PURPORT :—He deserves to be a king, who multiplies the food materials and wealth of the people for their happiness with the help of good members of the assembly, and is victorious in the battles and is just.

NOTES :—(हरिभिः) प्रशस्तैर्नरैस्सह । हरय इति मनुष्यनाम (NG 2, 3) =With admirable persons. (विरप्शी) महान् । विरप्शीति महन्नाम (NG 3, 3) = Great. (यज्ञम्) प्रजापालनाख्यम् । =Yajna in the form of the protection of the people. (वाजसातौ) सङ्ग्रामे । =In the battle.

TRANSLATOR'S NOTES :—Three parts of Yajna-honour of the enlightened persons, association with good men and charity-are essential in the real sense.

यज्ञो वै श्रेष्ठतमं कर्म (Stph 1, 7, 1, 5) यज्ञो वै विशः । यज्ञे हि सर्वाणि भूतानि विष्टानि (Stph 8, 7, 3, 21) ।

The attributes of ministers are underlined :

इमं यज्ञं त्वमस्माकमिन्द्र पुरो दधत्सनिष्यसि क्रतुं नः ।
श्वघ्नीव वज्रिन्त्सनये धनानां त्वया वयमर्य आजिं जयेम ॥ ३ ॥

3. *TRANSLATION* :—O Indra (Commander of the army who gives abundant wealth) ! you know the use of weapons and missiles, as you are the master of the army, and uphold this our Yajna (in the form of the discharge of the duties regarding the administration of the State) and our duties. Yoy share our intellect. May we be the victorious in battles with you, like a wolf gets over a goat, and share the wealth with you ?

PURPORT :—There is simile in th mantra. All happiness resides in that State where a king pleases the ministers, and ministers please their king, and thus they follow the policy of give and take

share each other's pleasures and agonies. The both become powerful for the acquisition of wealth and prosperity, having killed their foes, as the wolf kills a goat, and thus achieve victory.

NOTES :—(आजिम्) सङ्ग्रामम् । आजिरिति सङ्ग्रामनाम (NG 2, 17) =The battle. (श्वघ्नीव) वृकीव । =The she-wolf. (सनये) संविभागाय । =For distribution. (इन्द्र) पुष्कल धनप्रद सेनापते । =O Commander-in-Chief of the Army, giver of abundant wealth.

The attributes of a king are stated :

उशन्नु षु णः सुमना उपाके सोमस्य नु सुषुतस्य स्वधावः ।
पा इन्द्र प्रतिभृतस्य मध्वः समन्धसा ममदः पृष्ठ्येन ॥ ४ ॥

4. *TRANSLATION* :—O king ! you are desirous of the welfare of all your subjects. O endowed with food materials and other kind of prosperity ! on being in cheerful mood, you protect well a person living with us. He is prosperous and endowed with knowledge and humility and imparts help to everyone. Enjoy happiness and bliss with good meals, full of sweetness and other nutritive properties.

PURPORT:—*The king who protects public servants with wealth and good food etc. constantly enjoys happiness, having got his noble desires fulfilled.*

NOTES :—(उपाके) समीपे । उपाके इति अन्तिकनाम (NG 2, 16) =Near. (सुषुतस्य) सुष्ठु विद्याविनयाभ्यां निष्पन्नस्य । =Of the person endowed with knowledge and humility. (अन्धसा) अन्नाद्येन । अन्ध इति अन्ननाम NG 2,7) =With food and other things.

The attributes of ministers are elaborated :

वि यो ररप्श ऋषिभिर्नवेभिर्वृक्षो न पक्वः सृण्यो न जेता ।
मर्यो न योषामभिमन्यमानोऽच्छा विवक्मि पुरुहूतमिन्द्रम् ॥ ५ ॥

5. *TRANSLATION* :—I tell you particularly about that vir-

tuous king, who is advised by the new and old ministers, Rishis-students and knowers of the meaning of the Vedas like a tree full of ripe fruits and like the conquerring army. He is (happy) like a husband approaching his chaste wife with the desire and getting good progeny.

PURPORT :—O men! you should accept that noble king who enjoys the praise from absolutely truthful and learned persons. He is like a tree, full of the juicy fruit. He is the conqueror of an army even when single handed, and who is loved by his subjects as a chaste wife is loved by her husband.

NOTES :—(ररप्शे) स्तूयते =Being praised. (सृण्यः) प्राप्तबलाः सुशिक्षिताः सेनाः। सृणिरिति पदनाम (NG 4, 2) =Powerful and trained armies. (ऋषिभिः) वेदार्थविद्भिः। =By the knowers of the meaning of Vedas.

The attributes of ministers are stated :

गिरिर्न यः स्वतंवाँ ऋष्व इन्द्रः सनादेव सहसे जात उग्रः ।
आदर्ता वज्रं स्थविरं न भीम उद्नेव कोशं वसुना न्यृष्टम् ॥ ६ ॥

6. *TRANSLATION :*—O men! that Indra (mighty like the sun) can achieve victory who is really virtuous like a cloud; who is great, and is the follower of the Sanatana Dharma (eternal code). He is the radiant and formidable, famous for his vigour, the wielder of the gross electric weapons and destroyes his enemies. Being fierce to the wicked, he fills good men with wealth like a cloud filled with water.

PURPORT :—A simile is used in the mantra. O men! you should know that only he can be the ruler of all who is great and benevolvent to the people like the cloud. He is the follower of the eternal Dharma, terrible for the wicked like the lightning, and his treasures are inexhaustibles and he is the mighty destroyer of enemies.

NOTES :—(स्वतवान्) स्वैर्गुणैर्वृद्धः । तव इति बलनाम (NG 2, 9) =Advanced with his virtues. (वज्रम्) विद्युद्रूपम् । =Electric Weapon (कोशम्) मेघम् । कोश इति मेघनाम (NG 1, 10) =cloud.

The attributes of the ministers are further highlighted :

न यस्य वर्ता जनुषा न्वस्ति न राधस आमरीता मघस्य ।
उद्वावृषाणस्तविषीव उग्रास्मभ्यं दद्धि पुरुहूत रायः ॥ ७ ॥

7. *TRANSLATION* :—O mighty king ! you invoke many and are unmatched since you were borne. None can destoy your wealth and food materials, which accomplish many works. Powerful and master of a mighty army, you conquer your enemies and bestow upon us riches.

PURPORT :—*O men ! we desire to have a king, who gives happiness, who is borne in a noble family, with a glorious past and who is unmatched in the battle or consultation or religious bout.*

NOTES :—(राधस:) धनन्नस्य । राध इति धननाम (NG 2, 10) =Of wealth and food materials. (पुरुहूत) बहूनामाह्वयक । =Invoker of many. (वर्त्ता) निवारकः । =Restrainer, opposer.

Besides possessing the esssential virtues of a king, he should be born in a noble and glorious family of great heroes. It is an additional qualification, but mere birth in a good family is of no use.

The essentials of a king are stated :

ईक्षे रायः क्षयस्य चर्षणीनामुत व्रजमपवर्तासि गोनाम् ।
शिक्षानरः समिथेषु प्रहावान्वस्वो राशिमभिनेतासि भूरिम् ॥ ८ ॥

8. *TRANSLATION* :—O king ! you are leader of men on account of receiving good education. Being a conqueror in battles, you convey to men much heap of wealth. You never strike weapons over the devoted good men, and guard wealth and dwellings of the people. Therefore, I look upon you as a true king.

PURPORT :—Only such a king can be illustrious from all yardsticks who protects his people during the battles. He constantly gives knowledge, wealth and dwelling places to men.

NOTES :—(गोनाम्) स्तोतृणाम् । गौरितिस्तोतृनाम (NG 3, 16) =Of devotees. (समिथेषु) सङ्ग्रामेषु । समिथे इति संग्राम नाम (NG 2, 17) =In battles. (प्रहावान्) विजयं प्राप्तवान् । =Having achieved victory.

The attributes of a highly learned preachers are told :

कया तच्छृण्वे शच्या शचिष्ठो यया कृणोति मुहु का चिदृष्वः ।
पुरु दाशुषे विचयिष्ठो अंहोऽथा दधाति द्रविणं जरित्रे ॥ ९ ॥

9. *TRANSLATION* :—O king ! the wisest great scholar can thoroughly distinguish between the untruth and truth. He gives wealth to a liberal devotee for blotting out away all sin and guilt. He performs repeatedly all good actions with great wisdom and power. I heard your reputation about it and try to follow your example.

PURPORT :— It is the duty to emulate the absolutely truthful learned persons by giving up sins, observing the rules of righteousness, in order to acquire true and positive knowledge and thereafter to disseminate that special knowledge among others for the welfare of the whole world, and the community.

NOTES :—(शचिष्ठः) अतिशयेन प्रासः । शचीति प्रज्ञानाम् (NG 3, 9) शचीति कर्मनाम (NG 2, 1) =The wisest. (विचयिष्ठः) अतिशयेन वियोजकः । = Effacer, He who blots out.

The attributes of a king are narrated :

मा नो मर्धीरा भरा दद्धि तन्नः प्र दाशुषे दातवे भूरि यत्ते ।
नव्ये देष्णे शस्ते अस्मिन्त उक्थे प्र ब्रवाम वयमिन्द्र स्तुवन्तः ॥१०॥

10. *TRANSLATION* :—O king ! do not make us wet or devoid of splendour. Do not harm us. Bestow upon and grant us your abundant wealth so that we give donations for admirable

and deserving causes. While praising you, we thus seek welfare from you.

PURPORT :—O king ! you should discharge your duties when we seek you for the advancement and welfare of the subjects and officials of the State. Extend much wealth, knowledge and justice to them.

NOTES :—(मर्धीः) उन्दितान् मा कुरु । =Make us wet or derived of splendour. Do not harm us. (देष्णे) दातुं योग्ये । =Worth giving.

The same subject of attributes of a king is further treated :

नू ष्टुत इंन्द्र नू गृंणान इषं जरित्रे नद्यो॑ न पींपेः ।
अकांरि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. TRANSLATION :—O Indra (king) ! you are bestower of happiness, and admired by people. You multiply the wealth or materials of the admirer of truth, like rivers. Praising virtuous persons; you extend and disseminate the new knowledge. O king ! endowed with various wings of the army, may we possess various kinds of charming vehicles with your help along with our generous attendants. We have given you new wealth with our actions.

PURPORT :—The civil and military officials and the people should praise a king who does admirable deeds. Likewise, the king should also admire and appreciate them when they are doing noble deeds.

NOTES :—(इषम्) विज्ञानम् ।=Knowlege. (ब्रह्म) महद्धनमन्नं वा । ब्रह्मेति धननाम (NG 2, 10) =Great wealth or food.

Sūktam 21

Rishi of the Sūktam—Vămdeva. Devată—Indra. Chhanda—Pankti and Trishtup of various kinds. Svara—Panchma and Dhaivata.

The attributes of Indra (king) are told :

आ यात्विन्द्रोऽवस उप न इह स्तुतः सधमादस्तु शूरः ।
वावृधानस्तविषीर्यस्य पूर्वीर्द्यौर्न क्षत्रमभिभूति पुष्यात् ॥ १ ॥

1. *TRANSLATION:*—O learned person ! may that Indra (king) come to us for protection whose time-tested armies are like the sun. His kingdom overpowers the enemies like the radiant sun. May he come to us being praised, ever growing and destroying his enemies, and be happy with us .

PURPORT :—The mighty king is like the lightning. He sustains the State like the sun having built powerful and radiant armies, receives all honour and bliss and attains emancipation after death.

NOTES :—(सधमात्) समानस्थानात् मस्स मादयति । =Who gets delight living together ? (द्यौः) सूर्यः । =Sun. (अभिभूति) शत्रूणां तिरस्कारनिमित्तम् । =For subuing enemies. (क्षत्रम्) राज्यम् । =Kingdom.

The attributes of a king are further dealt :

तस्येदिह स्तवथ वृष्ण्यानि तुविद्युम्नस्य तुविराधसो नॄन् ।
यस्य क्रतुर्विदथ्यो न सम्राट् साह्वान्तरुत्रो अभ्यस्ति कृष्टीः ॥ २ ॥

2. *TRANSLATION* :—O men ! admire the leading persons of that renowned and opulent king, whose Yajna (non-violent sacrifice) in the form of the presentation of the people is worth knowing. He is universally shining, endures all difficulties and is beyond the miseries. He rules in sovereign capacity and is in fact entilled to vaneration. Great are his protecting powers, which you seek and praise.

PURPORT :—O men ! he alone is fit to be sovereign, who has powerful armies and good and great reputation. He possesses infinite wealth, perfect knowledge, good merits, actions and temperaments, and noble associates.

NOTES :—(क्रतुः) प्रज्ञाराज्यपालनाख्यो यज्ञो वा । क्रतुरिति कर्मनाम (N G 2, 1) =Non-violent sacrifices or Yajna in the form of the safety of

the people. (विदथ्यः) विज्ञातुं योग्यः । द्युम्नं द्योततेर्यशो वा अन्नं वेति निरुक्ते । =Worth knowing. (तुविद्युम्नस्य) बहुयशसः । तुवीति बहुनाम (NG 3, 1) =Of the illustrious whose reputation is great.

The attributes of Indra (king) are dealt :

आ यात्विन्द्रो दिव आ पृथिव्या मक्षू समुद्रादुत वा पुरीषात् ।
स्वर्णरादवसे नो मरुत्वान् परावतो वा सदनादृतस्य ॥ ३ ॥

3. *TRANSLATION* :—The sun lands on the earth, from the sky, through its rays, for our protection. It lands down from the waters, from the abode of the true cause (matter). Same way, let a king, accompained by good people, come to us soon from far and near, from the association of a sun like leader.

PURPORT :—O king ! the sun pervades firmament, light, earth, water and the world and protects all. Let it be our protector, being very mighty and endowed with good associates.

NOTES :—(मक्षू) शीघ्रम्। मक्षिवति क्षिप्रनाम (NG 2,15) । =Immediately. (समुद्रात्) अन्तरिक्षात् । समुद्र इत्यन्तरिक्षनाम (NG 1,3) । =From the firmament. (पुरीषात्) उदकात् पुरीषमित्युदकनाम (NG 1,12) । From the water. (स्वर्णरात्) स्वरादित्य इव नरान्नायकात् । =From the company of a leader who is splendid like the sun. असौ द्युलाकः स्वः (ऐत. 6, 7) एष एवेन्द्रो य एष (सूर्यः) तपति (stph 1, 6, 4, 18)

The attributes of a king are explained :

स्थूरस्य रायो बृहतो य ईशे तमु ष्टवाम विदथेष्विन्द्रम् ।
यो वायुना जयति गोमतीषु प्र धृष्णुया नयति वस्यो अच्छ ॥ ४ ॥

4. *TRANSLATION* :—O men ! we praise that king, who is owner of substantial and abundant riches, who by his power like the wind surpasses the hostile hosts in battles with his armies. That king exhorts the army with his inspiring and cheering words, who by his dexterity leads to very good wealth.

PURPORT :—That king alone should be admired who having achieved victory with his great armies obtains wealth and honour.

NOTES :—(गोमतीषु) प्रशंसिता गावो वाचो यासु सेनासु तासु। गौरिति वाङ्नाम (NG 1, 11) =In the armies where admirable words are spoken. (विदथेषु) सङ्ग्रामेषु। =In the battles.

The attributes of a king are highlighted :

उप यो नमो नमसि स्तभयन्नियर्ति वाचं जनयन्यजध्यै।
ऋञ्जसानः पुरुवार उक्थैरेन्द्रं कृण्वीत सदनेषु होता ॥ ५ ॥

5. *TRANSLATION :*—O men ! that king receives honour, who speaks balanced and refined speech to unite all, who accomplishes all objects with admirable acts, and is accepted by many. He administers justice in the courts and serves food to show respects to the wise and creates prosperity.

PURPORT :—That king (ruler) is honoured by every who initiates policy, endowed with knowledge and good education. He respects those who are worthy of it and punishes the wicked, because he is always keen to make the State advanced by protecting the people.

NOTES :—(नमः) अन्नम्। नम इत्यन्ननाम (NG 2,7)। =Food. (यजध्यै) यष्टुं सङ्गन्तुम्। =To unite. (ऋञ्जसानः) प्रसाध्नुवन्। ऋञ्जतिः प्रसाधनकर्मा (NKT 6, 4, 2)। =Accomplishing. (होता) न्यायस्य दाता। =Giver of justice.

The kings method of dealing with his subjects is pointed out :

धिषा यदि धिषण्यन्तः सरण्यान्त्सदन्तो अद्रिमौशिजस्य गोहे।
आ दुरोषाः पास्त्यस्य होता यो नो महान्त्संवरणेषु वह्निः ॥ ६ ॥

6. *TRANSLATION :*—O men ! if you want to enjoy happiness, admire and appreciate the dealings of a liberal donor, who is great like fire in dealings with a person living a decent house, is devoid of anger, benevolent like the cloud, and son of a man desiring the

welfare of all, you give shelter to those who come to you for the purpose.

PURPORT :—If king and others praise those persons who are praiseworthy and protect those who come to them, they become great and glorious.

NOTES :— (धिषणयन्तः) स्तुवन्तः । =Praising. (गोहे) संवरणीये गृहे . = In a decent house. (पास्त्यस्य) गृहे भवस्य । =Of the person living in the house. (औशिजस्य) कामयमानस्यापत्यस्य । =Of the desiring son.

The duties of the public servants are stated :

सत्रा यदीं भार्वरस्य वृष्णः सिषक्ति शुष्मः स्तुवते भराय ।
गुहा यदीमौशिजस्य गोहे प्र यद्धिये प्रायसे मदाय ॥ ७ ॥

7. *TRANSLATION :*—That man gets all, who is nery powerful and truthful. He admires and upholds the most powerful king-the king who provides security to his subjects, and sprinkles (fills) truth from all sides among the men seeking the welfare of all deliberately, and fills true knowledge for the intellect, moving capacity and delight.

PURPORT :—Those State officials who during their service period rule righteously, protect the people with true justice, attain incomparable delight and bliss,

NOTES :—(भार्वरस्य) प्रजाभर्तू राज्ञः ।=Of the king who is preserver of his subjects. (ईम्) सर्वतः । =From all sides. (सिषक्ति) सिंचति । = Sprinkles, fills.

The duties of the state officials are further stated :

वि यद्वरांसि पर्वतस्य वृण्वे पर्योभिर्जिन्वे अपां जवांसि ।
विदद्गौरस्य गवयस्य गोहे यदी वाजाय सुध्यो३ वहन्ति ॥ ८ ॥

8. *TRANSLATION :*—If wisemen take us to the abode of a white gavaya (a species of ox), they get happiness. If like the

streams (sheets) of the cloud, I choose good actions and getting the speed of the waters, I please the people of the State by my good behaviour. You should show respect to me and those others who co-operate with me.

PURPORT :—As the cow keeps similarity with the Gavaya (an animal resembling the cow), in the same manner, kings should have affinity with righteous persons. As a cloud satisfies all by giving water, same way a king should make all happy by providing security (raining) and inculcating the fearlessness among them.

NOTES :—(पर्वतस्येन) मेघस्येव । पर्वत इति मेघनाम (NG 1, 10)। =Like the cloud. (जवांसि) वेगा इव । =Speed. (वाजाय) वेगाय । वाज इति बलनाम (NG 2, 9) वाज इति अन्ननाम (NG 2, 7) =For speed.

The duties of the public servants are elaborated :

भद्रा ते हस्ता सुकृतोत पाणी प्रयन्तारा स्तुवते राधं इन्द्र ।
का ते निषत्तिः किमु नो ममत्सि किं नोदुदु हर्षसे दातवा उं ॥ ९ ॥

9. TRANSLATION :—O Indra (king) you are bestower of happiness on all. Your hands are auspicious. You do good deeds, and your arms earn wealth for a truth speaking people. What is your position or policy ? Why do you not please us ? Why are you not delighted to give us gifts ?

PURPORT :—O king ! because you gladden us, therefore you become full of joy. Become you have gold in you hands and are a liberal donor, you policy is avspicious of happiness to all.

NOTES :—(निषत्तिः) निषीदन्ति यया सा स्थितिर्नीतिर्वा । =Position or policy. (प्रयन्तारा) प्रयच्छन्ति याभ्यान्तौ । =Givers, liberal donors.

The duties of state officials are outlined :

एवा वस्व इन्द्रः सत्यः सम्राड्ढन्ता वृत्रं वरिवः पूरवे कः ।
पुरुष्टुत क्रत्वा नः शग्धि रायो भक्षीय तेऽवसो दैव्यस्य ॥ १० ॥

10. TRANSLATION :—O king ! praised by many, you slay your enemies, as the sun smashes the cloud. You are sovereign. You serve a righteous man. You grant riches sublimely and wisely.

May I make proper use of the wealth, safe under your divine protectine wings?

PURPORT:—He alone can be a soverign, whose justice is manifest like the sun, who provides fearlessness and protects all.

NOTES :—(पूरवे) धार्मिकाय मनुष्याय। पूरव इति मनुष्यनाम (NG 2, 3) = For a righteous man. (वरिव:) सेवनम्। अत्र धनादि द्वारा सेवनम् इत्यभिप्राय:। =Use money etc.

The attributes of government officials are mentioned :

नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *TRANSLATION* :—O man! you are endowed with the great wealth of wisdom and lover of the company of the enlightened persons. The teacher of all sciences has given you the wealth of new knowledge and because of his intellect, we, his followers possess chariots and other kinds of material and our servants. Increase all facilities, like the rivers, (irrigation) by admiring the knowledge received from him, and let you being be praised by others on that account.

PURPORT :—A man should properly serve the person who imparts him knowledge.

NOTES :—(ब्रह्म) विद्याधनम्। ब्रह्मेति धननाम (NG 2, 10)। =The wealth of knowledge. (गृणान:) विद्यां स्तुवन्। =Admiring knowledge. (हरिव:) विद्वत्सङ्गप्रिय। हरय इति मनुष्यनाम (NG 2, 3) हरन्त्यज्ञानान्धकारमिति हरयो विद्वांसो मनुष्या:। =Lover of the Association with the ealightened persons. (जरित्रे) सकलाविद्याऽध्यापकाय। =For the teacher of all kinds of knowledge or sciences.

Sūktam-22

Rishi of the Sūktam-Vàmàdeva. Devată-Indra. Chhanda-Trishtup and Pankti of various type. Svara-Dhaivata and Panchama.

The attributes of Indra (king) are told :

यन्न इन्द्रो जुजुषे यच्च वष्टि तन्नो महान्करति शुष्म्या चित् ।
ब्रह्म स्तोमं मघवा सोममुक्था यो अश्मानं शवसा बिभ्रदेति ॥ १ ॥

1. *TRANSLATION* :—O men ! that Indra (king) is bestower of great happiness. He makes us happy; he serves us. Being great and very mighty, he desires our welfare and loves us. Like the mighty sun upholding and dissolving the cloud with its might, he upholds the admirable wealth of Soma and other plants, and praiseworthy objects and obtains well-being endowed with admirable wealth in the State.

PURPORT :—O men ! as the sun upholds the cloud and dissolves, same way, the king who upholds good persons and punishes the wicked, can provide security to us.

NOTES :—(जुजुषे) सेवते । =Serves. (अश्मानम्) मेघमिव राज्यम् । =State which is like a cloud.

The attributes of a king (Indra) are stated :

वृषा वृषन्धिं चतुरश्रिमस्यन्नुग्रो बाहुभ्यां नृतमः शचीवान् ।
श्रिये परुष्णीमुषमाण ऊर्णां यस्याः पर्वाणि सख्याय विव्ये ॥ २ ॥

2. *TRANSLATION* :—O men ! he alone is fit to be our ruler who is very powerful, who is full of splendour and is the best among leaders. Such a ruler has good progeny, is capable to throw away an upholder of the mighty warriors and maintains four wings of the army in order to smash the wicked. His protections lead to prosperity, burns away bad intellect that divides (disunites). He protects knowledge and he desires to have friendship with all good people.

PURPORT :—O men ! he can only be the ruler who with his arms can subdue the wicked, is most exalted by noble virtues and who sustains all people like a friend being. He is a true dispenser of justice and possesses abundant wealth.

NOTES :—(चतुरश्रिम्) चतुरङ्गिणीं सैनां प्राप्तम् । =Army consisting of four parts.Four parts of an army consist of elephants, chariots, cavalry and infantry. (परुष्णीम्) विभागवतीम् । =Dividing, disuniting. (ऊर्णाम्) आच्छादिकाम् । ऊर्णुञ् आच्छादने (अदा०) । =Coverning knowledge. (उषमाणः) दहन् । उषदाहे (भ्वा०) । =Burning.

The attributes of an Indra (king) are underlined :

यो देवो देवतमो जायमानो महो वाजेभिर्महद्भिश्च शुष्मैः ।
दधानो वज्रं बाह्वोरुशन्तं द्याममेन रेजयत्प्र भूम ॥ ३ ॥

3. *TRANSLATION* :—O men ! let us elect that man (as king) who is desirous of our happiness, is a special person, and has become great with impetuous armies. He is not only a scholar but the best among the enlightened persons, and holds powerful arms in his arms. He shakes off the wicked enemy with his might like the sun and shakes off the firmament and the earth.

NOTES :—(श्रमेन) बलेन । =With strength. (वाजेभिः) वेगवद्भिः सैन्यैः । वाज इति बलनाम (NG 2, 9) तद् युक्तैः सैन्यैः । =With impetuous armies.

The rotation and upholding of the earth is described :

विश्वा रोधांसि प्रवतश्च पूर्वीर्द्यौर्ऋष्वाज्जनिमन्नेजत क्षाः ।
आ मातरा भरति शुष्म्या गोर्नृवत्परिज्मन्नोनुवन्त वाताः ॥ ४ ॥

4. *TRANSLATION* :—O men ! you should know well the nature of the electricity energy generated from the great cause (the primordial matter), which upholds the earth, which builds dam in low regions, like mighty men. You should also know the mighty Agni in various forms of energy which transform the destinies of the kindom and the people are like the parents (protectors) of the earth. The winds make great sound in the firmament.

PURPORT :—*O men ! you should know and make proper use of the great Agni generated from the matter (in various forms). It*

upholds all the planets and sustains them like father and mother and causes movements in the firmament.

NOTES :—(ऋष्वात्) महत: कारणात् । ऋष्व इति महन्नाम (NG 3,3) =From the great material cause of the universe in the form of the primordial matter. (मातरा) मातापितृरूपौ राजाप्रजाजनौ । =Parents in the form of the rulers and the people. (परिज्मन्) सर्वतो व्याप्तेऽन्तरिक्षे विस्तृतायां भूमौ वा । ज्मेतिरिति पृथिवीनाम (NG 1, 1) । =In the firmament pervading on all sides or the vast earth.

The attributes of a ruler are illustrative of the rotation of the earth :

ता तू तं इन्द्र महतो महानि विश्वेष्वित्सवनेषु प्रवाच्यां ।
यच्छूर धृष्णो धृषता दधृष्वानहिं वज्रेण शवसाविवेषीः ॥ ५ ॥

5. *TRANSLATION* :—O firm and fearless king ! because of causing great prosperity, great are your deeds, indeed. They should be propagated among all the prosperous people, because you are great. Upholding them with your irresistible powerful weapon, you destroy your foes as the sun thrashes the clouds with its rays and upholds the world.

PURPORT :—*O men ! as the sun upholds all planets with its' rays by the power of attraction, in the same manner, a noble king should rule over the States of many Islands etc., and have the best apparatus of administration, like good men and resources.*

NOTES :- (सवनेषु) ऐश्वर्ययुक्तेषु लोकेषु । =Prosperous people. (शवसा) बलेन । =With might.

The learned kings are described :

ता तू तं सत्या तुविनृम्ण विश्वा प्र धेनवः सिस्रते वृष्ण ऊध्नः ।
अधा ह त्वद्वृषमणो भियानाः प्र सिन्धवो जवसा चक्रमन्त ॥ ६ ॥

6. *TRANSLATION* :—O Indra (king) ! you possess abundant wealth and are endowed with strong and benevolent mind. As the

rivers flow rapidly, your enemies flee far away out of your fear. Accomplish soon those your good deeds and assurances which reach (even powerful and mighty) persons because of the observance of Brahmacharya (continence).

PURPORT :—With the king whose speech is true and effective, and whose actions are righteous, the people are satisfied like the calves from the cows. The wicked persons are afraid of him, and his reputation spreads far and wide.

NOTES :—(धेनवः) वाचः । =Speeches, words. (ऊध्नः) विस्तीर्णबलान् । =Mighty. (वृषमणः) वृषस्य बलयुक्तस्य मन इव मनो यस्य तत्सम्बुद्धौ । =Whose mud is like that of a strong man.

The attributes of a ruler are stated :

अत्राहं ते हरिवस्ता उं देवीरवोभिरिन्द्र स्तवन्त स्वसारः ।
यत्सीमनु प्र मुचो बद्बधाना दीर्घामनु प्रसितिं स्यन्दयध्यै ॥ ७ ॥

7. *TRANSLATION* :—O Indra (king) ! having company of the admirable men, your officials should extricate the splendid learned ladies from the miseries. In fact, they are good at management, and work with team spirit and in unison, like sisters and fingers, and show admirable and enduring discipline.

PURPORT :—O king and others ! you maintain the administration of the State having acquired knowledge and observance of Brahmacharya. With the political insight, in the same manner, your wives should help in the administration of justice to women. By doing so, the administration of the State will be firm. (The women are better suited to decide the cases of women. Ed.)

NOTES :—(स्वसारः) अङ्गुल्य इव मैत्रीं भगिनित्वमाचरन्त्यः । स्वसार इत्यंगुलिनाम NG 2,5) । =Friendly to one another and co-operating like the fingers. (बद्धधानाः) प्रबन्धकर्त्र्यः । =Experts in management. (प्रसितिम्) बन्धनम् । =Bondage.

The attributes of a good teacher of politics are told :

पिप्रीळे अंशुर्मद्यो न सिन्धुरा त्वा शमीं शशमानस्य शक्तिः ।
अस्मद्र्यक्शुशुचानस्य यम्या आशुर्न रश्मिं तुव्योजसं गोः ॥ ८ ॥

8. *TRANSLATION* :—O king ! like a river you are giver of delight, keeping yourself away from the unrighteousness and are purifying and devoted to God. Let him vanish by your strength who troubles you, like the night when the sun-rays vanish darkness. May your strength always sustain us like a speedy horse. Be always engaged in doing good deeds, and vigorous.

PURPORT :—*O subjects ! you should kill the persons who give trouble to your ruler. As the darkness of night vanishes with the dawn of the sun, in the same manner, enemies flee away when a strong and a righteous king appears on the scene.*

NOTES :—(यम्याः) रात्रयः। यम्येति रात्रिनाम (NG 1,7) । =Nights. (शमी) उत्तम कर्म्म । शमिति कर्मनाम (NG 2,1) । =Good deed. (गोः) स्तावकस्य। गौरिति स्तोतृनाम (NG 3,16) ।=Of the admirer. (शशमानस्य) अधर्म्म-मुल्लङ्घतः । =Keeping away from the unrighteousness.

The attributes of a teacher in statecraft are mentioned :

अस्मे वर्षिष्ठा कृणुहि ज्येष्ठा नृम्णानि सत्रा सहुरे सहांसि ।
अस्मभ्यं वृत्रा सुहनानि रन्धि जहि वधर्वनुषो मर्त्यस्य ॥ ९ ॥

9. *TRANSLATION* :—O enduring king ! bestow upon us true, excellent and superior wealth and power of endurance. Demolish the weapons of the malevolent man who is the hireling of wicked persons. Let our armies be capable to liquidate easily the enemies, which are like clouds.

PURPORT :—*O king and others ! you should diminish and destroy the strength of the malevolent persons. Give us kindly good things that you have, and let us give gems and other good things to you.*

NOTES :—(नृम्णानि) धनानि। नृम्णमिति धननाम (NG 2,10) नृम्णमिति बलनाम (NG 2, 9) =Wealth of various kinds. (सत्रा) सत्यानि। सत्रेति सत्यनाम (NG 3, 10)। =True. (वृत्रा) वृत्राणि मेघघना इव शत्रुसैन्यानि। =The armies of the enemies which are like the clouds. (वनुषः) सेवमानस्य। =Of the servant, or of the violent wicked man.

The duty towards the preachers is stated :

अस्माकमित्सु शृंणुहि त्वमिन्द्रास्मभ्यं चित्राँ उपं माहि वाजान्।
अस्मभ्यं विश्वां इषणः पुरंधीरस्माकं सु मंघवन्बोधि गोदाः॥ १० ॥

10. TRANSLATION :—O prosperous Indra (king)! listen to our words attentively and bestow upon us the wonderful food and strength. Encourage us to have good intellects which are masters of the various sciences. Being giver of cows, understand us correctly.

PURPORT :—It is our duty to serve constantly the scholars who listen to our just (requests/demands etc.) and make us enlightened persons.

NOTES :—(वाजान्) अन्नादीन्। वाज इत्यन्ननाम (NG 2, 7)। वाज इति बलनाम (NG 2, 7) =Food and other things. (पुरन्धीः) याः पुरूणि विज्ञानानि दधति ताः प्रज्ञाः। =Intellects which uphold the knowledge of various sciences.

The duty towards the preachers is elaborated :

नू ष्टुत इंन्द्र नू गृंणान इषं जरित्रे नद्यो३ न पींपेः।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः॥ ११ ॥

11. TRANSLATION :—O noble preceptor! endowed with the wealth of Yajna (noble deeds) and having good admirable students, you give knowledge and feed your learned pupils and make them grow like the rivers. So, we admire you, and present you new wealth. Let us be friendly to you along with our attendants and with

good intellect and actions, having good vehicles.

PURPORT :—O enlightened person ! as you give knowledge to all, therefore we have friendship with you and honour you by giving abundant wealth and food.

NOTES :—(इन्द्र) यज्ञैश्वर्य्ययुक्त । =Endowed with the wealth of Yajna. (हरिवः) प्रशस्तविद्यार्थियुक्तः । हरयइति मनुष्यनाम (NG 2, 3) =Having good pupils.

Sūktam-23

Rishi of the Sūktam-Vămadeva. Devatā--Indra and Rita Devas. Chhanda—Trishtup and Pankti of various types. Svara-Dhaivata and Panchama.

Answers to certain questions are solicited :

कथा महामवृधत्कस्य होतुर्यज्ञं जुषाणो अभि सोममूधः ।
पिबन्नुशानो जुषमाणो अन्धो ववक्ष ऋष्वः शुचते धनाय ॥ १ ॥

1. *TRANSLATION* :—O learned person ! by accomplishing noble dealings (which is a great Yajna) good and just persons have made you grown. A man taking good milk and desiring prosperity carries on the work. Being great, he purifies and gives due consideration to the proper use of wealth.

PURPORT :—O learned person ! tell me from whom a student should learn and how should he grow ? How should he acquire knowledge and become highly learned ? These are the questions. The answers to these questions are (1) You should observe Brahmacharya, preserve semen or vital fluid, (2) Should desire the acquisitions of knowledge, (3) Approach an Acharya (preceptor) and should serve him. He should be regular in taking meals and walking etc. and remain free from all diseases and be healthy. Thereafter, he should endeavour much for acquiring true knowledge.

NOTES :—([illegible]) [illegible] । =Good and just dealings.

(होतुः) न्यायादिकर्मकर्त्तुः । =Of a just man. (उग्रः) उत्कृष्टम् । =Good. (शुचते) पवित्रयति विचारयति वा । =Purifies or thinks about.

More questions are put :

को अस्य वीरः संधमादमाप समानंश सुमतिभिः को अस्य ।
कदस्य चित्रं चिकिते कदूती वृधे भुवच्छशमानस्य यज्योः ॥ २ ॥

2. *TRANSLATION* :—O learned person ! who is the heroic person that can get joy from a teacher or a king ? Who is it that can acquire wonderful knowledge in the company of noble scholars ? Who can get his (scholar's) wisdom ? Who (heroic person) can develop, with protective powers, the laudable true and unifying dealings ?

PURPORT :—O learned person or king ! who should study with whom ? Who should administer justice with whom ? And who should fight against evil with whom ? Who is the best among them ? The answers to these questions are with those who do noble deeds and advance the cause of truth.

NOTES :—(सधमादम्) सहाऽऽनन्दम् । =Joy with. (शशमानस्य) प्रशंसितस्य । =Admired. (यज्योः) सङ्गन्तुमर्हस्य सत्यव्यवहारस्य । =Of the unifying true dealings.

More questions crop up, as indicated :

कथा शृणोति हूयमानमिन्द्रः कथा शृण्वन्नवसामस्य वेद ।
का अस्य पूर्वीरुपमातयो ह कथैनमाहुः पपुरिं जरित्रे ॥ ३ ॥

3. *TRANSLATION* :—O man ! how should a teacher or ruler deal with an invited person ? After hearing, how does he know the means of protecting or depending him ? What are his long established similarities or illustrations ? How do they call him the sustainer of a learned person.

PURPORT :—Those students and officers of the State, who

commence work after listening well to the advice of the absolutely truthful learned persons and the Shastras, and take decisions after thorough consideration, know all that is worth-knowing,

NOTES :—(इन्द्रः) अध्यापको राजा वा । =Teacher or king. (पपुरिम्) पालकम् । =Sustainer.

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The chain of querries further moves :

कृथा सबाधः शशमानो अस्य नशदभि द्रविणं दीध्यानः ।
देवो भुवन्नवेदा म ऋतानां नमो जगृभ्वाँ अभि यज्जुजोषत् ॥ ४ ॥

4. *TRANSLATION* :—O men ! how the troubles of this ignorant man can vanish ? How the man, illumining the wealth and admiring noble virtues, becomes highly learned ? How can an ignorant person take the food of (or accept) the truth expressed by me and enjoy it lovingly, too?

PURPORT :— *O teacher or king! How can these ignorant men get knowledge and fearlessness ? How can they become enlightened ? The answers to the questions is that those who having received education from good men with love act in accordance with the Dharma and (righteousness). Consequently, they become enlightened and fearless.*

NOTES :—(सबाधः) बाधेन सह वर्त्तमानः । =Who is in trouble ? (शशमानः) प्रशंसन् । =Admiring. (नमः) अन्नम्। नम इत्यन्ननाम (NG 2, 7)। =Food. (जुजोषत्) सेवते । = Serves.

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The ways to cultivate friendship are mentioned :

कृथा कदस्या उषसो व्युष्टौ देवो मर्तस्य सख्यं जुजोष ।
कृथा कदस्य सख्यं सखिभ्यो ये अस्मिन्कामं सुयुजं ततस्रे ॥ ५ ॥

5. *TRANSLATION* :—O learned persons ! how can a sun-like scholar have friendship in the light of the dawn with an ordinary man ? How can his friendship last and develop with those friends who have intense longing for him since long.

PURPORT :—With whom should a man have friendship, and how should friendship be maintained, are the questions ? The answer of the question that how should we deal with freinds is that one should test well while establishing the friendship with any one, and subsequently the friendship be maintained. One should cultivate friendship with those persons who desire at all to be friendly with all.

Notes :—(व्युष्टौ) विशेषदीप्तौ । =Special light. (सुयुजम्) सुष्ठु योक्तुमर्हम्। =To be well established. (ततस्रे) तन्वन्ति । =Extend.

More details of the friendship are told :

किमादमंत्रं सख्यं सखिभ्यः कदा नु ते भ्रात्रं प्र ब्रवाम ।
श्रिये सुदृशो वपुरस्य सर्गाः स्वर्ण चित्रतममिष आ गोः ॥ ६ ॥

6. *TRANSLATION* :—O learned king ! when should we teach your friends about the ideal of brotherhood and friendship ? When should we tell them about the deserving friends ? Let us teach that the knowledge of the desireable things is the final aim of desires. All the articles from earth to different worlds are the wonderful sources of happiness. They are the means of the service and wealth of the beatiful body.

PURPORT :—All must establish and maitain the friendship with the absolutely truthful enlightened persons, because they can make all happy by giving them the knowledge of the Science of creation. They are righteous with their teachings and by imparting knowledge of a high order.

NOTES :—(अमत्रम्) सुपात्रम् । =A well deserving person. (श्रिये) सेवायै धनाय वा । =For service and wealth. (सर्गाः) सृष्टयः । =Creation. (इषे) इच्छायै । =For desire.

The subject of removal of the enemies and progress of the army is told :

द्रुहं जिघांसन्ध्वरसमनिन्द्रां तेतिक्ते तिग्मा तुजसे अनीका ।
ऋणा चिद्यत्र ऋणया नं उग्रो दूरे अज्ञाता उषसो बबाधे ॥ ७ ॥

7. *TRANSLATION* :—O men ! a man full of splendour and influence destroys even the fore-standing and out-of-sight (hidden) armies of the enemies, like the sun dispels darkness of the dawn. He prepares his own armies on strong base for the defeat of the powerful armies of his adversaries. With an intention to kill the oppressing male- violent, he stops the activities initiated against God that is atheism.

PURPORT :—O king ! you should always honour the person, who organises and trains well his armies, and defeats the armies of enemies. Because of it, he defeats the foes and enemies in distant areas and becomes frightener. He eradicates poverty and sense of insecurity, gladdens his people and destroys the wicked.

NOTES :—(ध्वरसम्) हिंसकम् । ध्वरति वधकर्मा (NG 2, 19) =Violent. (तुजसे) बलाय, शत्रूणां हिंसनाय वा । =For strength or destruction of enemies. (ऋणया:) प्राप्तया सेनया । =With the ready army.

The sublimity of truthful conduct is told :

ऋतस्य हि शुरुधः सन्ति पूर्वीर्ऋतस्य धीतिर्वृजिनानि हन्ति ।
ऋतस्य श्लोको बधिरा ततर्द कर्णा बुधानः शुचमान आयोः ॥ ८ ॥

8. *TRANSLATION* :— O king ! you should honour the man of truthful conduct like your Guru (preceptor). His long established armies are capable to stop the enemies, because his understanding of truth is strong and he destroys enemies. His truthful speech removes the obstacles, is pure, as well as purifier. While teaching others, he tells the means to ennoble life.

PURPORT :—O teacher or king ! you should honour and regard the men like yourselves, who are self-controlled, check evil conduct, speak and propogate truth, teach the ignorant persons because

they are like the deaf. In fact, they like men long lived by preaching Brahmacharya, and thus destroy miseries and enemies.

NOTES & REMARKS :—(शुरुधः) याः शु सद्या रुन्धन्ति ताः स्वसेनाः । शुरुध इति पदनाम (NG 4, 3) =Own armies which soon stop the enemies. (वृजिनानि) बलानि । वृजिनमिति बलनाम (NG 2, 9) =The strength. (श्लोकः) वाक् । श्लोक इति वाङ्नाम (NG 1, 11) =The speech. (ततर्द) हिनस्ति । =Kills, destroys.

TRANSLATOR'S NOTES :—Dayananda Sarasvati gave in his commentry that the removal of deafness is meant here the removal of ignorance and prejudice. These make a man deaf to the words of truth.

The importance of truthful conduct is stressed :

ऋतस्य दृळ्हा धरुणानि सन्ति पुरूणि चन्द्रा वपुषे वपूंषि ।
ऋतेन दीर्घमिषणन्त पृक्ष ऋतेन गाव ऋतमा विवेशुः ॥ ९ ॥

9. *TRANSLATION* :—The peaceful conduct of the true Dharma is manifold like water. There are many beautifying and gladdening ornamental golden things for the beautiful body of a truthful man. By the observance of truthful conduct, men obtain good food for sustenence and long life; and by truthful conduct, well balanced speeches. In fact, they are like the cows and worship True God.

PURPORT :—*O men ! as by water a man can sustain life and produce grains etc. beauty and long life, in the same manner, by the observance of truthful conduct, a man acquires all prosperity and long life. Therefore, you should always observe truthfulness.*

NOTES :—(धरुणानीव) उदकानीव शान्तान्याचरणानि । धरुणमित्युदकनाम (NG 1, 12) ।=Peaceful conduct or dealings. (पृक्षः) संस्पृष्टमन्नादिकम् । पृक्ष इत्यन्ननाम (NG 2,7) । =Foodgrains etc. (गावः) धेनवो वत्सस्थानानीव सुशिक्षिता वाचः । गौरिति वाङ्नाम् (NG 1, 11) =Well trained speeches which are like the cows. (चन्द्रा) आह्लादकानि सुवर्णादीनि । चन्द्रमिति हिरण्यनाम (NG 1, 2) चदि-आह्लादे (भ्वा०) । =Gladdening things like gold etc.

The sublimity of truthful conduct is praised :

ऋतं येमान ऋतमिद्वनोत्यृतस्य शुष्मस्तुरया उ गव्युः ।
ऋताय पृथ्वी बहुले गभीरे ऋताय धेनू परमे दुहाते ॥ १० ॥

10. TRANSLATION :—O men ! there are earth and firmament endowed with many substances and supported by serene Supreme Power, same way the couple of cow and the speech supply milk and knowledge for the true Yajna. In the same manner, those who observe truth with self-control seek for truth only. Those who realise the the great force of truth and who desire persons to have cow, land and noble speech rapidly, they attain perfect happiness.

PURPORT:—The persons having acquired human body become righteous by observing the truthful conduct. Sincere prayers can accomplish the noble desires of all, like the earth and the sun.

NOTES :—(येमानः) नियमयन्तः । =Controlling, restraining. (गव्युः) य आत्मनो गां पृथ्वीं वाचं वेच्छुः । =Desirous of having his cow, speech or land. (पृथ्वी) भूम्यन्तरिक्षे । =Earth and firmament. (वनोति) याचते । =Begs. (शुष्मः) बलम् । =Force.

The truthful conduct is admired :

नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. TRANSLATION :—O king ! having many assistants and being praised on account of true conduct, make you grow like the water of the river. It gives you great wealth or wisdom. Impart knowledge only to him who is keen to acquire it, always admires truthful conduct and leads people towards Dharma or righteousness. Be like us, who with our attendants are masters of the chariot (of body) with the help of the intellect and industriousness.

PURPORT :—O men ! you serve those who establish a righteous policy, and be friendly to them who acquire the knowledge of all sciences.

NOTES :—(जरित्रे) विद्यामिच्छुकाय । =For the one, who is keen to acquire knowledge. (इषम्) विज्ञानम् । =Special knowledge. (ब्रह्म) बृहद्विद्याधनम् । = Great wealth of wisdom.

Sūktam-24

Rishi of the Sūktam-Vāmadeva. Devatā-Indra. Chhanda-Thrishtup and Pankti of various types. Svara-Panchama and Găndhāra.

The virtues of a son born to a person who has observed Brahmacharya are stated :

का सुष्टुतिः शवसः सूनुमिन्द्रमर्वाचीनं राधस आ ववर्तत् ।
ददिर्हि वीरो गृणते वसूनि स गोपतिर्निष्षिधां नो जनासः ॥ १ ॥

1. *TRANSLATION* :– O learned man ! let him be our ruler who is brave and learned, and gives away wealth to a man of admirable deeds. We, the performers of auspicious pious acts, desire this. Which praise may bring us that son of powerful person, who is young ? Who utilises wealth in such a manner that leads him towards the combination of riches ?

PURPORT :—O men ! let him be our and your ruler who is the son of a person that has observed Brahmacharya (continence) for a long period; and has also observed Brahmacharya. He is a man of admired character and conduct and gives happiness.

NOTES :—(शवस:) बहुबलवत: । शव इति बलनाम (NG 2, 9) । =Of a very mighty person. (गृणते) प्रशंसितकर्म्मणे । =Of a man of admirable action. (वीर:) व्याप्तविद्याशौर्य्यादिगुण: । वीर:-वाग गतिव्याप्तिप्रजनकान्त्यसन्खादनेषु अत्र व्याप्त्यर्थग्रहणम् । =He who is endowed with knowledge, bravery and other virtues. (निष्षिधाम्) नितरां शासितृणां मङ्गलाचाराणाम् । = Of auspicious conduct.

The outcome results of the study of the science of archery (weaponary) is told :

स वृत्रहत्ये हव्यः स ईड्यः स सुष्टुत इन्द्रः सत्यराधाः ।
स यामन्ना मघवा मर्त्याय ब्रह्मण्यते सुष्वये वरिवो धात् ॥ २ ॥

2. *TRANSLATION* :—O men ! Indra (endowed with prosperity) has earned wealth with justice, has his kingdom honoured by all, serves the person acquiring wealth of all kinds and prosperity with Dharma. He is praised well on the path of righteousness and in great battles. Let him ever remain admiration and invocation.

PURPORT :—Make him your ruler who is of good conduct since his childhood, and who serves the enlightened person. He should be highly learned, the follower of the path of justice and knows the science of archery (weaponary or military science) and fearless in battles.

NOTES :—(वृत्रहत्ये) महासङ्ग्रामे । वृत्र तूर्यं इति संग्रामनाम (NG 2, 17) । =In great battles. (ब्रह्मण्यते) आत्मनो धर्मेण धनमिच्छते । ब्रह्मे ति धननाम (NG 2, 10) अत्र विद्यादि धनमपि ग्राह्य भावार्थदृष्ट्या । =Desiring to acquire wealth with Dharma. (सुष्वये) ऐश्वर्यप्राप्त्यनुष्ठात्रे । =For the achiever of prosperity.

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The outcome of study of military science is stated :

तमिन्नरो वि ह्वयन्ते समीके रिरिक्वांसस्तन्वः कृण्वत त्राम् ।
मिथो यत्त्यागमुभयासो अग्मन्नरस्तोकस्य तनयस्य सातौ ॥ ३ ॥

3. *TRANSLATION* :—O leading men ! keeping away yourselves and others from all evils, it is Indra (Prosperous king or Commander-in-Chief of the army) whom all learned persons invoke in the battles. You also make him the preserver of your bodies. O leaders of the State ! serve those persons, both officers and the people, in the task of preservation of wealth for the sake of already

born infants and grown up children by alleviating their sufferings, and destroying the enemies attacking you.

PURPORT :—*O military people ! honour that brave person who is the guardian of the public servants and exhorts them. Dishonour and punish those who run away from the battle-field. In this way, you would ever be victorious.*

NOTES :—(समीके) सम्यक् प्राप्ते सङ्ग्रामे । समीक इति सङ्ग्रामनाम (NG 2, 17) =In the battle. (रिरिक्वांस:) रेचनङ्कारयन्त: । =Separating. (तोकस्य) सद्यो जातस्याऽपत्यस्य । = Of the new born infant.

The cultivation of intellect and prosperity by renouncing of the unrighteousness and performance of good actions is described :

क्रतूयन्ति क्षितयो योगं उग्राशुषाणासो मिथो अर्णसातौ ।
सं यद्विशोऽववृत्रन्त युध्मा आदिन्नेम इन्द्रयन्ते अभीके ॥ ४ ॥

4. *TRANSLATION* :—O king ! you are ferocious to the wicked. Let your subordinates be prompt in union or in uniting the people in the practice of Yoga (Yamas and Niyamas etc.). They love one another and in their area of work desire to apply good intellect and action. The people desire to elect such an Indra (king). The soldiers and their commanders who restrain evil doers, get wealth after defeating the enemies in the battles.

PURPORT :—*Without the practice of Yoga, intellect does not develop; without good intellect spiritual power and wealth do not grow. The ruler cannot sustain and protect the subjects (people) without knowledge, industriousness and justice.*

NOTES :—(क्षितय:) मनुष्या: । क्षितय इति मनुष्यनाम (NG 2, 3) =Men. (आशुषाणास:) शीघ्रकारिण: । =Prompt. (अर्णसातौ) प्राप्तविभागे । =In the division of work. (नेमे) नियन्तार: । =Controllers, restrainers. (अभीके) समीपे । प्रपित्वे अभीके इति आसन्नस्य (NKT 3, 4, 20) अभीके इति संग्रामनाम (NG 2,17) =Near.

The utility of being regular in eating and walking etc. is emphasized

आदिद्ध नेमं इन्द्रियं यजन्त आदित्पक्तिः पुरोळाशं रिरिक्यात् ।
आदित्सोमो वि पपृच्यादसुष्वीनादिज्जुजोष वृषभं यजध्यै ॥ ५ ॥

5. *TRANSLATION* :—O men ! there are some whose Purodăsha (nice and cooked nourishing food for oblations and eating) is excellent. They become strong by taking it, are able to earn money well. The person whose wealth is used for the good of living beings, cooperates with a mighty man. All such persons are fit to acquire kingdom and strength.

PURPORT :—The persons who eat Purodāsha food to their liking, get strength and are free from diseases. They shoud serve absolutely truthful persons and Dharma (righteousness) and thus they obtain wealth and prosperity.

NOTES :—(नेमे) अन्ये । =Others, some. (इन्द्रियम्) धनम् । इन्द्रियम् इति धननाम (NG 2, 10) =Wealth. (सोमः) ऐश्वर्यम् । =Prosperity (असुष्वीन्) येऽसूनभिसुन्वन्ति तान् । =Living beings.

कृणोत्यस्मै वरिवो य इत्थेन्द्राय सोममुशते सुनोति ।
सध्रीचीनेन मनसाविवेनन्तमित्सखायं कृणुते समत्सु ॥ ६ ॥

6. *TRANSLATION* :—O men ! those who serve the prosperous Indra (king), and conciously and selffessly perform their duties, and prove their sincerity and friendship during the confrontation with enemies, they should be appointed rulers, administrators and commanders.

PURPORT :—The pre-condition of electing a ruler a and commander is that those persons should protect the loyal, be pious and seeking prosperity. In a battle where the issues of injustice or unritghteousness are involved, they should join hands and act in unison. Only they are capable to work in administration.

NOTES :—(वरिवः) सेवनम् । =Serving. (उशते) कामयमानाय । =For the seeker. (अविवेनन्) विगतकामः । =Selfless. (समत्सु) सङ्ग्रामेषु । =In the battle.

The importance of strong administration of the State in order to achieve victory over the enemies is underlined :

य इन्द्रा॑य सु॒नव॒त्सोम॑म॒द्य पचा॑त्प॒क्तीरु॒त भृ॒ज्जाति॑ धा॒नाः ।
प्रति॑ मना॒योरु॒चथा॑नि॒ हर्य॒न्तस्मि॑न्दधद्वृष॑णं॒ शुष्म॒मिन्द्रः॑ ॥ ७ ॥

7. *TRANSLATION* :—For the attainment of wealth and prosperity that gives happiness, the king should organize a conquering great army. He collects revenues and earns money in the state coffer, cooks various kinds of meals like buttered rotis the barley. In order to please the worthy person by praise, he supports a mighty man and he increases the strength of others (by giving proper instructions).

PURPORT :—*The officers of the State get desirable happiness, who uphold wealth for the prosperity of the State and various articles of food etc. for making the State strong and its army.*

NOTES :—(हर्यन्) कामयमानः । =Desiring. (उचथानि) रुचिकराणि । = Tasteful, delicious. (शुष्मम्) बलिष्ठम् । =Mightest person.

The assured security of the State is possible by the victory over the enemies :

य॒दा स॑म॒र्यं॑ व्यचे॒दृघा॑वा दी॒र्घं यदा॒जिम॒भ्यख्य॑द॒र्यः ।
अचि॑क्रद॒द्वृष॑णं॒ पत्न्यच्छा॑ दुरो॒ण आ निशि॑तं सोम॒सुद्भिः॑ ॥ ८ ॥

8. *TRANSLATION* :—When a king decides to declare a long lasting war, he invites or appeals to mighty warriors to join in the attack. Then like a wife at home, he makes a great sound in enjoyment alongwith those who are rich or who extract the Soma juice.

PURPORT :—A chaste wife keeps all wealth safely, and tries to multiply it by proper investment, and thus she gladdens her husband and others. In the same manner, a king who is endowed with knowledge and humility protects his subjects, intensifies the prosperity of the State and guards good men well.

NOTES :—(ऋधावा) शत्रूणां हन्ता । =Destroyer of enemies. (माजिम्) अजन्ति प्रक्षिपन्ति शस्त्राण्यस्मिंस्तम् । आजीइति संग्रामनाम (NG 2, 17) =Very sharp. (दुरोणे) गृहे । दुरोणे इति गृहनाम (NG 3, 4) । =At home.

Importance of nice behaviour and commitment is stated :

भूयसा वस्नमचरत्कनीयोऽविक्रीतो अकानिषं पुनर्यन् ।
स भूयसा कनीयो नारिरेचीद्दीना दक्षा वि दुहन्ति प्र वाणम् ॥ ९ ॥

9. *TRANSLATION* :—The business man or trader who conducts or behaves nicely with his clients in order to dispose off his stock of goods, he does not apply mean ways, and is not ever defamed or condemned and dipsomnian vanity. I would always seek assistance of and exhort persons who ever speak balanced language and are wise and intelligent (Editor).

PURPORT :—Those persons who are engaged in various kinds of business should be free from vanrity and be intelligent and use speechfull of wisdom and education. They can help the poor.

NOTES—(अकानिषम्) प्रदीपयेयम् । =May I kindle. (वाणाम्) वाणीम् । वाण इति वाङ्नाम (NG 1, 11) =The speech.

Significance of good etiquette is stressed :

क इमं दशभिर्ममेन्द्रं क्रीणाति धेनुभिः ।
यदा वृत्राणि जङ्घनदथैनं मे पुनर्ददत् ॥ १० ॥

10. *TRANSLATION* :—O men ! who can purchase my wealth with ten fingers or speeches ? Which are likened to milky kine ? When a man obtains wealth, he gives it back to me. So that pros-

perity may increase (grow) ?

PURPORT :—*Who can increase wealth is the question to which the answer is "He who is always industrious and endowed with well-trained speech, because he only can give wealth to others who have earned it honestly with hard toil.*

NOTES :—(दशभिः) अङ्गुलिभिः । =With ten fingers. (धेनुभिः) द्रोध्रीभिर्गोभिर्वा वाग्भिः । धेनुरिति वाङ्नाम (NG 1, 11) =With speeches which are like milch kine. (वृत्राणि) धनानि । वृत्रमिति धननाम (NG 2,10) =Wealth, riches. (जङ्घनत्) भृशं हन्ति प्राप्नोति । =Gets well. (इन्द्रम्) ऐश्वर्यम् । =Wealth.

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Significance of good etiquette is underlined :

नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो॒३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥११॥

11. *TRANSLATION* :—O men ! you deserve to acquire wealth are endowed with admired attendants, and are praised on account of honest and pure dealings. Always admiring industriousness, fill like rivers a needy man with food materials. It is for this (charity) that we give you great wealth, produced from the different lands with practical wisdom and good actions. May we be also with you (cooperate with you) alongwith our servants and chariots, as we are prosperous ?

PURPORT :—*O men ! if you want to acquire wealth, do it with righteous industriousness and constant endeavour on your part.*

NOTES :—(इन्द्र) ऐश्वर्यमिच्छुक । =Desirous of acquiring wealth. (धिया) व्यवहारज्ञया प्रज्ञया सुष्ठु कृतेन कर्मणा वा । धीरिति प्रज्ञानाम (NG 3, 9) धीरिति कर्मनाम (NG 2, 1) । =With practical wisdom or good actions. (इषम्) अन्नम् । =Food.

Sūktam—25

Rishi of the Sūktam-Vāmadeva. Devatā-Indra. Chhanda Pankti and Trishtup and various types. Svara-Panchama and Dhaivata.

The questions and their answers are given :

को अद्य नर्यो देवकाम उशन्निन्द्रस्य सख्यं जुजोष ।
को वा महेऽवसे पार्याय समिद्धे अग्नौ सुतसोम ईट्टे ॥ १ ॥

1. *TRANSLATION* :—O learned person ! who is the best among man ? The answer is that the best is he, who desires the enlightened persons and friendship with God and serves (observes) Dharma (righteousness). Another answer may be the person, who gains wealth protection that leads beyond all misery, by putting the way of obltation of Soma in the kindled fire. This is the question that we have put to you.

PURPORT :—The answer to the above question is that the well-wisher of the whole world is the person who is desirous of true knowledge and friendship (nearness) with God, doing good to the whole universe, protects all, and brings about the welfare of people, through the performance of Homa or Yajna in the fire.

NOTES :—(देवकामः) यो देवान् विदुषः कामयते । विद्वांसो हि देवाः (Stph 3, 7, 3, 10) =He who desires the enlightened persons. (ईट्टे) ऐश्वर्यं लभते । =Gets wealth or prosperity. (उशन्) कामयमानः । =Desiring.

The duties of a king are dealt with in the form of questions :

को नानाम वचसा सोम्याय मनायुर्वा भवति वस्त उस्राः ।
क इन्द्रस्य युज्यं कः सखित्वं को भ्रात्रं वष्टि कवये क ऊती ॥ २ ॥

2. *TRANSLATION* :—O learned persons ! who bows with his humble words before a person bringing about the prosperity (of a State). And who seeks excuses for the desire of acquiring knowledge before him ? Who desires to cover all with noble virtues like the rays of

the sun? Who desires sincere friendship with God-the Lord of the world? And who desires to establish brotherhood with a wiseman with his protective actions.

PURPORT :—That man alone can get all desirable fruit who is humble in his mind, action and speech, who illumines all like the rays of the sun, who has friendship with God through noble actions, who keeps fraternity with all and who does good to the enlightened persons. (The answers to the above questions are contained in the mantra itself, which have been explained by the commentator in the purport. Ed).

NOTES :—(सोम्याम) सोमैश्वर्य्यं साधवे । =For the person bringing about the prosperity to the State. (उस्राः) रश्मय इव । =Like the rays. (मनायुः) मनोविज्ञानं कामयमानः । =Desiring to acquire true knowledge.

How to perform duties of various kinds is stated :

को देवानामवो अद्या वृणीते क आदित्याँ अदितिं ज्योतिरीट्टे ।
कस्याश्विनाविन्द्रो अग्निः सुतस्यांशोः पिबन्ति मनसाविवेनम् ॥ ३ ॥

3. TRANSLATION :—O learned persons! who desires the protection of the enlightened persons to-day (now)? Who intensely longs for the scholars (who are regular like the cycle of months), the earth and light? Who is the person who extracts the juice of Soma with knowledge and is free from malice? (The answer is Ed.) the heaven and earth, the sun and Agni (electricity energy and fire).

PURPORT :—Those who have an association with the enlightened persons are able to lead others to the fulfilment of noble desires. Those who never long for undesirable things, get their noble desires fulfilled. This is the answer to the question put above.

NOTES :—(आदित्यान्) मासानिव वर्त्तमानान् पूर्णविद्यान् । =Great scholars who are (regular) like months. (अदितिम्) पृथिवीम् । =Earth. (अश्विनौ) द्यावापृथिव्यौ । =The heaven and earth. (अंशोः) प्राप्तव्यस्य

महौषधिरसस्य । =Of the juice of the great herbs like Soma.

TRANSLATOR'S NOTES :—कतमे आदित्था: इति । द्वादश मासा: संवत्सरस्य । एते आदित्या: एते हीदं सर्वम् आददाना यन्ति ते यदिदं सर्वम् आददानायन्ति । तस्मादा-दित्या इति (Stph 11, 6, 3, 8) एते खलु वा आदित्या यद ब्राह्मणा: (Taittireiya 1, 1, 9, 8) इयं (पृथिवी) ह् यदिति: ॥ (ऐतरेय 1, 8) इयं पृथिवी वादि: (Stph 3, 2, 3, 6) इमे द्यावापृथिवी प्रत्यक्षमश्विनौ, इमे हीदं सर्वमश्नुवाताम् (Stph 4, 1, 5, 16) तत् कावश्विनौ ? द्यावापृथिव्याबित्येके (NKT 12, 1,1) अंशु: बनाय शंभवतीति वा (NKT 2, 2, 5) ।

How to perform duties is defined :

तस्मा॑ अ॒ग्निर्भार॑तः॒ शर्म॑ यंस॒ज्ज्योक्प॑श्या॒त्सूर्य॑मु॒च्चर॑न्तम् ।
य इन्द्रा॑य सु॒नवा॒मेत्याह॒ नरे॒ नर्या॑य॒ नृत॑माय नृ॒णाम् ॥ ४ ॥

4\. *TRANSLATION* :—O men ! the person who is purifier like the fire and upholder of noble virtues, grants happiness to him like home. He beholds the rising sun for a long time who says, we bring offerings to Indra (the king endowed with prosperity). A question is put that who is the best among the learned men of good character ? The answer is the greatest leader is one, who is the well-wisher of all people.

PURPORT :—That noble person alone can live for a hundred years, beholding the sun (with good eye-sight and physical fitness. Ed.). Who dwells in Vidya (true knowledge or wisdom) like his own abode ? Who acuires the knowledge of astronomy and other sciences with the obeservance of Brahmacharya ? And who tenders noble advice for the welfare of all men ?

NOTES & REMARKS :—(अग्नि:) पावकवद्वर्त्तमान: । =Who is like the purifier fire. (भारत:) धारकस्यायं धर्त्ता । =Upholder of the noble virtues. (शर्म) गृहमिव सुखम् । शर्मेति गृहनाम (NG 3, 4) =Happiness like home. (नृतमाय) अतिशयेन नायकाय । =For the best leader.

TRANSLATOR'S NOTES :—Here it is used for a Brahmana who is upholder of noble virtues and purfier like the fire.

The performance of duties is described :

न तं जिनन्ति बहवो न दभ्रा उर्वस्मा अदितिः शर्म यंसत् ।
प्रियः सुकृत्प्रिय इन्द्रे मनायुःप्रियः सुप्रावीः प्रियो अस्य सोमी ॥ ५ ॥

5. *TRANSLATION* :—O men ! enemies cannot conquer him nor other malevolent persons can harm him, who does noble deeds, is dear to God, and who is endeared among men on account of his good service to the people, who is thoughtful among the dear ones, and who is desired and loved by all. The answer is that one who is highly learned and virtuous, free from pleasure and grief and dear to the enlightened men and endowed with various kinds of wealth. Mother (God) bestows upon him much happiness.

PURPORT :—Those who are true devotees of God benefactors of or doers of good to all, and are popular without malice can not be conquered by enemies. As a man gets delight by being in the presence of the mother or good home, same way, such a man is ever delighted enjoying all kinds of happiness.

NOTES :—(दभ्राः) हिंसकाः । दभ्नोति वधकर्मा (NG 2, 19) । =Violent, malevolent. (अदितिः) माता । =Mother. (सोमी) सोमः बहुविधमैश्वर्यं विद्यते यस्य सः । =Prosperous, endowed with various kinds of wealth. (प्रियः) योऽन्यान् प्रीणाति सः 1. 2. प्रीतिकरः 3. हर्षशोकरहितः 4. कमनीयः । =He who pleases or satisfies all, he who loves others, who is free from pleasure and grief. अदितिः अदीना देवमाता इति निरुक्ते (NG 4, 4, 23) अदितिर्द्यौ रदितिरन्तरिक्ष मदितिर्माता स पिता स पुत्रः । (Rig 1, 5, 16, 10) इति प्रामाण्यात् अदितिः माता ।

Now the attributes of the kings and ministers are stated :

सुप्राव्यः प्राशुषाळेष वीरः सुष्वेः पक्तिं कृणुते केवलेन्द्रः ।
नासुंष्वेरापिर्न सखा न जामिर्दुष्प्राव्योऽवहन्तेदवाचः ॥ ६ ॥

6. *TRANSLATION* :—O men ! this brave Indra (opulent king) is well worthy of protection, is capable to subdue the powerful

enemies, and eats only the well-cooked good food. He is neither a friend in state dealings nor easily approachable. To the criminals, he does not give protection and slays the antagonistic condemnable and wicked persons of ignoble words.

PURPORT :—The officers of the State who take well-cooked food, and deal with right persons like friends and relations, destroy the wicked persons. Such officers do not attract poverty, i.e. duly rewarded and are not defeated.

NOTES :—(सुष्वे:) सुष्ठु निष्पन्नस्याऽन्नस्य । =Of well cooked good food. (असुष्वे) अलसस्यानिष्पादकस्य ।=Of a lazy person not, producing anything useful for the State. (जामि:) बन्धु । जामि अतिरेकं नाम । समाना जातिर्यस्य वोपजन: (NG 4, 3, 20) । =Brotherhood or friendship.

The qualities of the king and ministers are underlined :

न रेवता पणिना सख्यमिन्द्रोऽसुन्वता सुतपाः संगृणीते ।
आस्य वेदः खिदति हन्ति नग्नं वि सुष्वये पक्तये केवलो भूत् ॥ ७ ॥

7. *TRANSLATION* :—The prosperous king who is very righteous and free from attachement and malice does not establish friendship with a lazy wealthy businessman. He teaches all to administer true justice. He takes sides only of a man who produces much for the state (with honest means. Ed.) and prepares good food-stuff. He slays a shameless wicked and debaucherous person. The wealth of such a noble king is not lost (and coffers are full. Ed.)

PURPORT :—The king of the state should be above approach. He neither favours a rich nor hurts the poor. He punishes well the wicked and protects good persons constantly, and therefore never suffers.

NOTES :—(पणिना) व्यवहर्ता वणिग्जनादिना । =With a trader. (असुन्वता) अपुरुषार्थिना । = Not industrious, lazy. (वेद:) द्रव्यम् । वेद इति धननाम (NG 2, 10) । =Wealth.

The impartial administration is praised :

इन्द्रं परेऽवरे मध्यमास इन्द्रं यान्तोऽवसितास इन्द्रम् ।
इन्द्रं क्षियन्त उत युध्यमाना इन्द्रं नरो वाजयन्तो हवन्ते ॥ ८ ॥

8. *TRANSLATION* :—The men of the most exalted nature, men of impartial nature, men who go from place to place and men of strong determination, rely upon a king, because he destroys the wicked and upholds happiness to all- the men engaged in teaching and fight and the enemies. All people praise him and call upon Indra or invite him. Such persons can carry on the work of the State.

PURPORT :—Men should know that such state only can ever prosper, in which men of the exalted nature, men absolutely impartial and men at the lower rungs, whether learned or not learned love their own kingdom-Swarajya and destroy enemies and protect to the loyal to the king.

NOTES :—(अवसितासः) कृतनिश्चयाः । =Men of strong determination. (वाजयन्तः) विज्ञापयन्तः । =Teach, instruct. (मध्यमासः) पक्षपातरहिताः । =Impartial.

Sūktam—26

Rishi of the Sūktam-Vāmadeva, Devatā-Indra. Chhanda-Pankti and Trishtup of various kinds. Svara—Panchama and Dhaivata.

The attributes of God are stated :

अहं मनुरभवं सूर्यश्चाहं कक्षीवाँ ऋषिरस्मि विप्रः ।
अहं कुत्समार्जुनेयं न्यृञ्जेऽहं कविरुशना पश्यता मा ॥ १ ॥

1. *TRANSLATION* :—O men ! I, God the creator of the world, am Supreme Teacher of all sciences like a thoughtful scholar. I am illuminator of all like the suns, Delighter of all like the moon, and Omnipresent Supreme being that directs the whole world and its events. I am like a Rishi-the divine visionary of know of the real

meaning of the mantras. I am like a genius-knower of all subjects, and promt a hero to use thunderbolt-like powerful weapon manufactured by an upright learned scientist. I am a Kavi,-knower of all Shastras i.e. Omniscient, desiring the welfare of all. Behold me, that is, realise Me within.

PURPORT :—O men ! realise that God with true knowledge, observance of Dharma and the practice of Yoga. In fact, He is the Supreme Minister, Illuminator of all resplendent objects, the Greatest Teacher, Just Omniscient and Benevolent.

NOTES & REMARKS :—(मनु:) मननशीलो विद्वान् इव सर्वविद्याविज्ञापक: । मनु:-मन-ज्ञाने (दिवा:) ये विद्वांसस्ते मनव: (Stph 8, 6, 3, 18) प्रजापतिर्वै मनु: स हीदं सर्वममनुत (Stph 6, 6, 1, 19) । =Supreme Teacher of all sciences like a thoughtful scholar. (कक्षीवान्) सर्वसृष्टिकक्षा विद्यन्ते यस्मिन्त्स: कक्षीवान्-कक्ष्यावानिति (NKT 6, 3, 11) । =Who has under Him all the events of the whole world i. e. Omnipresent. One who directs the whole universe. (कुत्सम्) बज्रम् । =Thunderbolt and other powerful weapons. (अर्जुनेयम्) अर्जुनेनर्जुना विदुषा निष्पादितमिव । =As made by an upright scientist. (उशना) सर्वहितङ्कामयमान: । = Desiring the welfare of all.

Sayanacharya, Prof. Wilson, Griffith and others take Kaksheevan, Kutsa, Arjuna, Kavi and Uhana as the Proper Nouns, of particular persons, but it is against the fundamental principles of the Vevic terminology already elucidated. The Rishi Vamadeva is the visionary of the mantra, and not the author.

The attributes of God are elaborated :

अहं भूमिमददामार्यायाहं वृष्टिं दाशुषे मर्त्याय ।
अहमपो अनयं वावशाना मम देवासो अनु केतमायन् ॥ २ ॥

2. *TRANSLATION* :—I (God) am the creator and upholder of the world. I give the kingdom of the earth to the man of righte-

ous habits, actions and temperaments for proper use. I bestow it upon a man of charitable disposition. I bring forth the Prāṇas or Waters (for the benefit of all). The learned persons desiring me intensely achieve true intellect or knowledge and the power of teaching to enlighten others. You should adore and serve Me.

PURPORT :—*O man! you should adore that God constantly (have communion with Him), Who gives the kingdom of the earth to a just person, who sends forth rain for the benefit of all and who directs the Prāna for the maintenance of life and by whose teaching (through the Vedars) men become enlightened.*

NOTES :—(आर्य्याय) धर्म्यगुणकर्मस्वभावाय । आर्यः ईश्वरपुत्रः (NRT 6, 5,2, 6) =For a man of righteous attributes, actions and temperament. (अपः) प्राणान् वायून् वा । =Waters or Prāṇas (vital airs). अर्य इति ईश्वर नाम (NG 2, 22) ईश्वरवत् पवित्रगुणकर्मस्वभावः । आर्याः प्राणा वा आपः (ताण्ड्यः 9, 9, 4 taittiriya 3, 2, 5, 2) आपो वै प्राणाः (Stph 3, 8. 2, 4) । प्राणोह्यापः Jaiminiyopanishad Brahman 10, 9)

The divine attributes are mentioned:

अहं पुरो मन्दसानो व्यैरं नव साकं नवतीः शम्बरस्य ।
शततमं वेश्यं सर्वताता दिवोदासमतिथिग्वं यदावम् ॥ ३ ॥

3. *TRANSLATION* :—O men! always adore Me who being full of and giver of Bliss am prompt creater of ninety nine (infinite) articles and produced by one hundredth door of the cluod. I protect in this world to those who unite the wisemen and are giver of the light of knowledge, and who go to and actuate the guests in order to perform noble deeds.

PURPORT :—*O men! God who is the Omniscient Supreme Being was present even before the creation of the world. He delivers good to all, having created the world and establishing relationship of all with all others.*

NOTES & REMARKS :—(दिवोदासम्) विज्ञानमयस्य प्रकाशस्य दातारम् । =Giver of the light of knowledge. (अतिथिग्वम्) योऽतिथीन् गच्छति गमयति वा तम् ।=Who goes to or makes them to go for doing noble deeds. (शम्बरस्य) मेघस्य । =Of the cloud.

TRANSLATOR'S NOTES :—The significance and explanation of नव नवती: has not been explained by the commentator. It is a matter for rearch for the Vedic scholars.

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The subject of the royal army is told :

प्र सु ष विभ्यो मरुतो विरस्तु प्र श्येनः श्येनेभ्य आशुपत्वा ।
अचक्रया यत्स्वधया सुपर्णो हव्यं भरन्मनवे देवजुष्टम् ॥ ४ ॥

4. *TRANSLATION* :—As a hawk bird separates itself from the group of the hawks, and picks up speed swiftly not only in the form of a circle, in the same manner, an active man like the bird acclerates the movement of an army of warriors and gives them good food. Taken by great scholars along with other things, he becomes bestower of happiness upon all and everywhere.

PURPORT :—*Men should know that in this creation, there are birds in the sky which go and come back, and revolve all worlds. He who knows the science of creation, becomes delivers happiness to all men, and other creatures.*

NOTES :—(विः) पक्षी । =Bird. (स्वध्या) अन्नादिना । स्वधा इत्यन्ननाम । (NG 2, 7) । =With food and other things. (हव्यम्) ग्रहीतुमर्हम् । =Worth taking.

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The role and functions of the state army are mentioned :

भरद्यदि विरतो वेविजानः पथोरुणा मनोजवा असर्जि ।
तूयं ययौ मधुना सोम्येनोत श्रवो विविदे श्येनो अत्र ॥ ५ ॥

5. *TRANSLATION* :—O Officers of the State ! if you build a mind-like swift and impetuous army, and the King who mixes sweet

of Soma and other herbs with food, and supplies that to the men of the army, he achieves victory over his foes. The enemy flees away from him in fear like the trembling birds.

PURPORT :—O officers of the state ! unless and until you build an army swift like the hawk, you can not achieve the victory or acquire wealth.

NOTES :—(वेविजान:) कम्पमान: । =Trembling. (तूयम्) तूर्णम् । तूयम् इति क्षिप्रनाम (NG 2, 15) । =Soon, swiftly. (श्रव:) अन्नादिकम् । =Food and other things.

The subject of royal army goes on :

ऋजीपी श्येनो ददमानो अंशुं परावतः शकुनो मन्द्रं मदम् ।
सोमं भरद्दादृहाणो देवावान्दिवो अमुष्मादुत्तरादादाय ॥ ६ ॥

6. *TRANSLATION* :—O king ! a speedy bird hawk going straight to a distant place in the sky brings its target hunt. Same manner, giving high scientific knowledge and joy-giving wealth and having many great scholars in your company, you bring some specialized knowledge from a distant place where is electric light (consumption of power is the yardstick of material progress of any state-Ed.).

PURPORT :—O men ! as the birds go from earth to the sky and come back having accomplished thier object, in the same manner, you should also go to distant lands travelling by aeroplanes and accomplish your purposes.

NOTES :—(ऋजीपी) सरलगामी । =Going straight. (अंशुम्) विज्ञानादिकं पदार्थम् (अंशुम) अंशु: शमष्टमात्रो भवति अननायशं भवतीति वा (NKT 2,2,5) अचोणोऽन्न मननाय (जीवनाय) शान्तिकारकत्वाद् विज्ञानादिग्रहणम् । =Scientific knowledge and other things. (सोमम्) ऐश्वर्य्यम् । =Wealth. (दिव:) विद्युत्प्रकाशात् । =From the light of electricity.

The army theme is developed here :

आदाय श्येनो अभरत्सोमं सहस्रं सवाँ अयुतं च साकम् ।
अत्रा पुरंधिरजहादरातीर्मदे सोमस्य मूरा अमूरः ॥ ७ ॥

7. *TRANSLATION* :—That wise commander of the army fills his army and State (makes it rich Ed.) with thousands of varieties of wealth, herbs and numberless articles. Being upholder of the city and free from ignorance, he favours the joy of prosperity, and surpasses or overcomes his adversaries and achieves victory.

PURPORT :—The persons achieve sure victory who fight after having greater force-than that of their enemies. Their food materials and provisions are hundred times more than their foes, their armies are well-trained and the chiefs highly learned.

NOTES :—(सोमम्) ऐश्वर्यमोषध्यादिकं वा । =Wealth or herbs etc. (सवान्) निष्पन्नान् पदार्थान् । =Prepared materias. (अमूरः) मोहरहितः । =Free from ignorance and attachment.

Sūktam-27

Rishi of the Sūktam-Vāmadeva. Devatā-Indra. Chhanda-Trishtup and Shakvari of various types. Svara—Dhaivata.

The attributes of the soul are stated :

गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा ।
शतं मा पुर आयसीररक्षन्नध श्येनो जवसा निरदीयम् ॥ १ ॥

1. *TRANSLATION :*—O men ! I (the soul) being inter into the womb of a mother and later come out, i. e. the child take birth. Let us know the manifestations of the divine objects like the earth. Like the cities, made of gold and iron, hundreds of people potect me and being full of knowledge and fast tific going like a hawk, I come out of the cities quickly.

PURPORT :—Men should acquire the knowledge of the scientific mysteries of the creation, birth and death of the body, so that there

may be freedom from fear everywhere.

NOTES :—(देवानाम्) दिव्यानां पृथिव्यादीनां पदार्थाना विदुषां वा। देवो दानाद् वा दीपनाद वा द्योत नाद् वा द्युस्थानो भवतीति वा (NKT 7, 4, 16)। विद्वांसों हि देवा: (Stph 3, 7, 3, 10)। =Of divine objects like the earth, water, fire etc. and the enlightened persons. (आयसी:) सुवर्णमयीर्लोहमयीर्वा। अय इति हिरण्यनाम (NG 1, 2)। =Made of gold or iron.

The attributes of soul are mentioned :

न घा स मामप जोषं जभाराभीमास त्वक्षसा वीर्येण।
ईर्मा पुरंन्धिरजहादरांतीरुत वातां अतरच्छूशुंवानः ॥ २ ॥

2. *TRANSLATION* :—One whose growth is alround, upholdes many virtues and things, impells noble actions with his strong power, surpasses all enemies who are impetuous like the wind and makes the force of the foes to yield. Let him never go against me and let me be ever fully happy.

PURPORT :—Those persons who have become mighty like the wind, overpower their foes and go beyond miseries. They enjoy happyness by giving up all evil deeds.

NOTES :—(ईर्मा) प्रेरक:। =Impeller, prompter. (शूशुवान:) वर्धमान:। =Growing harmoniously. (जोषम्) विपरीतसेवनम्। =Inimical dealing.

More knowledge about the mighty soul is described :

अव यच्छ्येनो अस्वंनीदध द्योर्वि यद्यदि वात ऊहुः पुरंधिम्।
सृजद्यदंस्मा अव ह क्षिपज्ज्यां कृशानुरस्ता मनंसा भुरण्यन् ॥ ३ ॥

3. *TRANSLATION* :—O men! that person achieves victory everywhere who like a hawk swiftly utters good words of advice and gets a king elected who supports many but terrifies the army of the enemy. The archer who subdues enemies, pursuing fast with the speed of the wind and string his bow, shots an arrow

towards wicked man, upholds good men if they spport him, or stay indifferent to his criminal violent activities.

PURPORT :—Those who get an elected king who preaches truth, dispenses justice, conquers the enemies and nourishes the people, he enjoys alround happiness.

NOTES :—(अस्वनीत्) शब्दयेदुपदिशेत्। =Utters good words of advice or teaches. (कृशानुः) शत्रूणां कर्षकः। =The subduer of enemies. (भुरण्यन्) धरन् पुष्यन् वा। =Supporting.

The subject of soul is extensively dealt :

ऋजिप्य ईमिन्द्रावतो न भुज्युं श्येनो जभार बृहतो अधि ष्णोः।
अन्तः पतत्पतत्र्यस्य पर्णमध यामनि प्रसितस्य तद्वेः ॥ ४ ॥

4. *TRANSLATION* :—That man who is good among the upright and who is active like a hawk, because of his great shining industriousness, supports a right person, who enjoys the fruit of action like prosperous person and attains much bliss. Like the falling wing of a tied bird, he upholds the law.

PURPORT :—O men ! as a hawk gets much enjoyment from its labour and goes to distant places, in the same manner, industrious persons get abundant happiness.

NOTES :—(भुज्युम्) भोक्तारम्। =Enjoyer of the fruit of actions-the soul. (स्नोः) प्रकाशमानात् पुरुषार्थात्। =From shining industriousness. (ऋजिप्यः) य ऋजुगामिषु साधुः। =Good among the men of upright nature.

The attributes of soul are described :

अध श्वेतं कलशं गोभिरक्तमापिप्यानं मघवा शुक्रमन्धः।
अध्वर्युभिः प्रयतं मध्वो अग्रमिन्द्रो मदाय
प्रति धत्पिबध्यै शूरो मदाय प्रति धत्पिबध्यै ॥ ५ ॥

5. *TRANSLATION* :—One who possesses admired wealth

upholds for joy a white covered pitcher (and a basket also. Ed.) growing from all sides and it contains pure water and nourishing food. He upholds sweet food prepared with great labour by the persons for drinking and joy. Desiring non-violence, he gets inexhaustable strength.

PURPORT :—The brave men who are regular in eating and walking etc. and are non-violent, achieve victory.

NOTES :—(आपिप्यानम्) सर्वतो वर्धमानम् । =Growing from all sides. (शुक्रम्) उदकम् । शुक्रमित्युदकनाम (NG 1, 12) =Water. (प्रयतम्) प्रयत्नसाध्यम् =Prepared with great care and wrongly printed as प्रयत्न साध्यम्

Sūktam—28

Rishi of the Sūktam-Vāmadeva-Devatā-Indra and Soma. Chhanda-Trishtup and Pankti of various kinds. Svara Dhaivata and Panchama.

Illustrating the sun by the terms 'Indra', the attributes of the rulers and their sujects are told :

त्वा युजा तव तत्सोम सख्य इन्द्रो अपो मनवे सस्रुतस्कः ।
अहन्नहिमरिणात्सप्त सिन्धूनपावृणोदपिहितेव खानि ॥ १ ॥

1. TRANSLATION :—O prosperous person ! the sun makes men active as its part of obligations. It disperses the clouds and makes seven rivers flow, actuates the dull senses. A king should also act likewise. In your friendship, O king ! a man can perform all good deeds.

PURPORT :—O men ! the sun gladdens all by rains and showers happiness on all. In the same manner, the friendship of the enlightened persons bestows joy and bliss upon all.

NOTES :—(इन्द्रः) सूर्यं इव राजा । अथ यः इन्द्रो सोऽसौ आदित्यः (Stph 8, 5, 3, 2) स यः स इन्द्र एष एव स य एव (सूर्यः) एव तपति (जैमिन्नीयोशनिषद् बाह्मिण् 1, 282 11 1, 32, 5) =A king who is full of splendour like the sun. (अहिम्) मेघम् । अहिरिति मेघनाम (NG 1, 10) ।=The clouds. (खानि)

इन्द्रियाणि । खानि भवन्तीन्द्रियाणी । खं पुनः खन धातोः खातम् । खातमिव तदिन्द्रियं गोलकं भवति (NKT 3, 313) । उपनिषद-पराचि खानि व्यतृणत् स्वयंभूः (Ed.) । =Senses.

The attributes of a ruler are stated :

त्वा युजा नि खिदत्सूर्यस्येन्द्रश्चक्रं सहसा सद्य इन्दो ।
अधि ष्णुना बृहता वर्तमानं महो द्रुहो अप विश्वायु धायि ॥ २ ॥

2. *TRANSLATION* :—O prosperous king ! by alliance with you, the degree of malice is smashed and great long life is upheld. As the sun with its pervasive force upholds the cycle of creation like the electricity, in the same manner, a humble person enjoys the desirable happiness.

PURPORT :—Those persons who are cherished by a learned person and are endowed with Vidya (knowledge), Dharma (righteousness), Brahmacharya (continence) and other virtues are blessed with longlife they become conquerors of enemies.

NOTES :—(स्नुना) व्याप्तेन । =Pervasive, vast. (खिदत्) दैन्यम्प्राप्नोति । =Is humble. (इन्द्रः) विद्युत् । यदशनिरिन्द्रस्तेन (कोषीतकी ब्रा. 11. 6. 3. 9) स्तनयित्नुरेवेन्द्रः (stph 11,6,3,9) =Electricity, lightening.

The subject of Indra (ruler) is dealt :

अहन्निन्द्रो अदहदग्निरिन्दो पुरा दस्यून्मध्यन्दिनादभीके ।
दुर्गे दुरोणे क्रत्वा न यातां पुरू सहस्रा शर्वा नि बर्हीत् ॥ ३ ॥

3 *TRANSLATION* :—O prosperous person ! let that king become mighty like sun and with you enjoys happiness jointly, because he destroys the robbers like the sun of the midday and burns the wicked intensely like fire. In his fort and palace, he guelled thousands of violent acts with his wisdom and good actions.

PURPORT :—As the sun conveys heat to all in midday, in the same manner a just king inflicts punishment upon all the wicked

persons, thieves and other sinners. He should burn away (annihilate) such extremely wicked persons and should put a stop to all categories of violence.

NOTES :—(इन्द्रो) परमैश्वर्य्ययुक्त प्रजाजन। =O prosperous subjects. (शर्धा) सर्वाणि हिंसनानि। =All acts of violence. (अभीके) समीपे। प्रपिते अभीके इत्यासन्नस्य (NKT 3, 4, 20) =Near.

The attributes of the rulers are stated :

विश्वस्मात्सीमधमाँ इन्द्र दस्यून्विशो दासीरकृणोरप्रशस्ताः।
अबाधेथाममृणतं नि शत्रूनविन्देथामपचितिं वधत्रैः ॥ ४ ॥

4. *TRANSLATION* :—O king! you are destroyer of the wicked, and splendid like the sun. You trouble (punish) from all sides those wicked robbers and other violent persons who reproach people of charitable disposition. O officers and workers of the State! you should keep the enemies under check with powerful weapons, and thus make the people happy and honour them.

PURPORT :—*O king and officers of the State! you should severely punish those robbers, thieves and wicked defilers of the people who give bad teachings and set bad examples. You should respect good men. By so doing, you will also achieve great honour.*

NOTES :—(सीम्) आदित्य इव। सीमिति परिग्रहार्थीयो वा पदपूरणो वा। प्रसीमादित्यो असृजत्। वि सीमतः सुरुचो वेन आवः (yaj. 13, 3) इति च व वृणोत् सर्वत् आदित्य (NKT, 1, 3, 8) =Like the sun. (अमृणतम्) सुखयतम्। =Making happy, gladden (अपचितिम्) सत्कारम्। =Honour.

The attributes of the rulers and the subjects are told :

एवा सत्यं मघवाना युवं तदिन्द्रश्च सोमोर्वमश्व्यं गोः।
आदर्दृतमपिहितान्यश्ना रिरिचथुः क्षाश्चित्ततृदाना ॥ ५ ॥

5. *TRANSLATION* :—O prosperous ruler and subjects! both of you are endowed with peaceful qualities and obtain what is possi-

ble from the earth sources and the speed of horses (horse-power) and thus destroy enemies. Whatever enjoyable objects and lands are available, make proper use of them and remove the miseries. A king should thus discharge his duty.

PURPORT :—If the king, ministers and army and civil officers and the people co-operate in the administration of the State, loving one another, no enemy dares approach them.

NOTES :—(अश्ना) भोक्तव्यानि । =Enjoyable. (क्षाः) पृथिवीः । क्षा इति पृथिवीनाम (NG 1,1) =Lands. (ततुदाना) दुःखस्य हिंसकौ । =Destroyers of miseries.

Sūktam—29

Rishi of the Sūktam-Vāmadeva. Devatā-Indra. Chhanda. Trishtup and Pankti of various types. Svara-Panchama.

The attributes and duties of a ruler are stated :

आ नः स्तुत उप वाजेभिरूती इन्द्र याहि हरिभिर्मन्दसानः ।
तिरश्चिदर्यः सवना पुरूण्याङ्गूषेभिर्गृणानः सत्यराधाः ॥ १ ॥

1. *TRANSLATION* :—O king! admired and praised by all devotees of God, you are delighted, to meet those persons whose wealth is earned with truth and honesty. In fact, the lord of the earth who is endowed with much prosperity came to us for our protection with foodstuff and army of capable and brave persons.

PURPORT :—O men ! you should regard him as your king who is a man of admirable virtues, actions and temperament. He should also be alleviator of miseries, and should essentially be engaged in the protection and sustenance of his subjects. He should have an army of helpers and dispenser of justice. They should also have earned the wealth with honesty and be free from pride.

NOTES :—(आङ्गूषेभिः) स्तावकैः । आंगूषः स्तोम आघोषः (NKT 5, 2, 11) =Devotees of God who sing His glory. (हरिभिः) उत्तमैर्वीरपुरुषैः ।

हरय इति मनुष्यनाम (NG 2, 3) परद्गुः बहुतारः उत्तमा वीरपुरुषाः । =With capable and brave persons. (सवना) ऐश्वर्य्यंताणि । =Prosperity, wealth. (वाजेभिः) अन्नसेनादिभिः सह । वाज इति अन्ननाम (NG 2, 7) वाज इति बलनाम (NG 2, 9) अन्न बलवत्याः सेनायाः ग्रहणम् ।=With food material and army etc.

The duties and attributes of the rulers are elaborated :

आ हि ष्मा याति नर्यश्चिकित्वान्हूयमानः सोतृभिरुप यज्ञम् ।
स्वश्वो यो अभीरुर्मन्यमानः सुष्वाणेभिर्मदति सं ह वीरैः ॥ २ ॥

2. *TRANSLATION* :—O men ! the king who is fearless, and proud of truth, possesses good horses. He is a good scholar, the best among men, comes at the congregation of the Yajna, in the form of ideal and loving dealings between the king and his subjects on being invited to meet. He has delighted brave persons, making cheerful sounds and actions.

PURPORT :—A Brahma (knower of the four Vedas who heads the team of priets) is praised alongwith the priests when he comes at a Yajna. Likewise a king is praised alongwith his ministers and attendants of good charactertstics.

NOTES :—(यज्ञम्) राजप्रजाव्यवहारम् । =The Yajna is in the form of ideal dealings between the king, and his subjects. (सुष्वाणेभिः) सुष्ठु शब्दायमानैः । =Making good and joyful sounds.

The duties and attributes of a ruler are described :

श्रावयेदस्य कर्णा वाजयध्यै जुष्टामनु प्र दिशं मन्दयध्यै ।
उद्वावृषाणो राधसे तुविष्मान्करन्न इन्द्रः सुतीर्थाभयं च ॥ ३ ॥

3. *TRANSLATION* :—O pereacher of truth (Acharya or preceptor or teacher)! in order to give the kingdom of knowledge into his ears a sound policy be followed by good kings, in order to please fully the people by all means. After having possessed this

strength, the mightest ruler may provide us Acharya (preceptor) and observing of Brahmacharya, truth etc. With these qualities, we may overcome all miseries and fear and then wealth of all types.

PURPORT :—The king in whose State there are highly learned and righteous persons, preachers of truth and justice, and he himself is endowed with knowledge, humility and other noble virtues, makes all people fearless and thus leads them to happiness. (Assurance in the security of life and wealth is key to public happiness. Ed).

NOTES ;— (सुतीर्था) शोभनानि तीर्थानि दुःखतारकाण्याचार्य्यब्रह्मचर्य्यसत्यभाषणादीनि येषान्तान् । =Who provide Acharyas (preceptors) and are instrumental in the observance of Brahmacharya (continence), truth and other virtues. These take men across all miseries. (तुविष्मान्)प्रशंसितबल: । तुवि इति बहुनाम (NG 3, 1) तव इति बलनाम (NG 29) तुविष्मान् बलवानिति सायणाचार्यो ऽपि स्वकीय भाष्येयं (कथयति) =Possessor of admirable strength.

The attributes and duties of the rulers are highlighted :

अच्छा यो गन्ता नाधमानमूती इत्था विप्रं हवमानं गृणन्तम् ।
उप त्मनि दधानो धुर्या३शून्त्सहस्राणि शतानि वज्रबाहुः ॥ ४ ॥

4. *TRANSLATION* :—O men ! that king (ruler or government) can make people fearless who move everywhere for protection, give shelter and protection to all. (lit. upholds within himself). The admirable and wisemen who invoke and truly praise him are endowed with the great wealth of wisdom. They bear thunderbolt like weapons in their arms, retain hundreds and thousands of swift-going horses in the shafts of his chariots and cars for their king.

PURPORT :—That king alone can advance the cause of the State who brings the best persons in the service of the State.

NOTES :— (नाधमानम्) ऐश्वर्य्यवन्तं प्रशंसितम् ।=Admirable and endowed with the great wealth of wisdom. (त्मनि) आत्मनि । मन्—आत्मना (NKT

3, 4, 22) त्मनि-वर्णलोपः । = In one's soul, under oneself.

The attributes of the public or subjects are told :

त्वोतासो मघवन्निन्द्र विप्रा वयं ते स्याम सूरयो गृणन्तः ।
भेजानासो बृहद्दिवस्य राय आकाय्यस्य दावने पुरुक्षोः ॥ ५ ॥

5. *TRANSLATION* :—O king ! you are virtuous possessor of good wealth. May we, the devoted to God and your admirers be protected by you. The intelligent and highly learned officers be your partners in the administration for the sake of distributing brilliant wealth and acquiring sufficient nourishing food stuff.

PURPORT :—O king ! you protect us from all sides, we may make very good progress in all directions.

NOTES :=(सूरयः) प्रकाशितविद्याः । सूरिरिति स्तोतृनाम (NG 3, 16) अत्र विद्यास्तोतारः । =Highly learned and illuminators of various sciences. (भेजानासः) भजमानाः । अत्र वर्णव्यत्ययेनाश्वत्वम् । =Devotees of God. (आकाय्यस्य) समन्तात् काये भवस्य । = Belonging to or nourishing body. (पुरुक्षोः) बह्वन्नादियुक्तस्य । इत्यन्ननाम (NG 2, 7) =Endowed with abundant food etc.

Sūktam-30

Rishi of the Sūktam—Vāmadeva, Devatā—Indra and Indra and Ushā (combined). Chhanda—Gāyatri and Anushtup of various types. Svara—Shadja and Rishabha.

The attributes of an ideal ruler are told :

नकिरिन्द्र त्वदुत्तरो न ज्यायाँ अस्ति वृत्रहन् । नकिरेवा यथा त्वम् ॥१॥

1. *TRANSLATION* :—O king ! like the sun destroying the clouds, there is no one superior to the clouds, there is no one superior to you, shining because of your virtues. There is no one more excellent than you. There is no one comparable as you are.

PURPORT :—O men ! you should elect such a king who is the

best and the noblest among you.

NOTES :—(वृत्रहन्) यो वृत्रं हन्ति स सूर्य्यस्तद्वद्वर्त्तमान । =Who is like the sun destroyer of the clouds. (ज्यायान्) ज्येष्ठः । =Superior.

The essentials of a ruler are stated :

सत्रा ते अनु कृष्टयो विश्वा चक्रेव वावृतुः । सत्रा महाँ असि श्रुतः ॥२॥

2. *TRANSLATION* :—O king ! because you are great and renowned on account of the observance of truth, therefore all men would follow you. They are of truthful conduct like the wheels (to the body of the waggon).

PURPORT :—O king ! if you are just, all your subjects will follow you.

NOTES :—(सत्रा) सत्याचारस्य । =Of the truthful conduct. (सत्रा) सत्याचरणेन । =On account of truth. (कृष्टयः) मनुष्याः । =The men.

The attributes of a ruler are elaborated :

विश्वे चनेदना त्वा देवास इन्द्र युयुधुः । यदहा नक्तमातिरः ॥ ३ ॥

3. *TRANSLATION* :—O Indra ! you destroy enemies, with the help of the learned persons who have taken a vow to annihilate the wicked day and night. Under your stewardship, they fight with them, and you annihilate them.

PURPORT :—A king should have well trained and good servants and soldiers so that the foes may easily be overpowered. They may not be able to withstand him.

NOTES :—(अना) पणात्मकानि । =Having taken vows. (इन्द्र) शत्रूणां विदारक । =Destroyer of the foes. (आतिरः) हत्याः । =Slay.

The attributes of a ruler still continued :

यत्रोत बाधितेभ्यश्चक्रं कुत्साय युध्यते । मुषाय इन्द्र सूर्यम् ॥ ४ ॥

4. *TRANSLATION* :—O king ! in that State where a man

acting like a Chief moves uninterrupted, like the sun-wheel and moves a weapon over a man who fights on behalf of the rebel people and is mad because of armament with weapons and missiles, happiness does not last.

PURPORT :—That king can not remain in power for a long time (must be dethronoed) who does not alleviate the sufferings of the people, does not shine like the sun with his noble virtues and yet collects revenues from the subjects. (The oppession of people never yields good result-Ed.).

NOTES :—(कुत्साय) शस्त्रास्त्रयुक्ताय । =For a man having arms and missiles. (सूर्यम्) सूर्यमिव वर्त्तमानं न्यायम् । =Justice which is like the sun.

The subject of rulers' duties is further developed :

यत्रं देवाँ ऋघायतो विश्वाँ अयुध्य एक इत् । त्वमिन्द्र वनूँरहंन् ॥ ५ ॥

5. *TRANSLATION :—*O Indra (king) ! when you slay single-handed the wicked persons who give trouble to all enlightened men, you become unassiailable by the enemies.

PURPORT :—Whenever wicked persons give trouble to good men, the Indra should punish severely all the un-righteous persons.

NOTES :—(ऋघायतः) बाधमानान् । =Giving troubles. (वनून्) अधर्मसेविनः । =Un-righteous persons.

The functions of the ruler are compared to the sun :

यत्रोत मर्त्यांय कमरिणा इन्द्र सूर्यम् । मावः शचींभिरेतंशम् ॥ ६ ॥

6. *TRANSLATION :—*O Indra ! let you provide us happiness with your guidance and actions like the sun and air and protect us like a trained horse. In your kingdom, where you give happiness, to a common man, you should not spare the wickeds from punishment.

PURPORT :—Where a ruler honours and respects the noble

persons and punishes the wickeds and extends the facilities for education, there all his subjects get healthy and happy.

NOTES :—(भरिण:) प्रदत्ता: ।=Impart, give. (सूर्यम्) सवितारं वायुरिव ।=To the sun, who creates the world. (एतशम्) प्राप्तविद्यमश्ववद्बलिष्ठम् ।=To the one who is strong like a horse and has acquired knowledge.

The theme of administration is dealt :

किमादुतासि वृत्रहन्मघवन्मन्युमत्तमः । अत्राह दानुमातिरः ॥ ७ ॥

7. *TRANSLATION* :—O king ! you are equipped with nice wealthy and annihilator of the enemies. As the sun thrashes means and are the clouds, the same way you finish the devils. Moreover, in other spheres also you rule over us.

PURPORT :—The ruler who is deadly set against the wickeds and provides peace to the noble men, only such a ruler can extend the boundaries of his kingdom.

NOTES :—(वृत्रहन्) शत्रुनाशक ।=Smasher or annihilator of the enemy. (मन्युमत्तम:) प्रशंसितो मन्यु: क्रोधो यस्य सोऽतिशयित: =One who raises his anger for a right cause, and excels over other common men. (दानुम्) दातारम् । =One who gives trouble to the right persons. They are called Danavas.

The Statecraft is described :

एतद्घेदुत वीर्य१मिन्द्र चकर्थ पौंस्यम् ।
स्त्रियं यद्दुर्हणायुवं वधीर्दुहितरं दिवः ॥ ८ ॥

8. *TRANSLATION* :—O Indra ! you eradicate the vices and the same way the sun thrashes the darkness. In order to remove unhappiness, the sun brings in the light after darkness disappears like a girl. The Indra also likewise extends its valour to activate the persons and smashes the enemies. He also protects the women and attendants.

PURPORT :—As the sun terminates a night with its light and brings forward a day in order to make people happy, the same way the State officers should smash the rogues and their conduct and should give protection to the noble persons. Thus creating more avenues of knowledge they make all the people happy.

NOTES :—(वीर्य्यम्) पराक्रमम् ।=Power or strength. (इन्द्र) दोषविनाशक ।=Remover or eradicator of vices. (पौंस्यम्) पुंभ्यो हितम् ।=Useful vices for the man. (दुहंणायुवम्) दुःखेन हन्तुं योग्यं कामयते ताम् । =One who is fond of removing unhappiness.

The attributes of a ruler are highlighted :

दिवश्चिद्घा दुहितरं महान्मंहीयमानाम् । उषासंमिन्द्र सं पिंणक् ॥९॥

9. *TRANSLATION* :—O Indra ! you are a glorious ruler. The way rising morning sun comparable to a girl crushes or defeats the darkness, the same way you should eradicate ignorance and wickeds.

PURPORT :—Here is a simile. A ruler who eradicates injustice like the sun, which overcomers the darkness, same way the ruler establishing the rule of justice and speading the knowledge, surely becomes matching to the sun.

NOTES : —(दुहितरम्) कन्यामिव वर्त्तमानाम् । =Darkness comparable with a girl. (महीयमानाम्) विस्तीर्णम् । = Growing vast. (सम पिणक्) पिनष्टि । =Crushes.

The subject of statecraft is further dealt :

अपोषा अनंसः सरत्संपिष्टादह बिभ्युषी । नि यत्सीं शिश्नथद्वृषा ॥१०॥

10. *TRANSLATION* :—A powerful ruler is compared here to the dawn of the morning which eradicates the darkness completely with its emergence, prior to its arrival. The same way a ruler powerful like the sun weakens the wickeds.

PURPORT :—Here is also a simile. As the front portion of a

car (chariot) moves ahead of its rear body, similarly the sun and its light appears on the horizon prior to the departure of darkness. A ruler also similarly should dispossess the men of misconduct from the society.

NOTES :—(उषा) प्रातर्वेलेव । =Like the dawn in the morning. (अनसः) शकटस्याग्रम ।=The front portion of a car. (सम्पिष्टात्) संचूर्णितात् । =Well crushed. (विभ्युषी) भयप्रदा । =Dreadful. (शिश्नथत्) शिथिलीकरोति । =Disengages.

Now the attributes of sun are described :

एतदस्या अनः शये सुसंपिष्टं विपाश्या । ससार सीं परावतः ॥११॥

11. *TRANSLATION* :—O learned person ! the sun at its dawn smashes the darkness and releases light thoroughly, same way the learned person arrives in the region, moves and activates thoroughly and provides sound sleep to the people (he creates fearless life among the people).

PURPORT :—Here is simile. The dawn moves very fast like a quick transport, same way a ruler must remove ignorance.

NOTES : —(अनः) शकटमिव । =Like a chariot or car. (शये) शयनं कुर्याम् । =Sleep soundly. (विपाशि) विगतपाशे बन्धनरहिते मार्गे । =On the limitless path. (परावतः) दूरदेशात् । =From distance.

The subject of navigation related to the clouds (floods) is described :

उत सिन्धुं विबाल्यं वितस्थानामधि क्षमि । परि ष्ठा इन्द्र मायया ॥१२॥

12. *TRANSLATION* :—O Indra ! you are equipped with knowledge and prosperity and with your intelligence in planning, build great ships and navigational aids. That way you and your people are able to cross big rivers or oceans with them.

PURPORT :—O men ! in order to cross the oceans and rivers apply your intelligence and techniques to build big ships and thus become prosperous.

NOTES :—(सिन्धुम्) नदम् । =The powerful rivers. (विबाल्यम्) विगतं बाल्यं यस्य तम् । =Not small. (वितस्थानाम्) विशेषेण स्थिताम् । =Particularly situated. (क्षमि) पृथिव्याम् । =On the earth.

The relation between the State and people is defined :

उत शुष्णस्य धृष्णुया प्र मृक्षो अभि वेदनम् । पुरो यदस्य संपिणक् ॥१३॥

13. *TRANSLATION* :—O ruler ! as with your powerful army you smash the towns of your enemies completely and annihilate your adversaries, let you get us that scientific knowledge.

PURPORT :—*Idea is that king who is respected is because of his large and powerful army. With his armed might, he removes the injustice and evil conduct. He spots out the right persons.*

NOTES :—(शुष्णस्य) बलस्य । =Of the powerful army. (धृष्णुया) प्रगल्भत्वेन । =Strongly. (वेदनम्) विज्ञानम् । =Scientific knowledge. (पुरः) नगराणि । =The cities. (संपिणक्) संचूर्णय । =Smash or annihilate.

The subject of statecraft is compared to the sun :

उत दासं कौलितरं बृहतः पर्वतादधि । अवाहन्निन्द्र शम्बरम् ॥१४॥

14. *TRANSLATION* :—O Indra ! you are shining and brilliant like the sun. As the sun brings happiness at the peak of a mountain, you also overpower your adversaries like the clouds and thus look after your people by annihilating the enemies. You should also side with faithful servants comingfrom good families.

PURPORT :—*O men ! as the sun builds clouds with its temprature and the clouds bring rains on the earth which gives life to all beings, the same way a ruler spots out the untraceable criminals and robbers and protects the common people.*

NOTES :—(दासम्) सेवकम् । =The servant,—the public servant. (कौलितरम्) कुलितेषु श्रेष्ठेषु कुलेषु भवम् । =Hailing from good families.

(शम्बरम्) शं सुखं वृणोति यस्मात् मेघम् । =The cloud which gives delight.

The Statecraft is described more elaborately :

उत दासस्यं वर्चिनंः सहस्राणि शतावंधीः । अधि पञ्चं प्रधीरिंव ॥१५॥

15. *TRANSLATION* :—O ruler ! as sharp nails affixed in an axle smash the hurdles, the same way, you should destroy hundreds and thousands wickeds thoroughly; and those who are well intelligent and learned and are under your service, you should protect them.

PURPORT :—The ruler who looks after and protects the State officers from the clutch of the wickeds and gives due respect to the noble persons or people take him to be their master.

NOTES :—(वर्चिनः) बह्वधीतस्य । =Of well learned. (अवधीः) हन्याः । =Kill. (प्रधीनिव) चक्रस्थानि तीक्ष्णानि कीलकानीव वर्त्तमानान् जगत्कण्टकान् दुष्टान् । =The wickeds who are like the sharp nails affixed in an axle.

The theme of administration further moves on :

उत त्यं पुत्रमग्रुवः परांवृक्तं शतक्रंतुः । उक्थेष्विन्द्र आभंजत् ॥ १६ ॥

16. *TRANSLATION* :—A ruler after performing innumerable Yajnas, that is the various inter-actions produced by the combination of noble ideas and actions, looks after the and living of admirable persons. Infact, he comes close to the warriors, who serve their master at the forward morcha and behave like an obedient son. He also gives them good training and teaching, and thus achieves his object.

PURPORT :—As a mother looks after her children, same way if a ruler also follows the same path, the people respect and honour him like their parents.

NOTES :—(अग्रुवः) अग्रसराः । =Those who march forward. pioneers. (परावृक्तम्) अच्छिन्नवीर्य्यम् । =Whose power is never defeated. (शतक्रतुः) असंख्य प्रज्ञः । =Hundred of innumerable inter-actions or Yajnas.

The subject of learned person is described :

उत त्या तुर्वशायदू अस्नातारा शचीपतिः इन्द्रो विद्वाँ अपारयत् ॥१७॥

17. *TRANSLATION* :—A learned person who is master of excellent knowledge (*SHACHI*), such a king is able to overpower the semi-learned and unvirtuous persons and finally makes them delighted. Thus that king and his subjects both become happy.

PURPORT :—When the people receive educotion from the frank and straightward learned persons, they finally become free from unhappiness and finally become happy.

NOTES : —(तुर्वशायदू) शीघ्रं वशंकरो यत्नवांश्च तौ मनुष्यौ। तुर्वशा इति मनुष्यनाम (NG 2, 3) यदव इति च । =One who makes the people to submit easily and attempts very hard. The men. (शचीपतिः) प्रजापतिर्वाक्पतिर्वा। =One who is master of words or of the people. (अपारयत्) दुःखात् पारयेत् । =Takes across from the path of grief.

The subject of learned person is further stated :

उत त्या सद्य आर्या सरयोरिन्द्र पारतः । अर्णाचित्ररथावधीः ॥१८॥

18. *TRANSLATION* :—O Indra ! you are a ruler and therefore, incapacitate or immobilise or smash the transport of the enemy, who move very fast. These who are of good temperament virtues and actions, you should protect them.

PURPORT :—A ruler should incessantly keep the criminals and enemy under his check and should honour the noble persons.

NOTES :—(आर्या) उत्तमगुणकर्मस्वभावौ । =Those who are blessed with ideal virtues, actions and temparament. (सरयोः) गच्छतोः । =Moving forward. (अर्णाचित्ररथौ) अर्णौ प्रापकौ च तौ चित्ररथा आश्चर्यरथौ च तौ । =Those who possess the peculiar chariots and get the same for others also.

The subject of Statecraft is dealt :

अनु द्वा जंहिता नंयोऽन्धं श्रोणं चं वृत्रहन्। न तत्तें सुम्नमष्टंवे ॥१९॥

19. *TRANSLATION :*—O ruler ! you annihilate the enemies and wickeds. You lead in the sphere of relieving the human distress, that is you take welfare measures for the blind, invalids and handicapped. If adequate relief measures are provided to them no enemy can overpower our State.

PURPORT :—A ruler who supports and provides necessary help to the blind and handicapped, his kingdom will be ever happy.

NOTES :—(जहिता) जहितो त्यक्तारो। =Those who are physically handicapped. (अन्धम्) चक्षुर्विज्ञानविकलम्। =Suffering from opthalmic diseases or is blind. (वृत्रहन्) शत्रुहन्तः। =Killer or smasher of the enemies.

The State administration is compared with the sun :

शतमंश्मन्मयीनां पुरामिन्द्रो व्यास्यत् । दिवोंदासाय दाशुषें ॥ २० ॥

20. *TRANSLATION :*—As the sun provides ample light and builds clouds which create rains for the good of people, same way a glorious ruler overcomes or smashes the hundreds of buildings made of stone and dwellings in the towns ruled by his enemies and ultimately he wins the battle.

PURPORT :—Here is a simile. The sun builds power and ultimately overpowers the clouds. The same way, O king ! when you will attain victory oner the towns of your advarsaries, you are bound to acquire wealth and fame.

NOTES :—(अश्मन्मयीनाम्) मेघप्रचुराणामिव पाषाणनिर्मितानाम्। =The towns where the buildings are made of stone like the clustre of clouds. (पुराम्) नगरीणाम्। =Towns or cities. (आस्यत्) व्यसेच्छिन्द्यात्। =Smashes into pieces. (दिवोदासाय) प्रकाशस्य सेवकाय। =For the one who through lights (sun), or for the one who is fond of knowledge (Dapplicable in the case of ruler).

The subject of administration is again compared with the sun :

अस्वापयद्दभीतये सहस्रा त्रिंशतं हथैः। दासानामिन्द्रो मायया ॥२१॥

21. *TRANSLATION* :—A ruler who defeats his hundreds or few enemies and kills them with several weapons and armament, he is capable to provide relief and peace to the State officials. Finally he wins the battle.

PURPORT :—A ruler who appoints a commander capable to destroy his enemies with his skill and intelligence, he is always happy.

NOTES : – (अस्वापयत्) स्वापयेत्। = Provides sound sleep. (दभीतये) हिंसनाय। = In order to kill.

The subject of State administration is vividly stated :

स घेदुतासि वृत्रहन्त्समान इन्द्र गोपतिः। यस्ता विश्वानि चिच्युषे ॥२२॥

22. *TRANSLATION* :—As the sun smashes the clouds and then gives immense prosperity to the people, same way a ruler who is capable to smash his enemies, he also fetches plenty of prosperity to the people and becomes the master of earth. By his standards, such a ruler downgrades all others.

PURPORT : —A king who appropriately applies his displeasure and happiness, he nurtures the whole nation and is taken to be full of exceptional qualities. His nature and actions are just like the sun.

NOTES :—(इन्द्र) पुष्कलैश्वर्यकारक। = One who provides plenty of prosperity. (गोपतिः) पृथिव्याः स्वामी। = Master of earth. (चिच्युषे) च्यावयसि। = Downgrades.

More details of the nature of administration are described :

उत नूनं यदिन्द्रियं करिष्या इन्द्र पौंस्यम्। अद्या नकिष्टदा मिनत् ॥२३॥

23. *TRANSLATION* :—O Indra! you protect all and always perform the nice acts and keep the senses at a positive check. There

is no other person who can match and kill you.

PURPORT :—The ruler who extends his military power right from the beginning, he is never defeated by his adversaries, and scores victory over them.

NOTES :—(इन्द्र) सर्वरक्षक । =Protector of all. (पौंस्यम्) पुंसु साधु । =A noble man.

The subject of imparting good sermons is dealt :

वामंवामं त आदुरे देवो ददात्वर्यमा
वामं पूषा वामं भगो वामं देवः करूळती ॥ २४ ॥

24. ***TRANSLATION*** :—O ruler ! you kill the enemies, you like and respect the artists and craftsmen and are taker of victory. You should have around you the people who appreciate and admire your efforts. You also have craftsmen and artists, as well as the judicial officers who can bring the desirable result and objects. Let you give a rewarding wealth to the craftsmen, so that they become prosperous, brilliant and discover secrets of nice knowledge. Then they all will ever honour and serve you.

PURPORT :—O king ! you should always respect those who teach people about truth, justice and functional knowledge.

NOTES :—(वामंवामम्) प्रशस्यं । वाम इति प्रशस्यनाम (NG 3, 8) । =(1) The aspired wealth. (2) The excellent knowledge. (आदुरे) शत्रूणां विदारक । =Smasher of enemies. (देवः) विजयप्रदाता । =Scorer of victory. (करूळती) यः करूळा कामयते स करूळत: सोऽस्यास्तीति । =One who loves and admires the artists and craftsmen.

Sūktam-31

Rishi or seer of the Sūktam—Vāmdeva. Devatā or subject—Indra. Chhanda or Metre—Gāyatri of various types. Svara or tune—shadja.

The relations between the ruler and his subjects are described.

कया नश्चित्र आ भुवदूती सदावृधः सखा । कया शचिष्ठया वृता ॥१॥

1. *TRANSLATION* :—O ruler ! extending your kingdom and influence you become friendly to us by dint of your protective actions, nice speech, and actions or intelligence. These qualities bear peculiar virtues, actions and temperament, making you a friend in real senses.

PURPORT :—O ruler ! you should act and behave with us in a friendly manner, so that our mutual relations grow closere.

NOTES :—(चित्रः) अद्भुतगुणकर्मस्वभावः । =Bearing distinctive qualities, actions and temperaments. (ऊती) ऊत्या रक्षणादिक्रियया सह । =By dint of your protective actions. (सदावृधः) सर्वदा वर्धमानः । =Ever growing (शचिष्ठया) अतिशयेन श्रेष्ठया वाचा प्रज्ञया कर्मणा वा । =With excellent speech wisdom and actions.

The royal path of ideal health and happiness is indicated :

कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदन्धसः । दृळ्हा चिदारुजे वसु ॥२॥

2. *TRANSLATION* :—The people (subjects) who support their great ruler and delight him by enormously contributing the foodgrains, they acquire wealth and health.

PURPORT :—The people who observe celibacy (Brahmacharya) and lead a pious life, take proper diet in an ideal routine way of life, they never get sick or poor.

NOTES :—(मदानाम्) आनन्दानाम् । =Of the delights. (मंहिष्ठः) अतिशयेन महान् । =Great. (मत्सत्) आनन्दयेत् । =Delights. (अन्धसः) अन्नादेः । = Wealth, foodgrains etc. (आरुजे) समन्ताद्रोगाय । =For health. (वसु) धनानि । =Wealth.

The ideal way of life is indicated :

अभी षु णः सखीनामविता जरितॄणाम् । शतं भवास्यूतिभिः ॥ ३ ॥

3. *TRANSLATION* :—O ruler ! those who establish their

friendliness with their protective powers and nice learnings, you come forward to protect us with such hundreds of people.

PURPORT :—Those who treat others, as if their own happiness and profits are involved and behave with them in a loving way, they are sought after for making friends.

NOTES :—(सखीनाम्) सर्वसुहृदाम् । =Of the bosom friends. (जरितॄणाम्) सद्विद्याविदाम् । =Of the learned persons well-versed in useful sciences.

Some requests and expectations from a ruler are narrated :

अभी न आ ववृत्स्व चक्रं न वृत्तमर्वतः । नियुद्भिश्चर्षणीनाम् ॥ ४ ॥

4. *TRANSLATION :*—O ruler ! you bring us around the right path, which is the nucleous or axle of a chariot of good actions. You make our horses (chariots) fast like blowing winds.

PURPORT :—O king ! as you behave and act with truth and justice, let you reach the same in our behaviour.

NOTES :—(ववृत्स्व) आवर्तय । =Bring us around. (वृत्तम्) सर्वतो दृढम् । =Strong from all points. (नियुद्भिः) वायुगतिभिरिव वेगैः । =Fast like blowing winds. (चर्षणीनाम्) मनुष्याणाम् । =Of the men.

The relation between the ruler and his subjects is dealt :

प्रवता हि क्रतूनामा हा पदेव गच्छसि । अभक्षि सूर्ये सचा ॥ ५ ॥

5. *TRANSLATION :*—O ruler ! you reach the people with intelligent actions which is not discernible to all like the feet. The same way, I observe the holy tanets evidently like the rays of the sun.

PURPORT :—Here is a simile. O men ! as the learned people attain perfect knowledge by following the right path, same way other people also achieve the target of intelligence, like the crystal light of the sun.

NOTES :—(प्रवता) निम्नेन मार्गेण । =By the path not discernible. (क्रतुनाम) प्रज्ञानां कर्मणां वा । =Of the intelligent actions.

The relations between a ruler and his subjects are referred :

सं यत्त इन्द्र मन्यवः सं चक्राणि दधन्विरे । अध त्वे अध सूर्ये ॥६॥

6. *TRANSLATION* :—O Indra ! you are a mighty soul. You run all your behaviour like anger etc. in a cycle of actions and thus hold wealth.

PURPORT :—Moral is given through a simile. A man is told to raise his anger against those who are of fogey conduct, while delighting the people whose conduct is up right. By doing so they become powerful like the sun.

NOTES :—(इन्द्र) जीव । =A mighty soul. (मन्यवः) क्रोधादयो व्यवहाराः । =To raise anger etc. (चक्राणि) चक्रवद्वर्त्तमानानि कर्माणि । =Cycle or actions. (दधन्विरे) धरन्ति । =Hold.

A ruler is told to be sincere to his subjects :

उत स्मा हि त्वामाहुरिन्मघवानं शचीपते । दातारमविदीधयुम् ॥७॥

7. *TRANSLATION* :—O ruler ! you are master of ideal speech and wisdom. The scholars and people of right conduct call you the master of great wealth. They have observed you free from gambling and a philanthropist, who serves and looks after their cause and welfare. Let us also follow the similar path.

PURPORT :—O scholars and learned people ! when you ever observe the right conduct in performing righteous actions, you are, bound to grow in prosperity, and the common people will never forget to give away contribution for your maintenance.

NOTES :—(मघवानम्) परमपूजितबहुधनम् । =Master of ideal and sumpteous wealth. (शचीपते) वाचः प्रज्ञायाः पालक । =Master of ideal speech and wisdom. (अविदीधयुम्) द्यूतादिदुष्ट कर्म्मरहितम् । =Free from vices like gambling etc.

The ruler is told to deliver proper and quick justice :

उत स्मा सद्य इत्परि शशमानाय सुन्वते । पुरू चिन्मंहसे वसु ॥८॥

8. *TRANSLATION* :—O learned people ! with your strenuous right efforts, you prepare rejuvenating juices of medicinal herbs. Thus you create larger areas of fiscal activities. Consequent upon this you become positively prosperous very soon.

PURPORT :—The people (or ruler) who honour the State forward and plain speaking persons, they become virtuous very soon and become full of prosperity.

NOTES :—(शशमानाय) प्रशंसिताय । =Right or admirable efforts. (सुन्वते) पुरुषार्थेनाभिषवं कुर्वते । =For a person making strenuous efforts. (मंहसे-वसु) वर्धयसि धनम् । =Create large areas of fiscal activities.

The importance of quick disposal of judicial matter is emphasized :

नहि ष्मा ते शतं चन राधो वरन्त आमुरः । न च्यौत्नानि करिष्यतः ॥९॥

9. *TRANSLATION* :—O ruler ! you are master of immeasurable wealth and potentialities (all are benefitted with your fical resources), but those who are physically and mentally sick, they are unable to take its benefits, nor they win in the battle of life.

PURPORT :— O ruler ! if you succeed in delivering quick and apt justice, then your wealth in coffers and military power would never decline, rather these are bound to grow.

NOTES :—(शतम्) असंख्यम् । =Immeasurable, unlimited. (वरन्ते) स्वीकुर्वन्ति । =Achieve. (आमुरः) समन्ताद्रोगकारिण: । =Those who are affiliated with physical and mental sickness. (च्यौत्नानि) बलानि । =Powers, potentalities.

The importance of justice is signified :

अस्माँ अवन्तु ते शतमस्मान्त्सहस्रमूतयः । अस्मान्विश्वा अभिष्टयः॥१०॥

10. *TRANSLATION* :—O ruler ! we seek your variety of

productions. Your limitless all aspirations are pointed to the right directions. Let them protect and extend our activities in all directions and thus delight us.

PURPORT :—O ruler ! when you look after our welfare and make us advanced and thus delight us, only then you are worthy ruler in the real sense.

NOTES :—(शतम्) असंख्या: । =Limitless. (सहस्त्रम्) बहुविधा: । =Variety. (ऊतय:) रक्षा: । =Protection. (अभिष्टय:) इष्टम् इच्छा: । =Aspirations.

To treat the subjects justly is the foundation of a good rule. It is highlighted below :

अस्माँ इहा वृणीष्व सख्याय स्वस्तये । महो राये दिवित्मते ॥११॥

11. TRANSLATION :—O great ruler ! you take us to your friendship, so that we get more wealth and your regime runs the kingdom to make it delightful and illuminated with learning of righteousness and justice.

PURPORT :—O ruler ! the way you treat us friendly, our duties are also to recriprocate by behaving in a friendly manner.

NOTES :—(वृणीष्व) स्वीकुर्या: । =Accept or take to you friendship, (सख्याय) मित्रत्वाय । =For friendship. (दिवित्मते) विद्याधर्मन्यायप्रकाशिताय =For the sake of making illuminated with learning righteousness and justice.

The importance of justice is further emphasised :

अस्माँ अविड्ढि विश्वहेन्द्र राया परीणसा ।
अस्मान्विश्वाभिरूतिभिः ॥ १२ ॥

12. TRANSLATION :—O ruler ! you are glorious and prosperous. All the time you have been scheming to provide us wealth and bring us into an era of prosperity. Moreover, you take us under your protective cover.

PURPORT :—Those rulers and State officials are ideal, who make their subjects wealthy and portect them well.

NOTES :—(अविड्ढि) प्रवेशय। =Take us into. (इन्द्र) परमैश्वर्ययुक्त राजन्। = O glorious and great ruler. (परीणसा) बहुविधेन। =In different ways. (ऊतिभिः) रक्षादिभिः क्रियाभिः। =By protective actions.

The ruler's duty towards his subjects is highlighted :

अस्मभ्यं ताँ अपा वृधि व्रजाँ अस्तेव गोमतः। नवाभिरिन्द्रोतिभिः ॥१३॥

13. *TRANSLATION* :—O ruler ! you give enormous prosperity. Under your latest protective devices, get us a large stock of cow progeny, so that they can roam and graze freely in the vast areas. This way our homes get large expansion and our miseries are ierdicated or diminished.

PURPORT :—The masters of the cow progeny get more wealth from them like increase in the production of milk etc. O ruler ! let you take us to the large quantum of prosperity, so that we can ever become delightful.

NOTES :—(व्रजान्) व्रजन्ति गावो येषु तान्। =Cow-farms or sheds. (अस्तेव) गृहाणीव। =Like the homes. (गोमतः) बह्व्यो गावो विद्यन्ते येषु तान्। =Cow sheds.

The ideal relations and duties between a ruler and his subjects are specified :

अस्माकं धृष्णुया रथो द्युमाँ इन्द्रानपच्युतः गव्युरश्वयुरीयते ॥ १४ ॥

14. *TRANSLATION* :—O ruler ! you are really great and mighty. Let you give us ownership of vast formations of transports and aircrafts. Our cow sheds and horse steads should have high pedigree animals to meet our defence supplies and movements. With your powerful techniques and crafts, we are never diminished. With its mobilization we call upon or exhort you to win the enemies forcefully.

PURPORT :—The ruler and his subjects should treat each other inseperable and should look after the needs of each other.

NOTES :—(घृष्णुया) दृढत्वेन युक्तः। =Powerful. (रथः) सद्यो गमयिता विमानादियानविशेषः। =Fast transport-aids of ships and aircrafts. (द्युमान्) बहुकलायन्त्रादिप्रकाशितः। =Equipped with techniques and crafts. (अनपच्युतः) अपचयरहितः। =Never declining. (गव्युः) बहवो गावो विद्यन्ते यस्मिन् सः। =Cow farms or sheds. (अश्वयुः) बह्वश्वबलयुक्तः। =Horse steads.

The relations and duties of the ruler and his subjects are narrated :

अस्माकमुत्तमं कृधि श्रवो देवेषु सूर्य । वर्षिष्ठं द्यामिवोपरि ॥ १५ ॥

15. *TRANSLATION* :—O ruler ! you are shining like the sun. As the sun provides light and foodgrains of excellent quality, same way you make our scholars well learnt, knowledgeable and advanced.

PURPORT :—Here is a simile. A ruler asks his people to progress like the sun, and creates good prosperity with his learning and politeness.

NOTES :—(श्रवः) अन्नादिकं श्रवणं वा। =Foodgrains or sermons. (देवेषु) विद्वत्सु। =Among the learned. (वर्षिष्ठम्) अतिशयेन वृद्धम्। =Well extending or progressed.

Sūktam-32

Rishi of seer of the Sūktam-Vāmadeva. Devatā or subject matter-Indra and Indrashva (1.8.9) Chhanda or Metres-Various types of Gāyatri. Svara or tunes-Shadja.

The salient qualities of a ruler and his subjects are narrated under the nomenclature of Indra :

आ तू न इन्द्र वृत्रहन्नस्माकमर्धमा गहि । महान्महीभिरूतिभिः ॥१॥

1. *TRANSLATION* :—O ruler ! you are Indra, that is greatly prosperous and are comparable with sun, smashing the clouds.

We seek your blessings for our progress. Grown under your protective faculties, you come to us.

PURPORT :—O ruler ! if you help us to grow more, we shall also equally reciprocate to make you the great.

NOTES :—(इन्द्र) राजन् । =Greatly prosperous. (वृत्रहन्) यो वृत्रं हन्ति सूर्यस्तद्वत् । =The sun which smashes the clouds. (अर्द्धम्) वर्द्धनम् । = Progress, advancement. (ऊतिभिः) रक्षादिभिः । =Protective faculties.

The relationship between the ruler and his subjects are extensively described :

भूमिश्चिद्घासि तूतुजिरा चित्र चित्रिणीष्वा । चित्रं कृणोष्यूतये ॥२॥

2. *TRANSLATION :—*O ruler ! you are endowed with peculiar qualities actions and temperament. In order to ensure security of your kingdom, you move from pillar to post among your army formations and behave in a peculiar way. Because you fulfil our desires, hence you are worthy of honour or respect.

PURPORT :—O king ! if you succeed in protecting your subjects by arranging mobile courts to administer justice quickly, then your people will certainly achieve miraculous progress.

NOTES :—(भूमिः) भ्रमणशीलः । =Mobile, moving from place to place. (तूतुजिः) शीघ्रकारी । =Fast. (चित्रिणीषु) अद्भुतासु सेनासु । =Among the special army formations. (चित्रम्) अद्भुतम् । =Peculiar or strange.

The subject of ruler and his subjects is further developed :

दभ्रेभिश्चिच्छशीयांसं हंसि व्राधन्तमोजसा । सखिभिर्ये त्वे सचा ॥३॥

3. *TRANSLATION :—*O ruler ! you are the commander of army. Alongwith your trusted and chosen friends, you annihilate the evil people like a hunter, because they violate the moral sanctions. Those who are sincere and truthful, they receive your protection, In

such conditions, O ruler ! you are sure to achieve victory.

PURPORT :—Even a small band of friendly persons and are also committed to the path of righteousness, they are capable to annihilate the wickeds, however outnumbered they may be.

NOTES :—(दभ्रेभिः) अल्पैः स्वैर्वा । = Small bands. (शश्वयसम्) धर्ममुत्प्लवमानम् । = Violates of the path of righteousness. (शावन्तम्) व्याधमिव प्रजाहिंसकेम् । = Harassing the people like the hunters. (ओजसा) बलेन । = By might. (सखिभिः) सुहृद्भिः । = By the people united with friendship.

The theme of ruler and people relation still continues :

वयमिन्द्र त्वे सचा वयं त्वाभि नोनुमः । अस्माँ अस्माँ इदुदव ॥ ४ ॥

4. *TRANSLATION* :—O ruler ! we should behave truthfully among ourselves. We always bow to your command and respect. Let you ever protect us positively.

PURPORT :— O ruler ! the way we treat you truthfully, and sincerely, the same way you also reciprocate towards us, so that we continually make progress and expand.

NOTES :—(सचा) सत्याचारेण । = By dint of truthful conduct. (अभिनोनुमः) भृश नताः स्मः । = Bow before you in respect. (अव) रक्ष । = Protect.

The king and his subjects are again discussed here :

स नश्चित्राभिरद्रिवोऽनवद्याभिरूतिभिः । अनाधृष्टाभिरा गहि ॥५॥

5. *TRANSLATION* :—O ruler ! you are like a sun. As the sun thrashes the clouds, you also reach us with your protective faculties because they are always admired and never repremanded and repressed. We seek you sincerely.

PURPORT :— O people ! as the king protects you in all possible ways, you should also similarly provide him protection.

NOTES :—(चित्राभिः) अद्भुताभिः । = Peculiar. (अद्रिवः) अद्रयो मेघा विद्यन्ते

सम्बन्धे यस्य सूर्यस्य तद्वद्वर्त्तमानः । = The sun which has a particular relation with the clouds and thrashes them. (मनवद्याभिः) प्रशंसनीयाभिः । = Always admired. (ऊतिभिः) रक्षादिभिः । = By protective faculties. (अनाधृष्टाभिः) शत्रुभिर्धर्षितुमयोग्याभिः । = Not to be reprehanded and repressed by the enemy.

The chapter of ruler and his subjects still continues :

भूयामो षु त्वावतः सखाय इन्द्र गोमतः । युजो वाजाय घृष्वये ॥६॥

6. *TRANSLATION* :—O king ! your suporters and friends are never depressed. In order to seek a specialised knowledge of foodgrains, or agriculture, let them become impressive and influential with the wealth of cow progeny.

PURPORT :—O ruler ! when you achieve teritorial gains, we would also share that your success with prosperity.

NOTES :—(भूयामो) भवेम । अत्र वाच्छन्दसीत्यस्योत्वम् । = Let us be. (त्वावतः) त्वया रक्षिताः । = Protected by you. (गोमतः) गावो विद्यन्ते येषान्तें । = Omner of cow progeny. (वाजाय) विज्ञानायान्नाय वा । = To seek specialised knowledge of foodgrains, or agriculture. (घृष्वये) घर्षणाय । = For depression.

The subject of ruler and rule is further dealt :

त्वं ह्येक ईशिष इन्द्र वाजस्य गोमतः । स नो यन्धि महीमिषम् ॥७॥

7. *TRANSLATION* :—O ruler ! you are learned or prosperous, and single handed you annex large areas of land in your kingdom and rule over it. In return, it brings specialised knowledge to the people. We sincerely see.. f.. it, as well as for the foodgrains.

PURPORT :—A learned ruler first acquires prosperity with hard labour, and then gives it away among the common people. In fact, he has right to be the master or boss of all the people.

NOTES :—(वाजस्य) विज्ञानयुक्तस्य । = Of the people who are full

of specialised knowledge. (गोमत:) बहुविधपृथिव्यादिसहितस्य । =Of the one who occupies large areas of land. (यन्धि) प्रयच्छ । =Give away. (इषम्) अन्नादिकम् । =Foodgrains and wealth.

The attributes of a teacher and preacher are narrated :

न त्वा॑ वरन्ते अ॒न्यथा॒ यद्दित्स॑सि स्तु॒तो म॒घम् । स्तो॒तृभ्य॑ इन्द्र गिर्वणः ॥८॥

8. *TRANSLATION* :—O ruler ! praised through the speeches, you always show inclination to give wealth to the learned. In that sense, no other can match you and therefore the people do not accept a ruler other than you.

PURPORT :— One who gives wealth or knowledge in the world, he is enduring to all. No body is opposed to him.

NOTES :—(वरन्ते) स्वीकुर्वन्ति । =Accept. (दित्ससि) दातुमिच्छसि । = You always show inclination to give. (स्तोतृभ्य:) विद्वद्भ्य: । = Admires and learned. (गिर्वण:) गीर्भिस्सत्कृत: । =Praise through speeches.

More about the teachers and preachers is told :

अ॒भि त्वा॒ गोत॑मा गि॒रानू॑षत॒ प्र दा॒वने॑ । इन्द्र॒ वाजा॑य घृष्व॑ये ॥ ९ ॥

9. *TRANSLATION* :—O ruler ! the masters of excellent speech praise you everywhere. He does it for the sake of food-grains and specialised knowledge which is not perishable. A philanthropist is very well admired and you should also emulate it.

PURPORT :—One who is admired by a learned, in fact he is worthy of respect and honour.

NOTES :—(गोतमा:) प्रशस्ता गोर्वाग्विद्यते येषान्ते । गौरितिवाङ्नाम (NG 1, 11) =Those who are masters of nice speech and languages. (अनुषत) स्तुवन्तु । =Admire. (दावने) दात्रे । =For a philanthropist. (घृष्वये) घर्षिताय शुद्धाय । =Not perishable or pure.

The teacher and preacher are further described :

प्र ते वोचाम वीर्या३ या मन्दसान आरुजः । पुरो दासीरभीत्य ॥१०॥

10. TRANSLATION :—O king ! cherishing a great ambition, you treat your enemies with scant respect as is meted out to the maid-servants. After winning the towns, you make their vanished citizens free from diseases. Let us tell to others about your heroic deeds.

PURPORT :—A ruler who is capable to defeat his foes, only he can rule over the kingdom.

NOTES :—(वीर्या) बलपराक्रमयुक्तानि कर्म्माणि । = Heroic deeds. (मन्दसानः) कामयमानः । Desirous. (आ, अरुजः) समन्तादोगयुक्ताः । = Sick persons. (पुरः) नगरीः । = Towns. (दासीः) सेविकाः । = Maid servants.

The attributes of teachers and preachers are elucidated :

ता ते गृणन्ति वेधसो यानि चकर्थ पौंस्या । सुतेष्विन्द्र गिर्वणः ॥११॥

11. TRANSLATION :—O ruler ! who soever admire your heroic strength in their speech and language, you assign them into gainful tasks. Let us also admire such persons.

PURPORT :—Only such people are worth admiring, who are admired by impartial and straightforward persons.

NOTES :—(गृणन्ति) स्वीकुर्वंति वर्णयन्ति । = To state or mention. (वेधसः) मेधाविनः । = Wise men. (चकर्थ) करोषि । = Perform. (पौंस्या) पुंभ्यो हितानि बलानि । = Heroic deeds. (सुतेषु) निष्पन्नेषु पदार्थेषु । = Gainful tasks.

The teacher-preacher theme further moves on :

अवीवृधन्त गोतमा इन्द्र त्वे स्तोमवाहसः । ऐषु धा वीरवद्यशः ॥१२॥

12. TRANSLATION :—O learned person or ruler ! scholars and scientists who earn reputation for you and intensify your fame because of their adventures and heroic spirit and produce increasing wealth, you harness and hold well their exploits.

PURPORT ;—O king ! those who bring fame for your kingdom, you should also duly make them reputed.

NOTES :—(अवीवृधन्त) वर्धयन्तु । =Produce increased wealth. (गोतमा:) विद्वांस: । =Masters of speech. (स्तोमवाहस:) प्रशंसाप्रापका: । = Who earn reputation. (वीरवत्) वीरा विद्यन्ते यस्मिस्तत् । =Heroic tasks.

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Further attributes and duties of the teachers and preachers are stated :

यच्चिद्धि शश्वंतामसीन्द्र साधांरणस्त्वम् । तं त्वां वयं हंवामहे ॥१३॥

13. *TRANSLATION* :—O people ! God is great and full of prosperity. He is absorbed in all the comprehanded substances by the nature which is eternal. We worship and abide in Him in the positive terms.

PURPORT :—O men ! God is Master of all the substances created by nature since eternal time. He holds and sets them in their making, regulates all the functions of nature and is comprehanding. Worship and,ever say prayer to Him.

NOTES :—(शश्वताम्) अनादिभूतानां मध्ये ।—Amidst the substances which are eternal. (साधारण:) सामान्येन व्याप्त: =Comprehanded. (हवामहे) स्तूमहे, आश्रयेम =Worship or say prayer.

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The ideal nature of teachers and preachers is described :

अर्वाचीनो वसो भवास्मे सु मत्स्वान्धंसः । सोमांनामिन्द्र सोमपाः ॥१४॥

14. *TRANSLATION* :—O ruler ! you abide in the minds of all your subjects. You guard our present prosperity and provide us complete security in respect of our foodgrains, clothes and ornaments etc. Obviously such actions delight you well.

PURPORT :—A king who guards and protects the life and property of the public, he ensures the prosperity of his kingdom very well and soon.

NOTES :—(अर्वाचीन:) इदानीन्तन: । =Contemporary, pertaining to present times. (सोमपा:) य: सोममैश्वर्यं पाति स: । =Sentinel or guard of the life and property. (अन्धस:) अन्नादे: । =Of the crops and foodgrains. (सुमत्स्व) आनन्द । =Delight well.

The attributes of teachers and preachers are further dealt :

अस्माकं त्वा मतीनामा स्तोमं इन्द्र यच्छतु । अर्वागा वर्तया हरीं ॥१५॥

15. *TRANSLATION* :—O king ! the cheerings or applauses which we thoughtful persons offer to you may enable you to treat energy and water or train the horse-power well again and again.

PURPORT :—*A king who is well skilled and humble, earns appreciation and admiration of every kind. Only such a ruler can discipline his subjects.*

NOTES :—(मतीनाम्) मननशीलानां मनुष्याणाम् । =Of thoughtful persons. (स्तोम:) स्तुति: । =Cheerings. (वर्तय) अत्र संहितायामिति दीर्घ: । =Treat or train, (हरी) अग्निजले अश्वौ वा । =Energy and water or horses (or horse-power).

For a good ruler proper, utilisation of teachers and preachers is stated :

पुरोळाशं च नो घसो जोषयासे गिरश्च नः । वधूयुरिव योषणाम् ॥१६॥

16. *TRANSLATION* :—O doctor ! you get us ideally hygenically and nutritiously prepared meals for our consumption. As a chaste wife is devoted to her husand, and he accepts her sincerely. Same way you listen attentively to our advice or petitions.

PURPORT :—*A chaste wife is devoted to her loving husband and he accepts her advice or saying attentively. A good ruler also listens to the people's verdict and decides all the issues with justice. Such a king gets prosperous and is respected.*

NOTES :—(पुरोडाशम्) सुसंस्कृतान्नविशेषम् । =Ideally and hygenically and nutritiously prepared meals. (घस:) भोग: । =Consumption.

(जोषयासे) सेवय। =Get. (गिरः) वाणीः। =Verdict and petition. (वधूयुरिव) प्रतिगुक्तम् धर्त्तारमिव =Like loving husband. (योषणाम्) भार्याम्। =A chaste wife.

EDITOR'S REMARKS :—The intro indicates the subject related to teachers and preachers. It may look superficially inconsistant, when Svami Dayanand translates it as doctor. In fact a doctor is also a teacher and preacher, because he imparts education in healthcare and medicare.

The subject of teacher and preacher further continues :

सहस्रं व्यतीनां युक्तानामिन्द्रंमीमहे । शतं सोमस्य खार्यः ॥ १७ ॥

17. TRANSLATION :—The teachers and preachers who approach a wealthy person to beg large amount of money and food-grains, they hardly get any response, however, well-meaning and conscious, they may be. Likewise, the cases are decided scornfully by the ruler, when they go on begging. The moral is not be greedy by ideal persons teachers and preachers.

PURPORT :—Those who go on begging from the affluent persons and rulers, they get very little response and respect. In contrast, those who do not beg, they gain plenty.

NOTES :—(व्यतीनाम्) गमनकर्तृणाम् । =Of those who approach. (युक्तानाम्) समाहितानाम्। =Of the well meaning in consumption. (इन्द्रम्) दुष्टहर्त्तारं राजानम्। =To the ruler who quells the rogues. (ईमहे) याचामहे। =Beg. (खार्यः) एतत्परिमाणमितान्यन्नादीनि । =Plenty of foodgrains and materials.

Again the subject of teachers and preachers is brought in :

सहस्रा ते शता वयं गवामा च्यावयामसि । अस्मत्रा राधं एतु ते ॥१८॥

18. TRANSLATION :—O master of wealth ! let us get plenty of wealth from you. In fact, it is we, who get you cattle wealth in

large numbers.

PURPORT :—O master of wealth ! we get from you cattle wealth and other forms of wealth resources. In return, we are inclined to give you our wealth of wisdom.

EDITOR'S REMARKS: The teachers and preachers receive wealth in cash and kind from the rich persons, and in return they should give good teachings and preachings to them. Here addressing a wealthy man in the mantra is thus related to the subject referred to in the intro of the mantra.

NOTES :—(सहस्त्रा शता) सहस्त्राणि शतानि। =In hundred and thousand. (गवाम्) गोश्रादि पशूनाम्। =Cattle wealth. (आच्यावयामसि) प्रापयामः। = Get.

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The relations between a ruler and wealthy men on one side, and teachers and preachers on the other side are narrated :

दशं ते कुलशांनां हिरंण्यानामधीमहि। भूरिदा अंसि वृत्रहन् ॥१९॥

19. TRANSLATION :—O ruler ! you finish your enemies and with the exploits give away money to the teachers and preachers. Let us receive tens of pitchers full of golden coins.

PURPORT :—One who is a philanthropist and gives plenty to others, such a ruler of rich person earns the friendship of several other persons.

NOTES :—(कलशानाम्) घटानाम्। =Of the pitchers. (हिरण्यानाम्) स्वर्ण निर्मितानाम्:। =Made of gold. (दश) अनेके दशसंख्याकाः। =Several tens. (वृत्रहन्) शत्रुहन्ता। =One who finishes his enemies.

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The attributes of teachers and preachers are further stated :

भूरिदा भूरि देहि नो मा दभ्रं भूर्या भंर। भूरि घेदिन्द्र दित्ससि ॥२०॥

20. TRANSLATION :—O ruler or wealthy man ! you are giver of plenty, and are particularly keen to give away more and more

to your people. You give us plenty because its your nature. Thus you should support many people. Do not give them poorly and never seek for small.

PURPORT :—A philanthropist is much admired and the one who gives away, a minimum amount or conttibution, he is not talked about in the words of praise.

(भूरिदाः) बहुदाः । =Philanthropist. (दभ्रम्) अल्पम् । =Minimum. (भूरि) बहु । =Plenty. (दित्ससि) दातुमिच्छसि । =Seek to give away.

Subject of teacher and preacher is dealt further :

भूरिदा ह्यसि श्रुतः पुरुत्रा शूर वृत्रहन् । आ नो भजस्व राधसि ॥२१॥

21. *TRANSLATION :*—O brave ruler ! you acquire wealth, and with it you donate freely. This makes you distinguished and famed. Because of this you look after us well. Hence you should look after us continuously.

PURPORT :—One who gives in donation substantially, his fame spreads everywhere.

NOTES :—(भूरिदाः) बहुप्रदाः । =Giver of plenty. (श्रुतः) सर्वत्र प्रसिद्ध-कीर्तिः । =Famed. (पुरुत्रा) बहुषु प्रतिष्ठितः । =Distinguished among many. (शूर) शत्रुहन्तः । =Killer of enemy. (वृत्रहन्) प्राप्तधन । =One who has acquired wealth. (राधसि) संराध्नोषि । =Look after well.

The chapter of teacher and preacher goes on :

प्र ते बभ्रू विचक्षण शंसामि गोषणो नपात् ।
माभ्यां गा अनु शिश्रथः ॥ २२ ॥

22. *TRANSLATION* ;—A seeker of knowledge states–I eulogize the teacher and preacher who ask for or request for the cow progeny and are well-versed in the knowledge and knower of all the disciplines. Your teacher should be the above the standard. In their accomplishment, you never faulter and make the land (and people) strengthened to save it from deterioration.

PURPORT :—*O seeker of knowledge ! you acquire knowledge and recieve sermons from the teacher and preacher with strenuous efforts. It should be fulfilled easily and no delay be allowed.*

NOTES :—(बभ्रु) सकलविद्याधारकावध्यापकोपदेशकौ। =The teacher and preacher holding all disciplines of learning. (विचक्षण) प्राज्ञ। = Wise man. (शंसामि) =Admire. (गोषण:) यो गा: सनुते याचते तत्संबुद्धौ। = One who seeks the cow progeny. It is acall here to the pupils. (नपात्) यो न पतति। =Who does not faulter. (शिश्रथ:) श्रथ्नाति। =Not to allow its deterioration.

The theme of teacher and preacher is further developed in the mantra :

कनीनकेव विद्रधे नवे द्रुपदे अर्भके। बभ्रू यामेषु शोभेते ॥ २३ ॥

23. *TRANSLATION* :—O teacher and preacher ! all the time you shine like new and handsome substances like in the plants and babes. Both of these look fresh and exceptionally strong. Let us become benefactor like them.

PURPORT :—*Here is simile. The learned persons who distinguish in knowledge, let them become benefactor of the entire world.*

NOTES :—(कनीनकेव) कमनीयेव। =Handsome. (विद्रधे) विशेषेण दृढ़े। =In exceptionally strong. (नवे) नवीने। =Fresh. (द्रुपदे) सद्य: प्रापणीये वृक्षादिद्रव्यपदे वा =Plantsete. (अर्भके) अल्पे। =Babes. (बभ्रू) अध्यापकोपदेशकौ। =Teacher and preacher. (यामेषु) प्रहरेषु। =All the times.

More knowledge about teacher and preacher is imparted :

अरं म उस्रयाम्णेऽरमनुस्रयाम्णे। बभ्रू यामेष्वस्रिधा ॥ २४ ॥

24. *TRANSLATION* :—I like those persons who are not violent and hold fast the truth all the time. They move quickly in a craft like the rays and thus make me capable to visit the snow-

clad and cold spots of their like.

PURPORT :—The teacher and preacher who are capable to teach the people living in the cold and hot areas, they are ever worth to be respected by me.

NOTES :—(उस्रयाम्णे) उस्रै: किरणैरिव यानेन याति तस्मै । =The super-fast crafts. (अनुस्रयाम्णे) योऽनुस्रं शीतं देशं याति तस्मै । =One who visits the cold spots in the difficult areas. (अस्रिधा) अहिंसको । =Not non-violate.

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Sūktam—33

Rishi of the Sŭktam-Vāmadeva. Devatā. Ribhus-Chhanda-various types of Trishtup and Pankti. Svara-Dhaivata and Panchama.

The suject of learned persons is dealt :

प्र ऋभुभ्यो दूतमिव वाचमिष्य उपस्तिरे श्वैतरीं धेनुमीळे ।
ये वातजूतास्तरणिभिरेवैः परि द्यां सद्यो अपसो बभूवुः ॥ १ ॥

1. *TRANSLATION* :—The atom particles synthetised by air, are surely fast in action and floating well variously. They are soon transformed through the firmament and activate. They are uscful for extension and communication between the wisemen. I get and hold such crystel-clear speech and I honour you. O scholar ! with this science of speech to learn the physical science.

PURPORT :—Here is a simile. The learned persons who activate like the atom particle do it in the air, attain science from the scholars and ever work hard. They are blessed with a fine speech, which is full of all meaningful learning.

NOTES :—(ऋभुभ्य:) मेधाविभ्य: । ऋभुरिति मेधाविना (NG 3, 15) =For the learned persons. (दूतमिव) यथा दूतो दौत्यमिच्छति । =Like a communicator or messenger. (इष्ये) प्राप्नोमि । =Attain. (उपस्तिरे) स्रस्तराय =For expansion. (श्वैतरीम्) अतिशयेन शुद्धाम । =Pure as crystel-clear.

(घेनुम्) धारणम् । =Holding, containing. (वातजूताः) वायुप्रेरितास्त्रसरेण्वादि-पदार्थाः । =The atom particles which are activated by air. (तरणिभिः) सन्तरणैः । =By floating. (परिद्याम्) आकाशम् । =To the firmament. (अपसः) कर्माणि । =Actions.

The parents should arrange education for their children :

यदारमक्रन्नृभवः पितृभ्यां परिविष्टी वेषणा दंसनाभिः ।
आदिद्देवानामुप सख्यमायन्धीरासः पुष्टिमवहन्मनायै ॥ २ ॥

2\. *TRANSLATION* :—The wise men receive all sorts of education from their parents. Because of this education and its essence ingrained in the mind alongwith ideal action, they prove worthy of the friendship of the scholars. Thereafter, they attain wisdom, which originates from Yogic exercises and become acceptable. All the parts and organs of the body get adequate strength because of the Yogic exercises.

PURPORT :—The persons who receive education at the age of five from their mothers and at the age of eighth from their fathers and later on from their teachers upto the age of forty-eight, they become very learned wise and religious and in order to deliver good to the mankind they live prety long life.

NOTES ;—(अरम्) अलम् । =Achieve. (पितृभ्याम्) विद्वद्भ्यांजनीजनकाभ्याम् =From the learned parents-mothers and fathers. (परिविष्टी) सर्वतो विद्याव्याप्नोति यया तया क्रियया । =Attaining full knowledge. (दंसनाभिः) उत्तमैः कर्मभिः । =With ideal actions. (सख्यम्) मित्रभावम् = Friendship. (आयन्) प्राप्नुवन्ति । =Get. (धीरासः) योगयुक्ता । ध्यानवन्तः ।= Constructors because of Yogic exercises. (पुष्टिम्) सर्वाऽवयवदृढत्वम् । Adequate strength in the parts of the body. (मनायै) मन्तव्यायै विद्यायै । =To the wisdom.

Education by the parents and serving to them are emphasized :

पुनर्ये चक्रुः पितरा युवाना सना यूपेव जरणा शयाना ।
ते वाजो विभ्वाँ ऋभुरिन्द्रवन्तो मधुप्सरसो नोऽवन्तु यज्ञम् ॥ ३ ॥

3. TRANSLATION :—On becoming young, respect the persons who serve their parents well and give them full rest and respect upto the old age and prove to them like their pillar (support), they become handsome and prosperous. Let those old parents continue the tradition of study and teaching. In their accompaniment and association and with the favour of blessings of the Almighty God, let me become wise and learned.

PURPORT :—The parents who make their children Brahmachari (celibate) for a pretty long period and make them good natured and learned, they always have youthful life even in their old age because of their service given to them by their children .

EDITOR'S NOTES :—The importance of parents and teachers to teach the children is a noble Vedic concept. Shtapatha Brahman says :—मातृमान् पितृमानाचार्यवान् पुरुषो वेद ।

Svami Dayananda has thus begun the second chapter of Satyartha Prakasha with this very key-note about the education.

NOTES :—(युवाना) प्राप्तयौवनौ । =Youthful. (सना) संसेविनौ । =Serving. (यूपेव) स्तम्भ इव दृढ़ौ । =Like a pillar. (जरणा) जरां प्राप्तौ । =Old. (शयाना) यौ शयाते तौ । =Sleeping in rest. (विभ्वा) विभुना ज्ञानेन जगदीश्वरेण । =By blessings of Almighty God. (मधुप्सरसः) मधुप्सरस्वरूप सुन्दर येषान्ते । =Handsome and prosperous. (यज्ञम्) अध्ययनाध्यापनदिकम् । =Study, teaching and other good actions.

Emphasise has been laid on the role played by the parents during the education of their children :

यत्संवत्संमृभवो गामरंक्षन्यत्संवत्संमृभवो मा अपिंशन् ।
यत्संवत्समभंरन्भासों अस्यास्ताभिः शमीभिरमृतत्वमांशुः ॥ ४ ॥

4. TRANSLATION:—The wise parents always impart ideal

education to their children and train them in the proper use of the speech. The intelligent parents and teachers bring up their children in an affectionate manner and look after their physical and intellectual development. The good mothers enlighten their children with affection like a cow caressing its calf. Such children or students get the best knowledge from their parents and teachers, serve them properly. Because of this, these teachers and parents attain the highest delight, satisfaction and salvation very soon.

PURPORT :—The wise parents and their teachers bring up the children and students by the observance of Brahmacharya (celibacy). And thus they acquire knowledge, strength virtues and fine actions. They attain the highest degree of delight.

NOTES :—(संवत्सम्) सङ्गतं वत्समिव । =Like an attachment to calf. (ऋभवः) मेधाविनः पितरः । =The wise or intelligent parents. (संवत्सम्) एकीभूतं वात्सल्येन पालितं सन्तानम् । =The children brought up with affection. (अपिंशन्) साऽवयवान् कुर्वन्ति । =Development them physically with rich and nutritious diets. (शमीभिः) श्रेष्ठैः कर्मभिः । =With ideal actions or doings. (अमृतत्वम्) मोक्षभावमुत्तममानन्दं वा । =The highest delight or salvation.

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The attributes of intelligent human beings are stated :

ज्येष्ठ आह चमसा द्वा करेति कनीयान्त्रीन्कृणवामेत्याह ।
कनिष्ठ आह चतुरस्करेति त्वष्ट ऋभवस्तत्पनयद्वचो वः ॥ ५ ॥

5. *TRANSLATION* :—O intelligent persons ! your speeches are to be admired because of its educative nature ones. Let that your speech or sermons multiply, and let the youngers should follow their elders. In return the youngers should be followed by four another younger persons. This should be a regular stream.

PURPORT :—All the members of a family should become intelligent, and should carry out the instructions of their elders. Same

way, the other youngers should follow on the footsteps of their elders, who are younger to the first ones.

NOTES :—(ज्येष्ठः) पूर्वजः । =Elder or predecessor. (आह) वदति । = Instructs.(चमसा) चमसो । =The subordinates or youngers ones. (कनीयान्) कनिष्ठः । =A junior. (त्वष्टा) शिक्षकः । =Teacher. (पनयत्) प्रशंसेत् । = Should admire.

EDITOR'S NOTES :—In this mantra, the singular number of the word KANEEYAN (junior or younger) has the verb in plural number i.e. KRINAAVAMA. Therefore the plural number of the first person i.e, we, is an appropriate verb. It means that we should also follow on the footsteps of the elders.

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The qualities of good person are mentioned :

सत्यमूचुर्नर एवा हि चक्रुरनु स्वधामृभवो जग्मुरेताम् ।
विभ्राजमानांश्चमसाँ अहेवावेनत्त्वष्टा चतुरो ददृश्वान् ॥ ६ ॥

6. *TRANSLATION* :—The intelligent persons attain good foodgrains, and moreover follow on the footsteps of the sincere persons. Whatever a truthful man asked to comply, that should be implemented by the knowledgeable persons. Such men visualize thoroughly the coming events, like a weatherman forecasts the monsoon and the four large parts of the day and night.

PURPORT :—Here is a simile. All should follow on the footsteps of the sincere persons and behave in accordance with their dicktates. of conscience. As a weatherman forecasts the coming rains, similarly the visualizer persons are capable to attainment of Dharma (righteousness) Artha (wealth) Kama (desirous) and Moksha (Salvation) by the observance of Karma (action, Upāsanā, homage, knowledge truthfulness etc.)

NOTES :—(सत्यम्) यथार्थम् । =Truthfulness, (स्वधाम्) अन्नम् । = Foodgrains. (जग्मुः) प्राप्नुवन्ति । =Attains. (विभ्राजमानान्) प्रकाशमानान् ।

=To the shining. (चमसान्) मेघान् । चमस इति मेघनाम (NG 1, 10) = To the clouds. (प्रवेनत्) कामयते । =Desirous. (ददृश्वान्) दूरद्रष्टा-दृष्टवान् । A good visualizer.

The subject of scholar is re-emphasized :

द्वादश द्यून्यदगोह्यस्यातिथ्ये रणन्नृभवः ससन्तः ।
सुक्षेत्राकृण्वन्ननयन्त सिन्धून्धन्वातिष्ठन्नोषधीर्निम्नमापः ॥ ७ ॥

7. *TRANSLATION* :—The intelligent persons who are awakened from the lethargy are capable to attain water resources, harness rivers or oceans, make a flight in the sky and get medicines under their control. They should deliver sermons for twelve or more days in order to disclose the general pattern of behaviour. In fact, such people make the spots of sermons beautiful and people happy. In fact, they are the real benefactors.

PURPORT :—Here is a simile. The learned persons awaken the dormant qualities of the human beings. Same way the others should educate illiterates and make them learned in order to seek happiness.

NOTES :—(द्यून्) दिनानि । =The days. (अगोह्यस्य) असंवृतस्य । =Not secret, uncovered general pattern. (ससन्तः) शयाना उत्थाय । = Awakened from the lethargy. (सुक्षेत्रा) शोभनानि क्षेत्राणि । =Beautifull spots. (अनयन्त) नयन्ति । =Harness. (सिन्धून्) नदीन् समुद्रान् वा । =The rivers or oceans. (धन्व) अन्तरिक्षम् । =Flight in the sky.

The qualities of the human beings are highlighted :

रथं ये चक्रुः सुवृतं नरेष्ठां ये धेनुं विश्वजुवं विश्वरूपाम् ।
त आ तक्षन्त्वृभवो रयिं नः स्ववसः स्वपसः सुहस्ताः ॥ ८ ॥

8. *TRANSLATION* :—The brilliant technologists manufacture a good aircraft fitted with necessary fine parts and aids, and it is utilised by the people. Such people achieve by a speech, full of authenticity and complete knowledge quick. Because of their

fine performance and nice dealings, they achieve their accomplishments. Let them create or spin money for our sake.

PURPORT :—The persons who first attain theory and then the practical knowledge and thereafter secure the spiritual and mundane know-how, with proper analysis they accomplish the technological assignments. Gifted with his wisdom, they secure eminence and prosperity.

NOTES :—(रथम्) विमानादि यानम् । =Aircraft. (सुवृतम्) सुष्ठु रचितं साङ्गोपाङ्गसहितम् । =Equipment with parts and aids and manufactured nicely. (नेरेष्ठाम्) नरास्तिष्ठन्ति यस्मिंस्तम् । =Where people can stay comfortably. (धेनुम्) वाचम् । =Speech. (विश्वजुवम्) समग्रवेगाम् । =Fast. (स्ववसः) शोभनमवो रक्षणादिकं कर्म येषान्ते । =Well guarded. (स्वपसः) सुष्ठु धर्म्याणि कर्माणि येषान्ते । =Those who have exact visualisation and actions. (सुहस्ताः) शोभनाः कर्मसाधका हस्ता येषान्ते । =Capable to perform nice accomplishment.

The qualities of good persons are re-stated :

अपो ह्येषामजुंषन्त देवा अभि क्रत्वा मनंसा दीध्यांनाः ।
वाजो देवानांमभवत्सुकर्मेन्द्रस्य ऋभुक्षा वरुंणस्य विभ्वा ॥ ९ ॥

9. *TRANSLATION :*—The intelligent men accomplish their objectives like manufacturing of aircrafts etc. and apply their technical intelligence and scientific knowledge in full measures. Such a man who always performs rightly, generates hydro-electric power for the benefit of learned persons. With it, he produces more food-grains and is accepted as a great man among the learned. Consequently, he becomes prosperous.

PURPORT :—The person who analyses all the substances scientifically by the process of the combination and diffusion, they succeed in manufacturing nice goods and perform their obligations. Such people are regarded excellent and prosperous among the learned persons.

NOTES :—(भ्वः) विमानादिविनिर्माणसाधकं कर्म । =Manufacture of air-crafts etc. (क्रत्वा) प्रज्ञया । =With intelligence. (मनसा) विज्ञानेन । =With scientific knowledge. (इन्द्रस्य) विद्युदादेः । =Of the hydro electric power. (ऋभुक्षाः) महान् । ऋभुक्षा इति महन्नाम (NG 3, 3) =The uphill or great.

The subject of learned persons is dealt :

ये हरी मेधयोक्था मदन्त इन्द्राय चक्रुः सुयुजा ये अश्वा ।
ते रायस्पोषं द्रविणान्यस्मे धत्त ऋभवः क्षेमयन्तो न मित्रम् ॥ १० ॥

10. *TRANSLATION* :—O intelligent persons ! in order to acquire prosperity and provide delight to the people, you invent quick-moving transport with the multitudes of horse-powers with your admired genius. By acquiring this knowledge and protecting your friends you bring plenty of richness, fame and stuffs.

PURPORT :—O intelligent persons ! let you make rich others, the same way you acquired the richness for yourself. This is possible only when you study the order of the creation and the physical sciences.

NOTES :—(हरी) तुरङ्गाविवाग्निजले । =Energy and water which act as two horses. (उक्था) प्रशंसनैः =By admired genius. (मदन्तः) आनन्दन्तः =Giving delight. (सुयुजा) यौ सुष्ठु युङ्क्तस्तौ ।=Well applied (2). (अश्वा) आशुगामिनौ । =Fast moving (2). (रायः) धनादेः । =Richness. (क्षेमयन्तः) क्षेमं रक्षणं कुर्वन्तः । =Providing protection.

The attributes of learned persons are stated :

इदाह्नः पीतिमुत वो मदं धुर्न ऋते श्रान्तस्य सख्याय देवाः ।
ते नूनमस्मे ऋभवो वसूनि तृतीये अस्मिन्त्सवने दधात ॥ ११ ॥

11. *TRANSLATION* :—O intelligent persons ! let you under-stand that the learned persons provide you delight in the mid-day with an ideal drink. They are capable to accomplish this with the friendliness of those persons who have annihilated the sins with

their austere steps. We urge you to hold riches for our sake, so that we render it for a noble and final cause.

PURPORT:—Those who act vigorously at the present time, they becom rich. And those who do not enjoy the association of learned persons, they become deprived of richness and always live as paupers.

NOTES :—(अह्नः) दिनस्य मध्ये । =In the mid-day. (पीतिम्) पानम् । =Ideal drink. (श्रान्तस्य) तपसा हतकिल्विषस्य । =Of the one who has smashed the sins. (सख्याय) मित्रभावाय । =In order to acquire friendliness. (सेवने) सत्कर्मणि । =In the performance of noble act. (दधात) धारयत । =Hold.

Sūktam-34

Rishi of the Sūktam-Vāmadeva. Devatā. Ribhus. Chhanda-Various types of Trishtup and Pankti. Svara-Dhaivata and Panchama.

The attributes of genius persons is described :

ऋभुर्विभ्वा वाज इन्द्रो नो अच्छेमं यज्ञं रत्नधेयोप यात ।
इदा हि वो धिषणा देव्यह्नामधात्पीतिं सं मदा अग्मता वः ॥ १ ॥

1. *TRANSLATION* :—All of you should act in such a way that maximum delight is secured by all, and the noble wisdom should be adorned during the course of drinking of Soma periodically. In order to attain this, O genius persons ! you should perform the Yajna aimed at intensification of learning and wisdom. Enlightened and prosperous you divine intelligent persons should come to us nicely with the guidance provided by genius persons and through the Grace of God.

PURPORT :—O genius persons ! you should intensify your intelligence and perform the acts, aimed at securing the delight. Alongwith it, you should also worship the Omnipresent God.

NOTES :—(विभ्वा) विभुनेश्वरेण । =By Omnipresent God. (यज्ञम्) विद्याप्रज्ञावर्द्धकम् । =The acts which intensify learning and genius. (रत्नधेया) रत्नानि धनानि धीयन्ते यया तस्यै । =The action which brings enormous richness and keeps jewells secure. (धिषणा) प्रज्ञा । = Intelligence. (उपयात) प्राप्नुत । =Secure. (अगमत) प्राप्नुत । अत्र संहितायामिति दीर्घः । = Hold or get.

The subject of genius person is elaborated :

विद्वानासो जन्मनो वाजरत्ना उत ऋतुभिर्ऋभवो मादयध्वम् ।
सं वो मदा अग्मत सं पुरंधिः सुवीरामस्मे रयिमेरयध्वम् ॥ २ ॥

2. *TRANSLATION* :—O genius persons ! you are equipped with scientific knowledge and other qualities. Since you were born, you have been delighting the knowledgeable and wise man, who are devoted to attain learning. This will provide you great delight and the kingdom of various cities and towns. We also seek your guidance in order to have a well-disciplined army of brave soldiers and prosperity, too.

PURPORT :—Those who secure knowledge in their childhood and thereafter become young and fully learned, they later on establish friendship with the learned persons. They also do their best for the welfare of less fortunate, i.e., illiterates and under-privileged.

NOTES :—(विद्वानासः) ज्ञानवन्तो विद्याग्रहणाय कृतप्रतिज्ञाः । =The learned persons who are devoted to secure learning. (वाजरत्नाः) विज्ञानादीनि रत्नानि येषान्ते । =Those who are equipped with the scientific knowledge and other qualities. (मादयध्वम्) आनन्दयत । =Give delight. (पुरन्धिः) पुरां धारको राज्यभावः =The kingdom of various cities and towns. (सुवीराम्) शोभना वीरा यस्यां सेनायां ताम् । =The army formations, comprising the brilliant and brave persons. (ईरयध्वम्) प्राप्नयतम् । =Secure well.

The subject of genius persons is further highlighted :

अयं वो यज्ञ ऋभवोऽकारि यमा मनुष्वत्प्रदिवो दधिध्वे ।
प्र वोऽच्छा जुजुषाणासो अस्थुरभूत विश्वे अग्रियोत वाजाः ॥ ३ ॥

3. *TRANSLATION* :—O genius persons ! the way you perform Yajnas i. e. teaching and preaching and act with foresight, that creates an urge in you to secure learning and fine virtues. Thus you should hold a good position while serving others. Moreover you should always stand first in the performance of good acts speedily.

PURPORT :—O intelligent students ! you should serve faithfully to your teachers who impart you the knowledge sincerely. By observing a disciplined and controlled life, you should attain the learning.

NOTES:—(मनुष्वत्) मननशील विद्वद्वत् । =The learned men devoted to deep study. (प्रदिवः) प्रकर्षेण विद्यादिसद्गुणान् कामयमानान् । =One who has secured intense learning and virtues. (जुजुषाणासः) भृशं सेवमानाः । =Serving. (अग्रियाः) अग्रे भवाः । =Standing first.

The theme of learned persons goes on :

अभूदु वो विधते रत्नधेयमिदा नरो दाशुषे मर्त्याय ।
पिबत वाजा ऋभवो ददे वो महि तृतीयं सवनं मदाय ॥ ४ ॥

4. *TRANSLATION* :—O intelligence person ! you are always first in performing good acts. You always give plenty of richness to those teachers or preachers, who are well learned and are keen to impart their knowledge to others. I lead you to the path of delight, which is of three kinds and full of happiness and prosperity. You hold it extensively and seek learning from them.

PURPORT :—O persons ! you should offer jewels and richness to those, who have imparted to you the knowledge. Consequently, it will extend learning and prosperity.

NOTES :—(विधते) विद्यासुशिक्षाविधानं कुर्वतेऽध्यापकोपदेशकाय वा । =For the

teachers and preachers who impart ideal education and way of life. (रत्नधेयम्) रत्नानि धीयन्ते यस्मिंस्तत् । =The offerings of jewels and richness. (तृतीयम्) त्रयाणां पूरकम् । =Of three types. (सवनम्) सुखैश्वर्यम् । =Delight and prosperity.

The subject of genius persons is described :

आ वाजा यातोप न ऋभुक्षा महो नरो द्रविणसो गृणानाः ।
आ वः पीतयोऽभिपित्वे अह्नामिमा अस्तं नवस्व इव ग्मन् ॥ ५ ॥

5. *TRANSLATION* :—O genius person blessed with noble virtues ! you have observed full Brahmacharya (celibacy) are respectable, leading in and always seeking the wealth of fame. You come us well-nigh. As a man dwelling in newly constructed house, enjoys happiness, same way we should pass our days delighting with herbal (soma) drinks.

PURPORT :—All should endure to seek company of frank straightforward and learned persons, in order to attain prosperity day and night. As a newly married couple enjoy married life, we all the women and men should perform the duties of home life.

NOTES :—(वाजाः) प्राप्तब्रह्मचर्याः । =Observing Brahmacharya. (ऋभुक्षाः) सद्गुणैर्महान्तः । =Great because of being virtuous. (महः) पूजनीयाः । =Respectable. (द्रविणसः) यशोधनस्य । =Wealth in the form of fame. (अस्तम्) गृहम् । =Home. (नवस्व इव) यथा नवीनसुखः । =Like a newly married couple.

The theme of learned persons further moves on :

आ नपातः शवसो यातनोपेमं यज्ञं नमसा हूयमानाः ।
सजोषसः सूरयो यस्य च स्थ मध्वः पात रत्नधा इन्द्रवन्तः ॥ ६ ॥

6. *TRANSLATION* :—The learned persons vie with each other to secure infallible strength and share their happiness with similar persons. Holders of jewellers and riches in full of prosperity, you

learned persons come respectfully to this Yajna-the activities of intensification of learning. You should protect those who offer you sweet and useful articles.

PURPORT :—It is the duty of persons to behave in a friendly manner and intensify their prosperity, strength and learning. By doing in this way, you protect well and make people the happy.

NOTES :—(नपातः) न विद्यते पातः पतनं येषान्ते। =Infallible. (शवसः) बलवन्तः । =Full of strength. (हूयमानाः) स्पर्द्धमानाः । =Vying with each other. (सजोषसः) समान प्रीति सेवनाः । =Sharing pleasures in equal measures. (इन्द्रवन्तः) ऐश्वर्य्यवन्तः । =Prosperous.

The theme of genius persons is further developed :

सजोषा इन्द्र वरुणेन सोमं सजोषाः पाहि गिर्वणो मरुद्भिः ।
अग्रेपाभिर्ऋतुपाभिः सजोषा ग्नास्पत्नीभी रत्नधाभिः सजोषाः ॥७॥

7. *TRANSLATION* :—O genius persons ! you are admired by good words and therefore protect the noble and industrious persons, who share the prosperity among themselves. Along with top class defenders, you always guard the property of those who share it with others. You also protect the women who were wearing various ornaments and jewels in the company of and moving with their husbands. You should guard the property of those fellow travellers, who live in harmony with varying seasons.

PURPORT :—O men ! you should progress on the path of prosperity in association of noble persons. You should also take care and protect those persons who anticipate the onslaughts of the various seasons before they could cause any distinction. Moreover, you should endear yourselves in the association of such couple, who share their feelings of grief happiness and gains.

NOTES :— (वरुणेन) वरेण पुरुषार्थेन । =By noble industriousness. (गिर्वणः) गीर्भिः स्तुतः । =Admired by good words. (मरुद्भिः) मनुष्यैः सह ।

=In the company of men. (वयेभिः) श्रेष्ठा पान्ति रक्षन्ति तैः =The pilots or foregoers in army who protect us. (ग्नास्पत्नीभिः) या ग्नाः पत्नीनां स्त्रियस्ताभिः =By the merited wives. (रत्नधाभिः) या रत्नानि द्रव्याणि दधति ताभिः ।=One who stocks and wears jewells and riches.

The attributes of genius persons are stated :

सजोषस आदित्यैर्मादयध्वं सजोषस ऋभवः पर्वतेभिः ।
सजोषसो दैव्येना सवित्रा सजोषसः सिन्धुभी रत्नधेभिः ॥ ८ ॥

8. *TRANSLATION* :—O genius persons ! you should live in association with those who have observed Brahmacharya upto the age of 48 years and are resembling with you in fine virtues, action and temprement. These associates should be kind like clouds in their qualities actions and tempraments, and also comparable with power. Endowed with jewels and acting like rivers and oceans, they should delight us on account of their virtues actions and temprament.

PURPORT :—The persons who were always in association with fully learned persons, they are capable to manufacture aircrafts and ships, and thus succeed to fly in the sky and navigate in ocean and rivers.

NOTES :—(सजोषसः) समानोत्तमगुणकर्मस्वभावसेविनः । =Bearing similar virtues, actions and temprament. (आदित्यैः) कृताऽष्टाचत्वारिंशद् ब्रह्मचर्यविद्वैः । =By those who have observed Brahmacharya upto the age of 48. (मादयध्वम्) परस्परानानन्दयत । =Delight mutually. (पर्वतेभिः) मेघैः सह । =By the clouds. (सवित्रा) विद्युद्रूपेण । =By electricity.

The subject of genius persons is continued :

ये अश्विना ये पितरा य ऊती धेनुं ततक्षुर्ऋभवो ये अश्वा ।
ये अंसत्रा य ऋधग्रोदसी ये विभ्वो नरः स्वपत्यानि चक्रुः ॥ ९ ॥

9. *TRANSLATION* :—The genius persons are well-versed in all the disciplines, and sciences. They protect the persons travelling

very fast on the right route as well as in their speeches. They know each and every secret and sciences of firmament and earth, and lead others. With their ideal teachings, they make their children noble and sincere, and are thus very lucky.

PURPORT :—The persons who live in association with learned and noble persons, serve the elders and protect the neglected persons, they make their issues noble and ultimately attain delight.

NOTES :—(अश्विना) सकलविद्याव्यापतौ । =Well-versed in all sciences. (ऊती) रक्षणाद्येन ।=By protection. (अश्वा) वेगेनाऽध्वनि व्याप्तिशीलौ युग्मौ पदार्थौ । =The fast moving twins. (अंसत्रा) अंसान् गत्यादीन् रक्षतस्तौ । =Protectors.(2) (विभ्वः) सकलविद्यासु व्यापकाः । =Well-versed in all disciplines. (स्वपत्यानि) सुष्ठु शिक्षयोत्तमानि चापत्यानि च तानि । =The issues made noble by ideal teachings.

The subject of genius persons is detailed :

ये गोमन्तं वाजवन्तं सुवीरं रयिं धत्थ वसुमन्तं पुरुक्षुम् ।
ते अग्रेपा ऋभवो मन्दसाना अस्मे धत्त ये च रातिं गृणन्ति ॥ १० ॥

10. *TRANSLATION* :—O genius persons ! you hold delight for us, because they are owners of huge stocks of foodgrains, possess knowledge of sciences, are holders of various substances and wealth, commander of brave soldiers and protector of wealth giving it priority. They admire us for our donations.

PURPORT :—O genius persons ! you give away your own worthwhile pleasures and are thus admired for your donations giving them to the right persons.

NOTES :—(गोमन्तम्) बह्व्यो गावो विद्यन्ते यस्मिस्तं बहुराज्ययुक्तम् =To the state with owners of cattle- wealth. (वाजवन्तम्) बह्वन्नविज्ञान-साधकम् =Grower of plenty of foodgrains and knowledge. (सुवीरम्) उत्तमवीराणां प्रापकम् । =Commander of brave soldiers. (वसुमन्तम्)

बहुविधद्रव्यसहितम् =Along with varied substances. (अग्रेपा:) पुरस्ताद्रक्षका: ।=Leading in protection. (रातम्) दानम् ।=To donation.

The subject of genius persons is thrashed out :

नापांभूत न वोऽतीतृषामानिःशस्ता ऋभवो यज्ञे अस्मिन् ।
समिन्द्रेण मदथ सं मरुद्भिः सं राजभी रत्नधेयाय देवाः ॥ ११ ॥

11. *TRANSLATION* :—O learned and genius persons ! you should never be neglected and humiliated. We never want you to be exceedingly greedy in this Yajna. Let us live happily and with prosperity, and enjoy the company of noble persons. You should also share the company of rulers, because they possess jewels and riches, and thus enjoy happiness.

PURPORT :—The persons free from greed should mingle with the rulers and its subjects, and thus progress in their married life. Such people are never neglected or humiliated.

NOTES :—(अप, अभूत) तिरस्कृता भवत । =Neglected. (अतीतृषाम्) अतितृष्णायुक्तान् कुर्य्याम । अत्र संहितायामिति दीर्घः =Let us not be too greedy. (अनिःशस्ता:) निर्गतं शस्तं प्रशंसनं येभ्यस्तद्विरुद्धा: ।=Always admired. (मरुद्भिः) उत्तमैर्मनुष्यैः सह । =In the company of noble persons.

Sūktam-35

Rishi of the Sūktam-Vāmadeva. Devatā or subject. Ribhus. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The attributes and duties of the enlightened persons are told :

इहोप यात शवसो नपातः सौधन्वना ऋभवो माप भूत ।
अस्मिन्हि वः सवने रत्नधेयं गमन्त्विन्द्रमनु वो मदासः ॥ १ ॥

1. TRANSLATION :—O un-decaying mighty persons ! you are good archers whose arrows are in the air. O wise men ! come to us here. May your delights in this practical work follow the

wealthy king who upholds the treasure of gems. Having acquired abundant wealth, you not be insulted anywhere.

PURPORT :—Those who desire to extend their economic power with zeal are respected everywhere on achieving it. But those who are lazy remain poor and are insulted everywhere. (Importance of economic power is emphasized in the battle. Ed.).

NOTES & REMARKS :—(सवने) क्रियामये व्यवहारे। षु-प्रसवैश्वर्ययोः (स्वा०) ऐश्वर्योत्पादके व्यवहारे। =Inpractical dealing. (ऋभवः) मेधाविनः। ऋभुरिति मेधाविनाम (NG 3, 15) =Wise man. (सौधन्वनासः) शोभनानि धन्वान्यन्तरिक्षस्थानि येषां इमे =They who have their good archer in the firmament, good archers. धन्व इति अन्तरिक्षनाम (NG 1,3)। धन्व इति पदनाम (NG 4, 2) तेन गतिशीलानां विजयप्रापकाणां धन्वान्तादीनां गृहाणाम्

The attributes and essentials of the learned persons are described :

आगन्नृभूणामिह रत्नधेयमभूत्सोमस्य सुषुतस्य पीतिः।
सुकृत्यया यत्स्वपस्यया चँ एकं विचक्र चमसं चतुर्धा ॥ २ ॥

2. *TRANSLATION* :—O men ! with your good means and methods and the inherent desire of doing good to others, you have built one cloud-like chariot. It has four kinds of movements-downward, upward, curved and straight, and that thus acquired wealth could be utilised well. Thus the retaining of wisemen is attained. Accomplish with it your travel and transport purposes.

PURPORT :—The manufacturers of good vehicles enable the men to join their group at their will with dexterity and good actions. They are able to acquire abundant wealth and nice articles for eating, drinking and consumption.

NOTES & REMARKS :—(सोमस्य) ऐश्वर्य्यस्य। =Of wealth. (स्वपस्यया) सुष्ठवपांसि कर्माणि तान्यात्मन इच्छया। अप इति कर्मनाम (NG 2, 1)। =With the desire of doing good deeds. (चमसम्) चमसं मेघमिव गर्जनावन्तं रथम्। चमस इति मेघनाम (NG 1, 10) =Chariot or vehicle which makes sound like the cloud.

The subject of essentials of the learned is dealt :

व्यकृणोत चमसं चतुर्धा सखे वि शिक्षेत्यब्रवीत।
अथैत वाजा अमृतस्य पन्थां गणं देवानामृभवः सुहस्ताः ॥ ३ ॥

3. *TRANSLATION* :—O friend ! as absolutely truthful and highly learned persons teach true knowledge, you should also do likewise. O powerful and dexterously wise artisans you are like our friends. You have made the assignment successful from all aspects, like the instrument of Yajna (the ladle) and teach the shastras well. Follow the path of emancipation lasting a very long period. (According to the shastras, the salvation is not eternal on everlasting. Ed.).

PURPORT :—O men ! God ordains you to accoplish the four-fold ultimate aims of the human life i.e. Dharma (righteousness) Artha (wealth) Kama (fulfilment of noble desires) and Moksha (emancipation). If you endeavour for the accomplishment of the final as a team, you will certainly be able to acomplish Dharma, Artha, Kama and Moksha- the Purushartha. (Here the ladle is compared with it. Ed.).

NOTES & REMARKS :—(चमसम्) यथा यज्ञसाधनम् । =A ladle used to put oblation, etc in the Yajna.

The qualities of the enlightened further explained :

किमयः स्विच्चमस एष आस यं काव्येन चतुरो विचक्र।
अथा सुनुध्वं सवनं मदाय पात ऋभवो मधुनः सोम्यस्य ॥ ४ ॥

4. *TRANSLATION* :—O wisemen ! what kind of Chamasa i.e. the Purushartha Chatushtaya is the means of enjoyment ? And how this process of wisdom you divide into four ? For the enjoyment of delight, accomplish the work undertaken by you. It leads you to prosperity conciously and protects well.

PURPORT :—The question is what are the means for the accomplishment af work and what are these made of ? The answer

is that who are blessed with determination, knowledge and reason, and it leads to the accomplishment of the work. They are the surest means of achieving the aim.

NOTES & REMARKS :—(सवनम्) काम्यंसिद्ध्यर्थं कर्म । =The action that leads to the accomplishment of the work. (मधुनः) ज्ञानजन्यस्य । =Born of knowledge. (चमसः) आचामति येन सः । =By which a man enjoys happiness.

The qualities and duties of the enlightened are enumerated :

शच्याकर्त पितरा युवाना शच्याकर्त्त चमसं देवपानम् ।
शच्या हरी धनुतरावतष्टेन्द्रवाहावृभवो वाजरत्नाः ॥ ५ ॥

5. *TRANSLATION :*—O wisemen ! endowed with knowledge and foodgrains etc. you make even aged one young and highly learned teacher and preacher again because of your wisdom and You manufacture a ladle and it serves a good purpose under your service. instructions, generate air and electricity being the means of drinking, and it leads to quick locomotion and prosperity.

PURPORT :—O learned person ! you should endevour in such a manner that children complete full knowledge at the time of youth, and only thereafter enter into wedlock with full love, understanding and mutual consent. They should always remain full of bliss.

NOTES & REMARKS :—(पितरा) विज्ञानवन्तावध्यापकोपदेशकौ । = Highly learned teachers and preachers. (शच्या) वाण्या । शचीति वाङ्नाम (NG 1, 11) । शचीति प्रज्ञानाम (NG 3, 9) । =With wisdom. (हरी)वायुविद्युतौ । हरी-हरतःक्लेशं प्रापयतश्च स्थानान्तरं । =Air and electricity. (धनुतरौ) शीघ्रं गमयितारौ । शीघ्रम् । धन्वति-गतिकर्मा (NG 2, 14) =Leading to quick locomotion. पितरौ-पालकौ विद्योपदेशादिना इत्यध्यापकोपदेशकौ । जनकश्चोपनेता च, यश्च विद्यां प्रयच्छति । अन्नदाता भयत्राता पञ्चैते पितरः स्मृताः इति चाणक्यनीतौ वेदानुसरिवचनमत्र स्मर्तव्यम् ।

The same subject of attributes of the enlightened is highlighted :

यो वः सुनोत्यभिपित्वे अह्नां तीव्रं वाजासः सवनं मदाय ।
तस्मै रयिमृभवः सर्ववीरमा तक्षत वृषणो मन्दसानाः ॥ ६ ॥

6. *TRANSLATION* :—O mighty and highly learned wisemen ! desirous of welfare of all, you confer upon him riches wealth that makes men brave (by giving military training). These brave men pour out at day time and give abiding delight and splendid wealth for the fulfilment of noble desires.

PURPORT :—O learned men ! it is your duty to train well those persons who serve you and act in compliance to your commands and lead them to prosperity.

NOTES & REMARKS :—(मन्दसानाः) कामयमानाः। मन्दसानाः-मदि स्तुति-मोदमदस्वप्नकान्तिगतिषु (म्वा०) कान्तिः कामना । =Desirous of the welfare of all. (अभिपित्वे) अभीष्टप्राप्तौ । अभिपित्वम्-अभिप्राप्तिरिति (NKT 3, 3, 15) =For the fulfilment of noble duties. (सवनम्) ऐश्वर्यम् । षु-प्रसवैश्वर्ययोः । =Wealth.

The same subject is continued :

प्रातः सुतमपिबो हर्यश्व माध्यन्दिनं सवनं केवलं ते ।
समृभुभिः पिबस्व रत्नधेभिः सखीँ याँ इन्द्र चकृषे सुकृत्या ॥ ७ ॥

7. *TRANSLATION* :—O king ! giver of much wealth your steads are beautiful and speedy, added with the wise men. You make your friends because of their good deeds. They are in fact upholders of jewels of noble virtues. They take milk in the morning and well-cooked pure and juicy food at noon. In this way, you get abiding happiness and health.

PURPORT :—The men are very fortunate who have highly learned persons as their friends, and desise welfare of all. They perform good deeds by discharging their duties in the morning, noon and evening and who take proper diet at proper time, and are friendly to all.

NOTES :—(सवनम्) सकलसंस्काररसोपेतम् । =Well-cooked and juicy food. (हर्य्यश्व) हर्याः कमनीया गमनीया अश्वा यस्य तत्सम्बुद्धौ । =He who possesses beautiful and speedy horses.

The duties of the enlightened ones are told :

ये देवासो अभवता सुकृत्या श्येना इवेदधि दिवि निषेद ।
ते रत्नं धात शवसो नपातः सौधन्वना अभवतामृतासः ॥ ८ ॥

8. *TRANSLATION*:—The enlightened persons are famed on account of good deeds, and take flights to the sky (by aircrafts etc.) being industrious like the hawks. They are also powerful being the sons of those who keep the firmament free of pollution by performing Yajnas. They never go astray from the path of Dharma (righteousness), and lastly attain the bliss of emancipation.

PURPORT :—Those who go to the firmament by the aircrafts like the hawks, who become truly enlightened by the performance of righteous acts and turn others also on the same path, get prosperity in this world and emancipation thereafter in the heaven.

NOTES & REMARKS :—(श्येना-इव) श्येनवत्पुरुषार्थिनः । =Industrious like the hawks. (नपातः) ये धर्मान्न पतन्ति । =Who do not go away from the path of righteousness. (सौधन्वनाः) शोभनं धन्वन्तरिक्षं येषान्ते तेषां पुत्राः । —The sons of those who make the firmament free from pollution by the performance of the Yajnas. धन्व इत्यन्तरिक्षनाम (NG 1, 3) धन्व अन्तरिक्षम् धन्वन्ति अस्मादापः (NKT 5, 1, 4) ।

The qualities of the enlighted are further told :

यत्तृतीयं सवनं रत्नधेयमकृणुध्वं स्वपस्या सुहस्ताः ।
तदृभवः परिषिक्तं व एतत्सं मदेभिरिन्द्रियेभिः पिबध्वम् ॥ ९ ॥

9. *TRANSLATION* :—O wisemen! you always perform righteous deeds. Please accept this (Charu or Prasadada or leftover of the oblation). It has been well prepared for you tastefully with joy

with prime object of "doing good deeds". Make this Brahmacharya of forty-eight years (maximum period prescribed for marriage) a store-house of good virtues like wisdom, truthfulness, purity and other means for the attainment of all kinds of wealth.

PURPORT :—O men ! attain properity by acquiring knowledge in the first part of life, by discharging the duties of household life in the second part of life and dispensing justice etc. in the third part of life.

NOTES & REMARKS :—(तृतीयम्) अष्टाचत्वारिंशद्वर्षपरिमित सेवितं ब्रह्मचर्य्यम् । अथ यान्यष्टाचत्वारिंशद् वर्षाणि तृतीयं सवनं तदस्यादित्या अन्वः यक्षाः प्राणा-वावादित्याविद्या एते हीदं सर्वम् आददते (छान्दोग्योपनिषदि 3,6,5)=Brahmacharya observed upto the age of 48 years or more. (सवनम्) सकलैश्वर्य्यप्रापकम् । =Leading to the attainment of all kinds of wealth.

Sūktam—36

Rishi of the Sūktam-Vāmadeva. Devatā or subject. Ribhus. Chhanda-Trishtup and Jagati of various kinds. Svara-Dhaivata and Nishada.

The subject of technology is dealt :

अनश्वो जातो अनभीशुरुक्थ्यो रथस्त्रिचक्रः परि वर्तते रजः ।
महत्तद्वो देव्यस्य प्रवाचनं द्यामृभवः पृथिवीं यच्च पुष्यथ ॥ १ ॥

1. *TRANSLATION* :—O wisemen ! admirable three-wheeled your car is without horses for driving and without reins. It traverses the firmament. Your interest is teaching of the enlightened persons, and consequently you cherish the heaven (firmament) and earth.

PURPORT :—You should build aircraft and the transport applying the various machines of horse-power, but not the horses. These are operated by fire (fuel or energy) and water etc. You should travel on the earth, in the sky and sea and thus acquire mundane

wealth and enjoy happiness.

NOTES & REMARKS :—(अनभीशुः) अप्रतिग्रहः । =Without reins. (प्रवाचनम्) उपदेशनम् । =Teaching/preaching/impartive instruction. (त्रिचक्रः) त्रिचक्रोपेतं यानम् । =Three-wheeled car/plane.

TRANSLATOR'S NOTES :—In this mantra, it is clear reference to the building up of a car or conveyance like the aircraft, which is operated without horses and reins, which traverses on the earth, in the sea and in the sky. Even the translation of the mantra given by Prof. Wilson and Griffith leads to the same conclusion. Prof. Wilson's translation अनश्वः is horseless and of अनभीशुः is without reins. परिवर्तते रजः has been translated by him as traverses the firmament. Griffith's translation is "the three wheeled car that does not run with horse, or reins is worthy of lands and rolls round the firmament."

Though Prof. Wilson has not given any note on the mantra, Griffith has added a strange note not admitting the reference to the aircrafts, though it is so much clear. His note is :—the car; the three wheeled chariot of the Ashvins (2) drawn by asses (?) i.e. the grey clouds of the morning twilight.

Rishi Dayananda Sarasvati's interpretation is quite simple and straight as clearly borne out by the adjective of रथः as अनश्वः and अनभीशुः etc.

The technology is highlighted :

रथं ये चक्रुः सुवृतं सुचेतसोऽविह्वरन्तं मनसस्परि ध्यया ।
ताँ ऊ न्वस्य सवनस्य पीतय आ वो वाजा ऋभवो वेदयामसि ॥२॥

2. *TRANSLATION* :—O wisemen ! you possess practical knowledge of handicrafts. We invoke you respectfully because you are the wise sages and by meditation make a well-manufactured undeviating car (in the form of aircraft etc.). We give you lips or give special instructions about it to make this science of engineering

perfect. Grasp this knowledge thoroughly from all sides.

PURPORT:—O wisemen ! collect and honour the great technicians and engineers from all the sides who are expert in manufacturing and driving various vehicles and develop this technology.

NOTES & REMARKS :—(अविह्वरन्तम्) अकुटिलगतिम् =Straight, un-deviating. (सवनस्य) शिल्पविद्याजनितस्य कार्यस्य । =Of technology work. (वाजा:) प्राप्तहस्तक्रिया: । (वाजा:) वज-गतौ । गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थमादाय प्राप्त हस्तक्रियेति व्याख्यानम् । =Those who have received vocational knowledge and training with hands.

The importance of technology is stressed :

तद्वों वाजा ऋभवः सुप्रवाचनं देवेषु विभ्वो अभवन्वमहित्वनम् ।
जिव्री यत्सन्ता पितरा सनाजुरा पुनर्युवाना चरथाय तक्षथ ॥ ३ ॥

3. *TRANSLATION* :—O wisemen ! endowed with large stocks of foodgrains and other kinds of wealth, well-versed in all (lit. pervading) sciences, and having received great honour by good teaching and preaching this technology among the enlightened persons, you make your old parents again prosperous young and able to walk well, and consequently they acquire knowledge and eat good food.

PURPORT:—O wisemen ! if you get good knowledge and training, having stayed among the enlightened persons, then you will be revered by all like old (mature) persons, though young in age.

NOTES & REMARKS :—(विभ्व:) सकलविद्यासु व्याप्ता: । =Well versed in all sciences (lit. pervading all sciences). (चरथाय) गमनाय विज्ञानाय भोजनाय वा । =For giving away (walking well) for acquiring knowledge or for taking food. (वाजा:) अन्नादियुक्ता: । वाज इत्यन्ननाम (NG 2,7) वाज इति बलनाम (NG 2,9) । वज-गतौ (भ्वा०) =Endowed with abundant foodgrains, strength and knowledge of all kinds.

The technology is further explained :

एकं वि चक्र चमसं चतुर्वयं निश्चर्मणो गामरिणीत धीतिभिः ।
अथा देवेष्वमृतत्वमानश श्रुष्टी वाजा ऋभवस्तद्व उक्थ्यम् ॥ ४ ॥

4. *TRANSLATION* :—O prosperous wisemen ! it is your very adorable act that you cultivate the land well like the fingers. You divide one cloud-like ladle of Purushārtha (ultimate goals of life) into four or one parts of human life, into four Ashramas and thus get into the world of the enlightened persons.

PURPORT :—*Those who perform admirable actions, having enjoyed happiness (material as well spiritual), they get fame among the enlightened persons.*

NOTES & REMARKS :—(चमसम्) मेघमिव विभक्तम् । =Divided like the cloud. (धीतिभिः) अङ्गुलिभिरिव विलेखनगतिभिः । धीतय इत्यङ्गुलिनाम (NG 2, 5) । गौरिति पृथिवीनाम (NG 1, 1) । =By the movements of the fingers, cultivating processes. (गाम्) पृथिवीम् । =Earth, land.

TRANSLATOR'S NOTES :—The four Purushārthas or aims of life are Dharma (righteousness) Artha (wealth) Kāma (fulfilment of noble desires) and Moksha (emancipation).

Four Ashramas are Brahmacharya ; Grihastha (domestic life) Bānaprashth (recluse) and Sanyāsa (complete renumciation and detachment). Taking गाम् for cow, some interepret it to mean that wise veterinarians make a week cow strong and milk-yielding.

The same subject of technology is continued :

ऋभुतो रयिः प्रथमश्रवस्तमो वाजश्रुतासो यमजीजनन्नरः ।
विभ्वतष्टो विदथेषु प्रवाच्यो यं देवासोऽवथा स विचर्षणिः ॥ ५ ॥

5. *TRANSLATION* :—The man whom highly learned leading truthful persons prepare and who knows much about the Omnipresence of God and other eternal subtle things, is fit to be taught. It is from that wise man that most illustrious wealth including the

foodgrains and good reputation etc. are obtained. He whom your wise men protect becomes true observer of all the important things.

PURPORT :—Those are good scholars who make their students highly learned. Those persons are to be taught and preached, who are ignorant of the true nature of things. They enjoy happiness having achieved the knowledge and wealth and are righteous.

NOTES & REMARKS :—(प्रथमश्रवस्तमः) अतिशयेन प्रथमं श्रवः श्रवणमन्नं वा यस्मात् सः। श्रव इत्यन्ननाम श्रूयते इति सतः यशो वा तस्मादेव कारणात्। =Most illustrious, wealth consisting of foodgrains and good reputation etc. (विभ्वतष्टः) यो विभुषु पदार्थेष्वतष्टोऽविचक्षणः सः। =He who is not well aware of the Omnipresent God and other all pervading subtle things.

The subject of technology is further developed :

स वाज्यर्वा स ऋषिर्वचस्यया स शूरो अस्ता पृतनासु दुष्टरः।
स रायस्पोषं स सुवीर्यं दधे यं वाजो विभ्वाँ ऋभवो यमाविषुः ॥६॥

6. *TRANSLATION* :—O men ! that man becomes endowed with special knowledge, taker of noble virtues, a Rishi (a visualiser of the true meaning of the mantras), worthy of homage, invincible in battles, a hero, the discomfiter of foes, whom wisemen protect with the knowledge of Omnipresent God and whom a great scholar upholds. He is possessed of ample wealth and great vitality.

PURPORT :—Those men who desire to imbibe noble virtues with the association of the enlightened persons become admirable, invincible by their foes, wealthy and mighty.

NOTES & REMARKS :—(वाजो) विज्ञानवान्। वज-गतौ। गतेस्त्रिष्वर्थेषु ज्ञानार्थ-ग्रहणम्। =Endowed with special or true knowledge. (अर्वा) शुभ-गुणप्रापकः। (अर्वा) ऋ-गतिप्रापणयोः (भ्वा०) अत्र शुभगुणप्रापकः। =Conveyer of noble virtues. (ऋषिः) यो यथार्थं मंत्रार्थं दर्शयति। ऋषिर्दशनात् स्तोमान् ददर्श इति निरुक्ते। =(One who visualises true meaning of the mantra. Ed.)

The application of technology in the society is stressed :

श्रेष्ठं वः पेशो अधि धायि दर्शतं स्तोमो वाजा ऋभवस्तं जुजुष्टन ।
धीरासो हि ष्ठा कवयो विपश्चितस्तान्वं एना ब्रह्मणा वेदयामसि ॥७॥

7. *TRANSLATION* :—O active wisemen of good character and conduct! your form and golden appearence is excellent, agreeable and admirable because of your association with noble and highly educated persons. You also become Yogis of contemplative nature, far-sighted preacher and discreet scholars. Through the Vidya (learning), we tell you about the attributes of the enlightened persons. Serve them well and become like them.

PURPORT :—Those students who having approached and served the excellent teachers and most reliable truthful persons, receive education from them. They become great scholars and wealthy.

NOTES & REMARKS :—(वाजाः) प्राप्तसुशीला वेगवन्तः । वाजाः is from वज-गतौ गतेस्त्रिष्वर्थेषु गत्यर्थमादाय वेगवन्तः इति व्याख्या प्राप्त्यर्थं चादायप्राप्तसुशीला इति व्याख्या । =Speedy or active, endowed with good character and conduct. (विपश्चितः) सदसद्विवेका विद्वांसः । =Discreet scholars. (धीरासः) योगिनो विचारवन्तः । धीरा प्रज्ञानवन्तो ध्यानवन्तः इति (NKT 4, 2, 9) (पेशः) सुन्दरं रूपं हिरण्यं च । पेश इति रूपनाम (NG 3, 7) हिरण्यनाम NG 1, 2) = Yogis of contemplative nature.

The role of technology is described :

यूयमस्मभ्यं धिषणाभ्यस्परि विद्वांसो विश्वा नर्याणि भोजना ।
द्युमन्तं वाजं वृषशुष्ममुत्तममा नो रयिमृभवस्तक्षता वयः ॥ ८ ॥

8. *TRANSLATION* :—O highly learned wisemen! do you bestow upon us (for the development of) our intellect, all nourishments and food that are good for men and resplendent knowledge. That is the real strength of the powerful persons and thus let you increase our happiness from all sides.

PURPORT :—The learned men should be considered as the

among the intellectuals.

NOTES & REMARKS :—(भोजना) पालनान्यन्नानिवा । (भोजनानि) भुज- पालनाभ्यवव्यवहारयो: । =Nutrients or food.(वृषशुष्मम्) वृषाणां बलीनां बलम् शुष्ममिति बलनाम (NG 2, 9) । =The mighty.

The subject of technology further moves :

इह प्रजामिह रयिं रराणा इह श्रवो वीरवत्तक्षता नः ।
येन वयं चितयेमात्यन्यान्तं वाजं चित्रमृभवो ददा नः ॥ ९ ॥

9. *TRANSLATION* :—O wisemen ! grant us in this world good progeny or State, good food and reputation that make us heroes, so that we may greatly excel others and also enlighten them. Please grant excellent knowledge for this pupose.

PURPORT :—When men come in association with the enligtened persons, they should request them to impart true knowledge, good reputation, wealth, good progeny and good army of brave persons. They should enlighten others after having received true knowledge from them.

NOTES & REMARKS :—(चितयेम) चिति संज्ञानमाचक्ष्महि । =Enlighten. (श्रव:) अन्नं श्रवणं ख्यातिः वा । श्रव इति अन्ननाम श्रूयतं इति सत: यशो वा श्रूयते इत्यस्मादेव (NKT 10, 1, 5) =Food or fame.

Sūktam-37

Rishi of the Sūktam-Vāmadeva. Devatā—Ribhus. Chhanda-Trishtup, Pankti and Anushtup of various kinds. Svara-Panchama and Rishabha.

The duties and attributes of the absolutely truthful and enlightened persons are described :

उप नो वाजा अध्वरमृभुक्षा देवा यात पथिभिर्देवयानैः ।
यथा यज्ञं मनुषो विक्ष्वा३सु दधिध्वे रण्वाः सुदिनेष्वह्नाम् ॥ १ ॥

1. *TRANSLATION* :—O great scholars ! charming thoughtful

men have non-violent (friendly) dealings all the times. In the same manner, you also uphold them and visit to attend our non-violent sacrifice (Yajnas) by the paths earlier trodden by the enlightened persons.

PURPORT :—Those who follow the path of the righteous enlightened persons are able to do good to the peaple.

NOTES & REMARKS :—(यज्ञम्) वैरादिदोषरहितं व्यवहारम् । (यज्ञम्) यज-देवपूजासंङ्गतिकरणदानेषु (भ्वा०) । =Dealing in a way, free from malice and other evils. (अध्वरम्) अहिंसामय यज्ञम् । अध्वर इति यज्ञनाम ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 1, 7 । =Non-violent sacrifice. (ऋभुक्षाः) महान्तः । ऋभुक्षा इति महन्नाम (NG 3, 3) =Great.

The subject of duties and attributes of the truthful persons is continued :

ते वो हृदे मनसे सन्तु यज्ञा जुष्टासो अद्य घृतनिर्णिजो गुः ।
प्र वः सुतासो हरयन्त पूर्णाः क्रत्वे दक्षाय हर्षयन्त पीताः ॥ २ ॥

2. *TRANSLATION :*—O learned persons ! may the Yajnas (truthful dealings) reach you purified with ghee (clarified butter) and serve the enlightened persons. Performed well, may they be acceptable to you. May they seek you for intellect and dexterity and may they gladden you with the (Soma) juice, drunk to heart.

PURPORT :—O men ! you should endeavour in such a manner that purity, intellect and dexterity may always grow. Those who having given up meat-eating and drinking would take good food, increase their knowledge constantly.

NOTES :—(यज्ञाः) सत्या व्यवहाराः । =Truthful dealings. (हर्षयन्त) कामयन्ताम् । हर्य-गति काक्योः (भ्वा०) कान्तिः-कामना । =May desire. (दक्षाय) चातुर्याय । दक्ष इति बलनाम (NG 2, 9) । =For dexterity, strength.

More duties of the enlightened ones are narrated :

इयदूर्ये देवहितं यथा वः स्तोमो वाजा ऋभुक्षणो ददे वः ।
जुह्वे मनुष्वदुपरासु विक्षु युष्मे सचा बृहद्दिवेषु सोमम् ॥ ३ ॥

3. *TRANSLATION* :—O great men ! you are endowed with

true knowledge and taking good food. Your praise gives me pleasure, and so I give joy to you (by my humility and service). I seek to acquire wealth by well-considered method, with body and speech, like an enlightened thoughtful person, because he lives in association with good people, and deals truthfully. And with regard to the divine objects, he is beneficient to truthful and highly learned persons. I invoke and give you happiness. You may also kindly invoke me and give happiness and joy.

PURPORT :— *As leasned hersons give you happiness, and desire to do good to you, you should also reciprocate similarly.*

NOTES & REMARKS :—(व्युदायम्) यं मनोदेहवचनैरुदायन्ति तम् । = Which is elevated and acquired by intellectual and physical support and noble speech. (उपरासु) श्रेष्ठासु । उपरा इति दिङ्नाम (NG 1, 6) उपर इति मेघनाम (NG 1, 10) मेघवत् सर्वहितकरीषु सर्वदिग्वासिनीषु श्रेष्ठासु प्रजासु । =Noble. (सचा) सत्येन । सचा इति पदनाम (NG 4, 2) पद-गतौ । =With truth, honestly.

The attributes of the truthful persons are further stated :

पीवों अश्वाः शुचद्रथा हि भूतायः शिप्रा वाजिनः सुनिष्काः ।
इन्द्रस्य सूनो शवसो नपातोऽनु वश्चेत्यग्रियं मदाय ॥ ४ ॥

4. *TRANSLATION* :—O speedy brave men ! you are brave and possess stout horses, (horse-power machines). Mounted on such a brilliant vehicle, which have jaws and nose like parts and are decorated with ornaments of gold (gilded) etc. and become victorious. O son of a prosperous king ! you never falter down and are very powerful. Exert yourself well for the attainment of joy and bliss. We know how to make you happy, likewise you should also make us happier.

NOTES :—(चेति) विज्ञायते (चिति) संज्ञाने (भ्वा०) । =Is known (अग्रियम्) अग्रे भवं सुखम् । = Forward happiness.

The duties and attributes of the truthful persons are stated :

ऋभुमृंभुक्षणो रयिं वाजे वाजिन्तमं युजम् ।
इन्द्रस्वन्तं हवामहे सदासातममश्विनम् ॥ ५ ॥

5. *TRANSLATION* ;—O great scholar ! we invoke you for the sake of wisemen, for acquiring in the battle splendid wealth, consisting of speedy horses and other animals. Ruled by a noble king, always cooperating and sharing fortunes with others, you should also desire and seek to acquire it.

PURPORT :—O men ! you should multiply each others' wealth by competion, and conquer your enemies in battle fields.

NOTES :—(इन्द्रस्वन्तम्) परमैश्वर्ययुक्तस्वामिसहितम् । =Associated with a prosperous king. (सदासातमम्) सदाऽतिशयेन विभजनीयम् । = To be divided into or shared by many.

The previous subject of duties of the enlightened ones is dealt :

सेदृभवो यमवंथ यूयमिन्द्रश्च मर्त्यम् ।
स धीभिरस्तु सनिता मेधसाता सो अर्वता ॥ ६ ॥

6. *TRANSLATION* :—O wisemen ! may the man whom you and a prosperous king protect be endowed with wisdom. Also you become distinguisher between truth and falsehood and victorious in the battles.

PURPORT :—O officers of the State and military men ! if kings and wisemen are your chiefs or guides, then your victory is assured and you may incessantly enjoy happiness.

NOTES & REMARKS :—(सनिता) सत्याऽसत्ययोः संविभाजकः । =Distinguisher between truth and falsehood. (मेधसाता) शुद्धसंङ्ग्रामविभक्तौ =In the pure battle. (षण्-संभक्तौ (भ्वा०) To distinguish. मेधृ-मेधासंगमनयोः हिंसायां च । By taking the third meaning of हिंसा or violence, the word, medha, may be used for battle though in the Nighantu (3, 14) it is stated मेध इति यज्ञनाम (NG 3, 15) and in

3, 17 as मेघ इति यज्ञनाम (NG, 3, 17). By मेघ or संग्राम even internal battle between good and bad tendencies and thoughts may be taken, as the help of wisemen is needed to defeat or nullify the undesirable thoughts and habits.

The theme of duties is continued :

वि नों वाजा ऋभुक्षणः पृथश्चितन् यष्टवे ।
अस्मभ्यं सूरयः स्तुता विश्वा आशास्तरीषणि ॥ ७ ॥

7. *TRANSLATION* :—O great scholar, being glorified by us enlighten us about the direct path of truth for unification, so that all our noble desires be fulfilled by the obtaining the power of crossing over all the miseries.

PURPORT :—The noble desires of those are fulfilled, who receive good education from the enlightened persons since their childhood.

NOTES :—(आशाः) इच्छाः । =Desires. (तरीषणि) दुःखं तरितुं सामर्थ्यम् । =The power to get over miseries.

The duties of the enlightened persons are highlighted :

तं नों वाजा ऋभुक्षण इन्द्र नासत्या रयिम् ।
समश्वं चर्षणिभ्य आ पुरु शंस्त मघत्तये ॥ ८ ॥

8. *TRANSLATION* :—O liberal donors ! you are wisemen. Give our men various and abundant wealth for the attainment of admirable riches. The absolutely truthful president of the Council of ministers and chief justice are of this nature. O prosperous king ! you praise these wisemen.

PURPORT :—It is the duty of all men to help in the advancement of the fiscal power of the State, so that people may enjoy various kinds of happiness.

NOTES & REMARKS :—(वाजाः) दातारः । वाज इति अन्ननाम (NG 2, 7).

=Donors. (नासत्या) अविद्यमानासत्याचारो सभान्यायेशो । =The President of the Council of ministers and Chief justice.

TRANSLATOR'S NOTES :—The liberal givers of food stuff and other requisite things may be called वाजा: ॥
(नासत्या) सत्यावेव नासत्यावित्यौर्णनाभः (NKT. 6, 3, 13) ।

Sūktam-38

Rishi or the Sūktam-Vāmadeva. Devatā or subject-Dyavā-Prithivee and Dadhikrā. Chhanda-Pankti and Thrishtup of various kinds. Svara-Panchama and Dhaivatā.

The attributes of an ideal king are described :

उतो हि वां दात्रा सन्ति पूर्वा या पूरुभ्यस्त्रसदस्युर्नितोशे ।
क्षेत्रासां ददथुरुर्वरासां घनं दस्युभ्यो अभिभूतिमुग्रम् ॥ १ ॥

1. *TRANSLATION* :—O king and chief commander of the army ! all the wicked and malevolent persons fear from you. You liberally give away to your faithful servants in the battles and to those who distribute the fields and fertile lands to deserving persons. With the help of chief commander, you give a crushing defeat to the thieves and robbers with the powerful weapons. Therefore, you deserve respect from all.

PURPORT :—*O king and commander-in-chief of the army ! you should keep under you the well trained servants, slay the robbers and other wicked persons, be victorious and maintain the State with justice.*

NOTES & REMARKS :—(नितोशे) नितरां वधे । नितोशत इति वधकर्म (NG 2, 19) । =In the battle where the foes are killed. (उर्वरासाम्) बहुश्रेष्ठाः पदार्थाः सन्ति यस्यान्तां भूमिम् सनति तम् । =To the person who distributes the fertile land among the deserving (landless) men. (अभि-भूतिम्) पराजयम् । =Defeat. (त्रसदस्युः) त्रस्यन्ति दस्यवो यस्मात्सः । =One who makes the robbers, wicked and thieves tremble.

TRANSLATOR'S NOTES :—The contention of Sayanacharya Prof. Wilson, Griffith and others to take the word त्रसदस्यु as the name of a particular person, instead of taking if for a commander-in-chief of the army from whom all wicked persons fear is wrong and is against the fundamental principle of the Vedic terminology and etymology.

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The attributes of a king are stated :

उत वाजिनं पुरुनिष्षिध्वानं दधिक्रामु ददथुर्विश्वकृष्टिम् ।
ऋजिप्यं श्येनं प्रुषितप्सुमाशुं चर्कृत्यमर्यो नृपतिं न शूरम् ॥ २ ॥

2. *TRANSLATION* :—O President of the Council and Commander-in- Chief of the army ! that man is able to conquer his enemies whom you give all support, who is swift, repeller of the foes, and with whose help the men conquer. He is the best among the protectors of the straight-going, impetuous like a hawk, and much adorable. Such a man eats pure food, is brave like a protecting king and destroys his enemies.

PURPORT :—If officers of the State manufacturer powerful weapons with the help of technology, and build a strong well-trained and well-equipped army, they could never be defeated anywhere.

NOTES :—(दधिक्राम्) यो दधिना धारकेणाऽधिकेन सह तम् । =Endowed with abundant holding power. (प्रुषितप्सुम्) यः प्रुषितान् स्निग्धान् पदार्थान् प्साति भक्षयति तम् । =One who eats rich (nutritious) food. (ऋजिप्यम्) ऋजिपेषु सरलानां पालकेषु साधुम् । =Good among those who nourish the men of straightforward nature.

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The qualities of an ideal ruler are described :

यं सीमनु प्रवतेव द्रवन्तं विश्वः पूरुर्मदति हर्षमाणः ।
पड्भिर्गृध्यन्तं मेधयुं न शूरं रथतुरं वातमिव ध्रजन्तम् ॥ ३ ॥

3. *TRANSLATION* :—O king ! that man is able to slay his

enemies, whom all men praise rejoicing, run to help him like flow down a precifice, and spring up on their feet like a hero (out of their love. Ed.). Engaged in a battle, drawing a car, and going on as swift as the wind, he desires to achieve victory and annihilate the foe.

PURPORT :—The virtuous persons live in the State of that king, who is repository of many virtues like the water flowing down.

NOTES :—(पूरुः) मनुष्यः। पूरव इति मनुष्यनाम (NG 2, 3)। = Man. (गृध्यन्तम्) अभिकांक्षमाणम्। =Desirous of victory. (मिवयुम्) मेधं हिंसां कामयमानम्। =Desiring the destruction of the wicked enemy.

The attributes and role of a king are told :

य॒: स्मा॑रुन्धा॒नो गध्या॑ स॒मत्सु॒ सनु॑तर॒श्चर॑ति॒ गोषु॒ गच्छ॑न् ।
आ॒विर्ऋ॑जीको वि॒दथा॑ नि॒चिक्य॑त्ति॒रो अ॑र॒तिं पर्याप॑ आ॒योः ॥ ४ ॥

4. *TRANSLATION :—*O king ! you should appoint an officer who is well-versed in science of permanent value and is capable to restrain from all sides the flocks and multitudes of enemies in the battles. He rushes through the enemy region. In fact, his fame as straightforward is well known, moves on earth observing every things well, and puts to shame the wicked foes and alleviates the suffering of his men and acquires knowledge like the water for life.

PURPORT :—O king ! you should appoint such men for conquering enemies, who are capable to establish peace in their own State, are a terror to the enemy, mighty, long-lived and illustrious.

NOTES & REMARKS :—(गध्या।) मिश्रीभूतान्। गध्यति मिश्रीभावकर्मेति (NKT 5, 3, 15)। =Mingled. (अरतिम्) दुःखम्। =Misery, suffering. (आविर्ऋजीकः) प्रसिद्धसरलस्वभावः। =Whose straightforwardness is well-known.

The duties and attributes of a king are narrated :

उत स्मैनं वस्त्रमथिं न तायुमनुं क्रोशन्ति क्षितयो भरेषु ।
नीचायमानं जसुरिं न श्येनं श्रवश्चाच्छां पशुमच्च यूथम् ॥ ५ ॥

5. *TRANSLATION :*—That king is soon ruined whom men curse as a thief stealing the garment or acting meanly like a hawk. The people cry on account of his cruel treatment towards good animals. The people lose all respect of him owing to his mean behaviour.

PURPORT :—You should know it for certain that the king is ruined within no time, who takes revenues from the people without fulfilling his duties properly, whose subjects are troubled by the wicked persons. Who himself is mean and voilent like a hawk and stupid and whose army is like a thief.

NOTES & REMARKS :—(तायुम्) तस्करम् । तायुरिति स्तेननाम (NG 3, 24) =Thief. (जसुरिम्) प्रयतमानम् । =Endeavouring, active. (क्षितयः) मनुष्याः । क्षितय इति मनुष्यनाम (NG 2, 3) =Men. (भरेषु) सङ्ग्रामेषु । भरे इति संग्रामनाम (NG 2, 17) =In battles.

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The duties and attributes of a king are highlighted :

उत स्मासु प्रथमः सरिष्यन्नि वेंवेति श्रेणिभी रथानाम् ।
स्रजं कृण्वानो जन्यो न शुभ्वा रेणुं रेरिहत्किरणं ददश्वान् ॥ ६ ॥

6. *TRANSLATION :*—O men ! that king alone grows or alround prospers, who goes forward building a strong army which is like a garland along with chariots of various kinds and shining well on account of his virtues. His army makes the dust of the land going up in a battle like the wind giving impetus to the fire.

PURPORT :—That king alone becomes illustrious and sovereign, who protect the subjects and being the knower of the military science is conqueror, dexterous, righteous and highly learned. He is endowed with good assistants, or helpers.

NOTES :—(ददश्वान्) दत्तवान् वायुरिव । =Like the wind. (स्रजम्)

मालामिव सेनाम् । =Army which is like garland. (वेवेति) गच्छति । =Goes.

The attributes of a king are stated :

उत स्य वाजी सहुरिर्ऋतावा शुश्रूषमाणस्तन्वा समर्ये ।
तुरं यतीषु तुरयन्नृजिप्योऽधि भ्रुवोः किरते रेणुमृञ्जन् ॥ ७ ॥

7. *TRANSLATION* :—O men ! that victorious king should be honoured, who is endowed with knowledge, who possesses the powers of endurance (stamina. Ed.) in the battle, and impells a powerful army. He is the best among the men of straightforward nature. He serves the people physically, accomplishes all good acts, and tosses up the dust thrown on his braves in the battles.

PURPORT :—*He alone is fit to rule, who is highly learned, possesses the power of endurance, is server of truth, a man of straight-forward or truthful of upright nature and master of good and strong army.*

NOTES & REMARKS :—(यतीषु) नियतासु सेनासु । =Among the lined up armies. (ऋञ्जन्) प्रसाध्नुवन् । ऋञ्जति प्रसाधनकर्मा (NKT 6, 4, 21) Accomplishing. (तुरयन्) सद्यो गमयन् । =Active, doing the works soon.

More attributes of the king are enumerated :

उत स्मास्य तन्यतोरिव द्योर्ऋघायतो अभियुजो भयन्ते ।
यदा सहस्रमभि षीमयोधीद्दुर्वर्तुः स्मा भवति भीम ऋञ्जन् ॥ ८ ॥

8. *TRANSLATION* :—O men ! the splendour of the king manifests itself, when he even in grim situation scores victory. He fights against thousands on every front during the attacks and kills the enemies and himself is irresistible. All are afraid of him because of the lightning speed and he being the resplendent.

PURPORT :—*When a king kills the wicked persons like thunder-bolt or and honours the righteous men, he can fight with thousands*

even single handed. All wicked persons flee away and disappear when he wields his thunderbolt of justice.

NOTES :—(ऋघायत:) हिंसत:। =Slaying. (अभियुज:) योऽभियुङ्क्ते तस्य। =Of the person who attacks. (दुर्वर्त्तु:) यो दुःखेन वर्त्तते तस्य। =Fierce, terrible. (तन्यतो:) विद्युत इव। =Of the lightning, thunderbolt.

TRANSLATOR'S NOTES :—

Sayanacharya and some other translators of the Vedas have interpreted this and some other mantras of the hymn linking with horse, but Rishi Dayanand Sarasvati's interpretation regarding a hero is more reasonable and straightforward. He explains दधिक्रा: as य: दधिना धारकेण अधिकेन बलेन सह वर्त्तते तम् endowed with abundant power of upholding.

The attributes of the king are more elucidated :

उत स्मास्य पनयन्ति जना जूतिं कृष्टिप्रो अभिभूतिमाशोः ।
उतैनमाहुः समिथे वियन्तः परा दधिक्रा असरत्सहस्रैः ॥ ९ ॥

9. *TRANSLATION* :—O men ! praise the exceeding speed of justice and force in overcoming the foes. That heroic king who is well-versed in various sciences and who protects all people by appointing women spies (to know their real inentions and schemes), the foes approach him for help in battles. They say that he alone can win, who goes in the battlefield himself with innumerable people being very powerful. And going alongwith them, he upholds all.

PURPORT :—*That king alone is admired by all learned persons who protectiog and cherishing his subjects impels them to do good deeds.*

NOTES :—(पनयन्ति) व्यवहरन्ति स्तुवन्ति वा। =Praise or act. (जूतिम्) न्यायवेगम्। = The speed in administering of justice. (कृष्टिप्र:) य: कृष्टीन् मनुष्यान्। दूतचारै: प्राति तस्य। कृष्टय: इति मनुष्यनाम (NG 2, 3)। =He who protects the people by appointing messengers and

spies. (दधिक्राः) यो धारकैः सह क्रमति । =One who moves with the upholders of virtues.

More attributes of a king are mentioned :

आ दधिक्राः शवसा पञ्च कृष्टीः सूर्यइव ज्योतिषापस्ततान ।
सहस्रसाः शतसा वाज्यर्वा पृणक्तु मध्वा समिमा वचांसि ॥ १० ॥

10. *TRANSLATION :*—The king who is approached by the upholders of virtues and upholds all the people divided into five classes (according to their merits and actions) like the sun upholds firmament or diffuses the waters by his light, he is a liberal person giving away thousands or hundreds (articles), is powerful and impetuous, very prompt in going to distant places and unites the people with honey (sweet words of praise or exhortation).

PURPORT :—The king who protects all people with justice like the light of the sun, enjoys infinite bliss.

NOTES & REMARKS :—(दधिक्राः) यो दधिभिर्धर्तृभिः क्रम्यते गम्यते सः । =He who is aproached by the upholders of virtues. (पंचकृष्टीः) पंचप्रकारकमनुष्यान् । कृष्टय इति मनुष्यनाम (NG 2, 3) पंचजना-निषाद पञ्चमाः चत्वारो वर्णा इत्यौपमन्यवः निषादः कस्मिन् निषदनो भवति निषण्णमस्मिन् पापकमिति नैरुक्ताः । ब्राह्मणक्षत्रियवैश्यशूद्राश्चत्वारो वर्णाः, वर्णधर्म विमुखाः पापिनश्च । =People divided into five classes.

Sūktam-39

Rishi of the Sūktam-Vămadeva. Devatā or subject-Dadhikrā Metres-Trishtup, Pankti and Anushtup. Svara-Panchama, Dhaivata and Rishabha.

How should a king become ideal and behave is told :

आशुं दधिक्रां तमु नु ष्टवाम दिवस्पृथिव्या उत चर्किराम ।
उच्छन्तीर्मामुषसः सूदयन्त्वति विश्वानि दुरितानि पर्षन् ॥ १ ॥

1. *TRANSLATION :*—Verily we praise that swift going

(active) upholder of those who deserve to be renowned in between the heaven and earth, because they scatter the enemies. May the gloom-dispelling and charming donors preserve for me all good things and bear me out beyond all evils.

PURPORT :—Let us praise only that king who keeps us away from all injustice and wicked persons, like the dawn dispels the darkness.

NOTES :—(दधिक्राम्) धर्त्तव्यधरम् । =Upholder of those who deserve to be upheld or preserved. (चर्किष्म) भृशं विक्षेपयाम । =Scatter soon. (सूदयन्तु) क्षरयन्तु। दूरीकुर्वन्तु षूद-क्षरणे (चु०)। =May remove.

The attributes of a king are highlighted :

महश्चर्कर्म्यर्वतः क्रतुप्रा दधिक्राव्णः पुरुवारस्य वृष्णः ।
यं पूरुभ्यो दीदिवांसं नाग्निं ददथुर्मित्रावरुणा ततुरिम् ॥ २ ॥

2. *TRANSLATION* :—O President of the Council of Ministers and Commander-in-Chief of the army ! both of you are like the true vital breaths-Prāṇa and Udāna. I make proper use of the speedy horses and exercise great powers of the king who loves great scholars, and is accepted by many good men. He is showerer of happiness and is endowed with virtues which are full of wisdom. You give humility to a prompt person who shines with knowledge, like the fire, for the good of many. I impel such a person to do noble deeds.

PURPORT :—The king who upholds, and properly maintains the wisemen and counsellers, can accomplish all good works because he is powerful like the sun.

NOTES & REMARKS :—(दधिक्राव्णः) यो विद्याधरान् कामयते तस्य। He who desires or loves great scholars. (मित्रावरुणा) प्राणोदानाविव वर्त्तमानौ सभासेनेशौ प्राणोदानौ मित्रावरुणौ (Stph. 3, 2, 2, 13) प्राणोदानौ वै मित्रावरुणौ (Stph. 1. 8. 3. 12 ॥ 1.3. 6. 1. 16 ॥ 5. 3. 5. 34 ॥) =The

President of the Council of Ministers and Commander-in-Chief of the army who are like two vital airs-Prāṇa and Udăna.

The duties of the people are told :

यो अश्वस्य दधिक्राव्णो अकारीत्समिद्धे अग्ना उषसो व्युष्टौ ।
अनागसं तमदितिः कृणोतु स मित्रेण वरुणेना सजोषाः ॥ ३ ॥

3. *TRANSLATION* :—O men ! may father and mother make that man sinless who is highly learned, well-versed in all sciences, lover of the upholders of good virtues, who gets up early in the morning before the manifestation of the dawn and enkindles fire. Let such a man love and serve without any discrimination a person, who is friendly to all and is very noble.

PURPORT :—*You should know that such a man alone can ever remain cheerful who knows how to combine water and other things with Agni (fire, electricity, energy etc.) and who having formed friendship with good men, gets up early in the morning and performs good deeds.*

NOTES :—(अश्वस्य) महतो व्याप्तविद्यस्य । अश्व इति महन्नाम-महर्षिदयानन्द कृतम भाष्ये वहुल: प्रतीयते । स च पाठोऽन्वेष्टव्य: ।=Of the great scholar-proficient in many sciences. (अदिति:) माता-पिता वा ।=Mother or father.

The duties of the people are described :

दधिक्राव्ण इष ऊर्जो महो यदमन्महि मरुतां नाम भद्रम् ।
स्वस्तये वरुणं मित्रमग्निं हवामह इन्द्रं वज्रबाहुम् ॥ ४ ॥

4. *TRANSLATION* :—We admire and accept (gifts) for welfare and health of a person who is impeller of the great, upholder of virtues, and invokes the glorious name of great strength and nourishing food for good and active persons. As we invoke a person who is of peaceful nature like the water, who is popular like the Prāna, is illuminator of all good virtues, like the electricity, endowed

with great wealth, holding powerful weapons and missiles in his arms. You should also know them and admire in the presence of others.

NOTES :—(वरुणम्) जलमिव शान्त्यादिगुणायुक्तम् । =A man of peaceful nature like the water. (मित्रम्) प्राणमिव सर्वप्रियम् । प्राणो मित्रम् । Jaiminiyopnishad Brahmana 3, 3, 6) =Popular like Prāna or vital breath. (इष:) अन्नादेः । अन्नं वा इषम् (कौषीतकी ब्राह्मणे 28, 5) । =Of food and other things.

The duties of the king and his subjects are told :

इन्द्र॑मि॒वेदु॒भये॒ वि ह्व॑यन्त उ॒दीरा॑णा य॒ज्ञमु॑पप्र॒यन्तः॑ ।
द॒धि॒क्राम॑ु सू॒दनं॒ मर्त्या॑य द॒दथु॑र्मित्रावरुणा नो॒ अश्व॑म् ॥ ५ ॥

5. *TRANSLATION* :—O King and Prime Minister ! you are like the Prāna and Udāna, you give those good things which are admired by all exalted officers of the State and people; they perform Yajna or just dealings for the good of men. They desire the upholders of justice, the flow of the nectar of devotion and good knowledge which soon confers happiness. Be grateful to the benefactors of humanity, as men are comparable to electricity (which accomplishes so many purposes).

PURPORT :—Those kings and their subjects who always odserve Dharma (righteousness) are free from all partiality and are just. They become popular, and fearless from all the foes.

NOTES & REMARKS :—(यज्ञम्) न्यायव्यवहारम् । यज्ञो वै श्रेष्ठतमं कर्म (Stph. 1, 7, 1, 5) यज्ञो वा अर्यमा (तैत्तिरीय-2. 3, 5, 4) =Just dealing. (दधिक्राम्) न्यायधर्तृणां कामयितारम् । =Lover of the upholders of justice. (मित्रावरुणा) प्राणोदानवद्राजप्रधानामात्यौ । प्राणोदानौ मित्रावरुणौ (Stph 3, 2, 2, 13) । =The King and Prime Minister are like Prāna and Udāna, two vital airs. (अश्वम्) आशु सुखकरं बोधम् । अश्व इति पदनाम (NG 5, 3) पत-गतौ गतेस्त्रिस्वर्थेष्वत्र ज्ञानार्थग्रहणम् । =Knowledge which bestows happiness soon.

The duties of a ruler and his subjects are described :

दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः।
सुरभि नो मुखा करत्प्र ण आयूंषि तारिषत् ॥ ६ ॥

6. *TRANSLATION* :—O men ! indeed I obey to the orders of the king, upholder or impeller of Dharma, endowed with all good virtues and knowledge and is conqueror. He, in fact, makes our mouths and other senses full of fragrant things and prolongs our lives. In the same manner, you should also do.

PURPORT :—O men ! that king should be honoured by us like a father who by performing Homa or Yajna (non-violent sacrifice) with ghee, fragrant and nourishing articles purifies air and water and thus removes their diseases, prolongs their lives and wihses his subjects intensely like his own sons.

NOTES :—(दधिक्राव्णः) धर्मधरस्य क्रमयितुर्वा । =Of the king who is upholder or impeller of Dharma (righteousness). (अश्वस्य) सकल-शुभगुणव्याप्तस्य । =Pervading in or endowed with all good virtues. (मुखा) मुखेन सहचरितानि श्रोत्रादीनीन्द्रियाणि प्रति । =Mouths and other senses like ears etc.

Sūktam 40

Rishi of the Sūktam-Vāmadeva. Devatā or subject-Dadhikravā Chhanda-Trushtup and and Jagati. Svara-Dhaivata and Nishăda.

The duties of a ruler (king) and his subjects are told :

दधिक्राव्ण इदु नु चर्किराम विश्वा इन्मामुषसः सूदयन्तु ।
अपामग्नेरुषसः सूर्यस्य बृहस्पतेराङ्गिरसस्य जिष्णोः ॥ १ ॥

1. *TRANSLATION* :—O men ! all the dawns intensify the glory of the God who is the Impeller of the Matter-the cause of the divide, and makes me to develop, in the same manner, let us urge all people to work in all directions. The dawns manifest the attributes

of the waters, electricity and the sun, and remove the despaie of the king, because He is the protector of all the great things, is the controller of the Prānas and conquers his enemies. In the same manner, let us also prompt all people to do good deeds.

PURPORT :—O king or officers of the State ! as the Ushās dawns) awakens all, in the same manner, you awaken and enlighten all subjects with justice. Like the sun is the cause of the dawn, electricity of the sun, air of electricity, Matter is cause of the air and God is the Director (moving spirit) of the Matter, in the same manner, the servants and workers are the cause of the sustenance of the people, chiefs are the cause of the servants, President is the cause of the chiefs and the king is the cause of the President.

NOTES & REMARKS :—(दधिक्राव्णः) वाय्वादिकारणं क्रामयितुः । =Of the Director of the matter which is the cause of the matter. (सूदयन्तु) वर्षयन्तु वर्धयन्तु । =May cause rains or growth ? (आङ्गिरसस्य) अङ्गिरस्सु । प्राणेषु भवस्य । प्राणो वा अङ्गिरा: (Stph. 6, 1, 2, 28, 6, 5, 2, 3) =Of any thing born of the or present in the Prānas.

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The duties of a ruler and his subjects are further mentioned :

सत्वा भरिषो गविषो दुवन्यसच्छ्वस्यादिष उषसस्तुरण्यसत् ।
सत्यो द्रवो द्रवरः पतङ्गरो दधिक्रावेषमूर्जं स्वर्जनत् ॥ २ ॥

2. *TRANSLATION* :—That king alone should be respected by you, who is conveyor of happiness, expert in feeding and cherishing, and desirous of good cattle, land and noble speeches. He should be also desirous of serving to others and seeking of good reputation and knowledge. Swift moving, he fulfils his noble desires in the morning. He being truthful takes delight in water, milk and the juice of devotion, in the form of Agni (energy) or fire etc., travels in good conveyances which are to be upheld and grows food-grains and generates strength and happiness.

NOTES & REMARKS :—(सत्वा) प्रापकः। =Conveyor of happiness etc. (दुवन्यसत्) परिचरणमिच्छन्। दुवस्यति-परिचरणकर्मा (NG 3, 5)। = Desiring to serve others. (दधिक्रावा) धर्त्तव्ययान् क्रमिता। =Travelling in the vehicles to be upheld or maintained well. (पतङ्गरः) यः पतङ्गेऽग्नौ रमते पतङ्गं ददाति वा। =He who takes delight in Agni in they form of energ, fire etc.

The duties of a ruler and his subjects are elaborated :

उत स्मास्य द्रवंतस्तुरण्यतः पर्णं न वेरनु वाति प्रगर्धिनः।
श्येनस्येव ध्रजतो अङ्कसं परि दधिक्राव्णः सहोर्जा तरित्रतः ॥ ३ ॥

3. *TRANSLATION* :—Let all ministers have consultations with the king who is quick in taking decision. Greedy hawk going towards its target, covers the path with vigour like the wind or like the feathers of a bird. Such a king is always engaged in cherishing to serve his subjects well.

PURPORT: —Let a king, whose army is strong and energetic like a hawk, protect his subjects and finish all the thieves thungs and robbers from his state.

NOTES :—(पर्णम्) प्रजापालनम्। =Sustaining or cherishing the subjects. (अङ्कसम्) लक्षणम्। =Goal, target or destination. (दधिक्राव्णः) धर्त्तृधरस्य वायोः। =Of the wind which is upholder of those who sustain all.

The duties of a king and his subjects are highlighted :

उत स्य वाजी क्षिपणिं तुरण्यति ग्रीवायां बद्धो अपिकक्ष आसनि।
क्रतुं दधिक्रा अनु संतवीत्वत् पथामङ्कांस्यन्वापनीफणत् ॥ ४ ॥

4. *TRANSLATION* :—O men ! as a horse tied by his neck, planks and mouth, accelerates its speed, in the same manner, a man who is mighty and upholder of virtues intensifies his vigour and follows on the footprints of the noble path. Such a person should

be appointed by you for the performance of good works.

PURPORT :—As a horse well decked on all sides and properly tied, goes to its destination soon, in the same manner, you go to distant places quickly by the vehicles driven by Agni (fire and energy etc.

NOTES & REMARKS :—(सन्तवीत्वत्) बहुबलः सन् । तव इति बलनाम (NG 2, 9) । फण-गतौ (भ्वा०) । =Being very powerful. (दधिक्राः) धर्त्त व्यानां धारकः । =Upholder of the persons who uphold. (अङ्कासि) लक्षणानि चिह्नानि । =Marks. (आपनीफणत) अत्यन्तं गच्छति । =Goes from all sides.

The duties of a ruler and his subjects are described :

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतम् ॥ ५ ॥

5. *TRANSLATION* :—O men ! the destroyer of sins is dear to God, and He dwells in pure places, is the master of the body, dwelling within, and dwells in the firmament in aeroplanes and seated on the altar etc. Such an accepter of good virtues and liberal donor, goes from place to place as a guest, dwelling in his host's house like a good companion for their welfare, and always abides in truth. Such a ruler is born of water (and other four elements) and lives close to God who pervades the sky. Born on earth and from the cloud and renowned for truth, such a king always observes truth.

PURPORT :—The souls, who obey the commands of God, are being endowed with good minds, actions and temprament and enjoy bliss with God.

NOTES & REMARKS :—(हंसः) यो हन्ति पापानि सः । =Soul which destroys all sins. (दुरोणसत्) यो दुरोणे गृहे सीदति । दुरोणे इति गृहनाम (NG 3,4) =Dwelling in the house. (वसुः) यः शरीरादिषु वसति । =Dwelling in the body etc. (होता) दाता आदाता वा । हु-दानादनयोः आदाने च (जुहो०) । = Liberal donor or accepter of good virtues.

Sūktam-41

Rishi of the Sūktam-Vămadeva. Devată-Indra and Varuna. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The duties of the teachers and preachers are told :

इन्द्रा को वां वरुणा सुम्नमाप स्तोमो हविष्माँ अमृतो न होता ।
यो वां हृदि क्रतुमाँ अस्मदुक्तः पस्पर्शदिन्द्रावरुणा नमस्वान् ॥ १ ॥

1. *TRANSLATION* :—O teachers and preachers! you are endowed with great wealth (of wisdom etc.) and with noble character. It is your praise and quality that leads to happiness like a donor, owner of substantial materials and immortal (on account of his good reputation). O teachers and preachers! who are endearing and mighty like the Prāna and Udāna? should teach the one who is humble or possessor of good foodgrains, and is very intelligent. Such a man is taught by us and touches your heart (impresses) because of his virtues.

PURPORT :—O *teachers and preachers! teach and preach to those persons who are industrious like the performers of the Yajnas, and donors. They should be intelligent, humble, quiet, respectors of the enlightened persons and well disciplined by their parents who make them virtuous and wealthy.*

NOTES :—(इन्द्रावरुणा) परमैश्वर्ययुक्त श्रेष्ठाचारिन् । =Teachers and preachers who are endowed with great wealth of wisdom and noble character. प्राणोदानवत् प्रिय बलिनौ । =Who are dear and mighty like the Prana and Udana-two vital airs. (होता) दाता । =Donor.

The duties of a king and his ministers are mentioned :

इन्द्रो ह यो वरुणा चक्र आपी देवौ मर्तः सख्याय प्रयस्वान् ।
स हन्ति वृत्रा समिथेषु शत्रूनवोभिर्वा महद्भिः स प्र शृण्वे ॥ २ ॥

2. *TRANSLATION* :—O noble and wealthy king and prime

minister, you are ever-industrious man and try to cultivate your friendship with those who are well-versed in various sciences. They (friends) slay his foes in battles with your protective powers and with the help of great warriors. I listen to him (king) as a renowned person.

PURPORT :—O just king and prime minister! you should honour and protect the persons who respect you, conquer the enemies, are liberal minded, lovers of peace and desirous of cultivating friendship with you and are victorious.

NOTES :—(प्रयस्वान्) प्रयत्नवान् ।=Industrious. (वृत्रा) वृत्राणि शत्रुसैन्यानि ।=The armies of enemies. (समिथेषु) सङ्ग्रामेषु ।=In battles.

The duties of the ruler and his Council of the Ministers are told :

इन्द्रा॑ ह॒ रत्नं॒ वरु॑णा॒ धेष्ठे॒त्था नृभ्यः॑ शशमा॒नेभ्य॒स्ता ।
यदी॒ सखा॑या स॒ख्याय॒ सोमैः॑ सु॒तेभिः॑ सुप्र॒यसा॑ मा॒दयै॑ते ॥ ३ ॥

3. *TRANSLATION* :—O king and virtuous prime minister! you are upholders and sustainers of all. You bestow gems and other valuable articles upon the admirers, and good virtuous and learned persons. They being friendly to each another, enjoy bliss with the wealth earned with labour. Thus, you may also enjoy bliss.

PURPORT :—The kings and ministers always enjoy happiness on having acquired wealth, and honour virtuous persons with money and other things.

NOTES & REMARKS:—(धेष्ठा) धातारौ । (२) डुधाञ्-धारणपोषणयोः (भु०) ।=Upholders and sustainers of all. (सोमैः) ऐश्वर्यैः । (सोमैः) षु-प्रसवैश्वर्ययोः । अत्रैश्वर्यार्थ ग्रहणम् ।=With wealth. (शशमानेभ्यः) प्रशंसमानेभ्यः । शशमानः अर्चतिकर्मा (NG 3, 14), प्रशंसाऽप्यर्चनार्थकम् ।=Admirers.

The subject of duties of a ruler and his subjcets is continued :

इन्द्रा॑ युवं व॑रुणा दि॒द्युम॑स्मि॒न्नोजि॑ष्ठमुग्रा॒ नि व॑धिष्टं॒ वज्र॑म् ।
यो नो॑ दु॒रेवो॑ वृ॒कति॑र्द॒भीति॒स्तस्मि॑न्मिमाथाम॒भिभू॒त्योजः॑ ॥ ४ ॥

4. *TRANSLATION* :—O enemy-destroyer king and noble

prime minister! you are full of splendour. Slay your mighty enemies taking in hand the thunderbolt and light of the knowledge and justice. Create in us the power that destroys enemies like a wolf, become difficult to be resisted and fierce. Have faith in his (ruler's) power.

PURPORT :—O kings and ministers! you should develop your strength by the observance of Brahmacharya, knowledge, truth, self-control etc. Keep far away your foes, protect your subjects and enjoy the bliss of the un-obstructed kingdom. Create in us the power that destroys enemies like a wolf, and is difficult to be resisted and fierce. Have faith in them.

NOTES & REMARKS :—(वृकतिः) वृकवत् शत्रुहिंसकः । =Destroyer of enemies like a wolf. (दभीतिः) हिंस्रः । दभीतिः वधकर्मा (NG 2, 19) । = Violent, fierce. (दिद्युम्) विद्यान्यायप्रकाशम् दिद्युत् इति वज्रनाम (NG 2, 20) =Light of knowledge and justice. (मिमाथाम्) रचयेतम् । =Make, create.

The duties of the teachers and preachers are mentioned :

इन्द्रा युवं वरुणा भूतमस्या धियः प्रेतारा वृषभेव धेनोः ।
सा नो दुहीयद्यवसेव गत्वी सहस्रधारा पयसा मही गौः ॥ ५ ॥

5. *TRANSLATION* :—O the noble teachers and preachers! endowed with the great wealth of knowledge, you become the conveyors of this good intellect and speech (knowing their past tendencies), like a bull that excites (for imprignation. Ed.) the milch cow. May that cow (of intellect and speech) bearing thousands of channels yield to us great reward (fulfil our noble desires) like a milch cow that has gone forth to pastures in the company of bull and whose udders are filled with milk.

PURPORT :—There is an Upamalankara or simile used in the mantra. O teachers and preachers! you should give such a good intellect to all so that they may be able to fulfil their noble desires.

NOTES & REMARKS :—(प्र तारा) प्राप्तारौ। =Attainers. (सहस्त्रधारा) सहस्त्राण्यसङ्ख्याः धाराः प्रवाहा यस्या वाचः सा । सहस्रम् इति बहुनाम (NG 3, 1)। धेनुरिति वाङ्नाम (NG 1, 11) =Speech that has innumerable flows or channels.

The duties of the rulers are told :

तोके हिते तनय उर्वरासु सूरो दृशीके वृषणश्च पौंस्ये ।
इन्द्रा नो अत्र वरुणा स्यातामवोभिर्दस्मा परितक्म्यायाम् ॥ ६ ॥

6. *TRANSLATION* :—O king and prime minister ! make us mighty for the sake of benevolent children (young and old) and for worth-seeing valour in this State on this fertile land, where there are powerful horses and other useful animals. Let us be like the sun in the world, and become destroyers of all miseries under your protective powers.

PURPORT :—The king and all officers of the State should be powerful just-like the sun in the world. They should nourish their subjects like a father nourishes his children. They should liquidate all thieves and robbers.

NOTES :—(दस्मा) दुःखोपक्षयितारौ । =Destroyers of miseries परितक्म्यायाम्) परितस्तक्मानश्वो यस्यां तस्याम् । तक्म इत्यश्व नाम (NG 2, 2) । So परितक्म्यायाम् may also mean where there are good children everywhere. =Where there are powerful horses and other animals all around.

The duties and rights of the subjects are told :

युवामिद्ध्यवसे पूर्व्याय परि प्रभूती गविषः स्वापी ।
वृणीमहे सख्याय प्रियाय शूरा मंहिष्ठा पितरेव शंभू ॥ ७ ॥

7. *TRANSLATION* :—O king and prime minister ! you are able to protect us well as your predecessors had done. You are brave and fearless, destroyer of your enemies, most respected like

the benevolent parents whose children sleep well on account of discharging their duties. In day time (other times also), we choose you for our close friendship and desire the protection of the king.

PURPORT :—O people ! you should accept only those rulers who are able to treat all like their children as parents do.

NOTES :—(प्रभूती) समर्थौ । =Capable, fit. (स्वापी) शयानौ । =Sleeping well at night.

The duties of the rulers are told :

ता वां धियोऽवसे वाजयन्तीराजिं न जग्मुर्युवयूः सुदानू ।
श्रिये न गाव उप सोममस्थुरिन्द्रं गिरो वरुणं मे मनीषाः ॥ ८ ॥

8. *TRANSLATION* :—O men ! as my well- restrained or refined speeches, intellects or actions impress a noble person that gives great happiness and leads to prosperity, like the cows or lands for wealthy, in the same manner, your intellects give good knowledge for protection in the battle. Desiring your company, let them come because good and liberal donors nourish them constantly.

PURPORT :—As highly learned mothers train their children well by nourishing them well and make them happy with education, so a king should behave with all his uncompartially subjects. (He should not be only like a father, but also like a mother to them.)

NOTES :—(वाजयन्तीः) ज्ञापयन्त्यः ।=Enlightening, giving knowledge. (आजिम्) सङ्ग्रामम् आजौ इति संग्रामनाम (NG 2, 17) । =Battle. (गावः) पृथिव्यो धेनवो वा । गौरिति पृथिवीनाम (NG 1, 1) । = Lands or cows.

The duties of the rulers and their subjects are told :

इमा इन्द्रं वरुणं मे मनीषा अग्मन्नुप द्रविणमिच्छमानाः ।
उपेमस्थुर्जोष्टार इव वस्वो रघ्वीरिव श्रवसो भिक्षमाणाः ॥ ९ ॥

9. *TRANSLATION* :—O king ! those Brahmacharines (the virgins taking a vow of celibacy) who aproach their teachers with

great desire (of wisdom etc.), wealth, reputation and good temperament, become very good like my intellects (by coming in contact with the wise). As men serving wealthy persons get wealth, so Brahmacharinis of tender age beg alms who go to their teachersses, and become exalted.

PURPORT :—O king ! the girls enjoy great delight by becoming highly learned and glorious by means of knowledge and by having good education received with the observance of Brahmacharya and by wedding suitable husbands afterwards. Same way, you should also enjoy bliss with your subjects and the subjects should reciprocrate in your company.

NOTES & REMARKS :—(इन्द्रम्) परमैश्वर्य्यम् । =Great wealth (of wisdom etc.). (वरणम्) श्रेष्ठं स्वभावम् । =Good temperament. (रघ्वीरिव) लघ्व्यो ब्रह्मचारिण्य इव । =Like little Brahmacharinis. (श्रवसः) अन्नस्य । श्रव इत्यन्ननाम (NG 2, 7) । =Of food.

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The duties of the subjects are told :

अश्व्यस्य त्मना रथ्यस्य पुष्टेर्नित्यस्य रायः पतयः स्याम ।
ता चक्राणा ऊतिभिर्नव्यसीभिरस्मत्रा रायो नियुतः सचन्ताम् ॥१०॥

10. *TRANSLATION* :— O men ! while doing good deeds, they (the king and his ministers or the teachers and preachers) come in contact with our wealth, with new protective powers. Being full of determination, they attain prosperity. In the same manner, let us become masters of undecaying riches comprising speedy horses, vehicles and nourishments.

PURPORT :—Men should aspire to have all bliss as industrious men of self-control acquire all kinds of wealth or prosperity.

NOTES :—(नियुतः) निश्चययुक्ताः । =Full of determination. (सचन्ताम्) सम्बन्धन्तु । =May be united with or attain.

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The duties of the rulers and their subjects are further explained :

आ नो बृहन्ता बृहतीभिरूती इन्द्र यातं वरुण वाजसातौ ।
यद्दिद्यवः पृतनासु प्रक्रीळान्तस्य वां स्याम सनितार आजेः ॥ ११ ॥

11. *TRANSLATION* :—O foe-destroying king and Commander-in-Chief of the army ! you are great. Come to us in battles with your great protection. You should give due respect to us who shine with knowledge and humility, and take part in the battles, taking interest in good games and sports.

PURPORT :—O king ! as we treat you lovingly, so you should also treat us with love.

NOTES & REMARKS :—(वरुण) सेनेश । =Commander-in-Chief of the army. (दिद्यवः) विद्याविनयाभ्यां प्रकाशमानास्तेजस्विनः । दिवु-क्रीडा विजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु (दि०) । अत्र द्युत्यर्थग्रहणम् । =Shining with knowledge and humility and full of splendour. (वाजसातौ) सङ्ग्रामे । वाजसातविति संग्रामनाम (NG 2,16)। वरुणः वृञ्-वारणे वारयति दुष्टान् शत्रूनिति वरुणः सेनेशः =Annihilator of wickeds in the battlefield.

Sūktam-42

Rishi of the Sūktam-Trasadasyu Paurukutsya. Devatā-Atma, Indra and Varuna. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The duties of a ruler are told :

मम द्विता राष्ट्रं क्षत्रियस्य विश्वायोर्विश्वे अमृता यथा नः ।
क्रतुं सचन्ते वरुणस्य देवा राजामि कृष्टेरुपमस्य वव्रेः ॥ १ ॥

1. *TRANSLATION* :—O learned persons ! all enlightened persons who are immortal (by the nature of their soul and good reputation) serve the kingdom in two ways. Through my intellect, I am a Kshatriya (protector of people from distress) and long-lived. I rule over the subjects, while the wisemen follow my intellect and they are able to attract them, trying to make them lead a good

life and accept others' virtues.

PURPORT :—In this world there are primarily two things i.e. owner and the object owned. It is only by living in a State where there are long-lived, just and righteous ministers who accept the virtues from all and are ideal noble men, and because of them a common man enjoys much happiness.

NOTES & REMARKS :—(वव्रे:) स्वीकर्तुः । = Of the person accepting or taking other's virtues. (क्रतुम्) प्रज्ञाम् । क्रतुरिति प्रज्ञानाम (NG 3, 9) ।=Good intellect.

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The attributes of God are mentioned :

अहं राजा वरुणो मह्यं तान्यसुर्याणि प्रथमा धारयन्त ।
क्रतुं सचन्ते वरुणस्य देवा राजामि कृष्टेरुपमस्य वव्रेः ॥ २ ॥

2. *TRANSLATION* :—O men ! I am the best Ruler shining on account of my virtues. I rule over this world which is good, acceptable and lived by men and other beings. All the enlightened persons are devoted to Me, upholding clouds and other things they are manifestations of my power, and thus attain good intellect. So you should also emulate.

PURPORT :—The persons should worship only one God. He is Omnipresent, Giver of intellect and wealth and is the Lord of the world and enjoys all happiness.

NOTES & REMARKS :—(वरुण:) सर्वोत्तमप्रबन्धकर्त्ता । =The best Ruler or Ordainer of the world. (कृष्टे:) मनुष्यस्य । कृष्टय इति मनुष्यनाम (NG 2, 3) ।=Of a man. (असुर्य्याणि) असुराणां मेघादिनामिमानि चिह्नानि असुर इति मेघनाम (NG 1, 10) । =Clouds and other symbols or manifestations of power.

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The same subject of attributes of God is continued :

अहमिन्द्रो वरुणस्ते महित्वोर्वी गभीरे रजसी सुमेके ।
त्वष्टेव विश्वा भुवनानि विद्वान्त्समैरयं रोदसी धारयं च ॥ ३ ॥

3. *TRANSLATION* :—O men ! you should know that I (God)

am the Most Exalted Lord of the Universe and have created it like a great artisan. These two vast, deep, well-knit worlds heaven and earth, upholding various objects, by My Greatness. Being Omniscient, I animate and uphold all these worlds.

PURPORT :—As expert, dextrous, highly learned artisans manufacture many good articles, in the same manner, all this wonderful good world is made and upheld by Me. No soul on earth has ever got the power of creating such a world, though they manufacture various articles to a certain extent by taking someting out of My creation.

NOTES & REMARKS :—(रजसी) द्यावापृथिव्यौ। रजसीति द्यावपृथिवीनाम (NG 3, 30)। =Heaven and earth. (सुमेके) शोभने मया सृष्टे सुष्ठुशिष्ते। =Well made and established properly by me. (वष्टेव)उत्तमः शिल्पीव त्वष्टा रूपाणां विकर्ता (काष्कसंहिता 5, 4) त्वष्टा वै रूपाणामीशे (Stph 5, 4, 5, 8) त्वष्टा तूर्णमश्नुत इति नैरुक्ताः। त्विषेर्वा स्याद् दीप्तिकर्मण स्वत्वक्षतेर्वा स्यात् करोति कर्मणः। (NKT 8, 2, 14) =Like a good artisan.

The attributes of God are highlighted :

अहमपो अपिन्वमुक्षमाणा धारयं दिवं सदन ऋतस्य।
ऋतेन पुत्रो अदितेर्ऋतावोत त्रिधातु प्रथयद्वि भूम॥ ४॥

4. *TRANSLATION* :—O men ! it is I (God) who create and make use of the electricity produced from waters (Hydro-electric) in this world, born of the eternal matter. It is I who sustain this varied universe which is like the son of the firmament, upheld by three Gunas (ingredient of prakriti in Sankhya system, Ed.) Satva, (righteousness) Rajas (passion) and Tamas (inertia) and time.

PURPORT :—O men ! there is no other upholder of this world except Me. Know this world which is an effect like the cause-matter duo containing three Gunas.

NOTES & REMARKS :—(दिवम्) विद्युतम्। =Electricity. (ऋतस्य)

सत्यस्य प्रकृत्याख्यस्य । ऋतम् इति सत्यनाम (NG 3, 50) । अथ सत्योत्पादकारणस्य प्रकृत्याख्यस्य ग्रहणम् । =True eternal cause named Matter. (अदितेः) अखण्डितस्यान्तरिक्षस्य । अदितिर्द्यौरदितिरन्तरिक्षम् (ऋ०) इति प्रामाण्यात् अदितिः अन्तरिक्षम् । =Of inviolable firmament. (त्रिधातु) त्रयः सत्वरजस्तमांसि गुणा धारका यस्मिस्तत् सर्वं जगत् । =This whole world or universe in which three Gunas named Satva, Rajas and Tamas are upholders. (explained vividly in the Sankhya system of ancient philosophy. Ed.).

The attributes of God are further elaborated :

मां नरः स्वश्वा वाजयन्तो मां वृताः समरणे हवन्ते ।
कृणोम्याजिं मघवाहमिन्द्र इयर्मि रेणुमभिभूत्योजाः ॥ ५ ॥

5. *TRANSLATION* :—As leading learned men are elected on account of their worth, they stock good horses or energy etc., enlighten others about men, invoke me (God) in battles. And I am the Lord of the venerable wealth, endured with victorious Prowess, instigate for the battle (when it becomes inevitable) and raise the dust. So you should also choose Me as your Supreme Leader and Helper.

PURPORT :—O men! those who pray to Me, who am Omnipresent, Indwelling spirit, Omnipotent God for victory, I lead them to victory. I help only those who fight righteously.

NOTES & REMARKS :—(समरणे) सङ्ग्रामे । समरणे इति संग्रामनाम (NG 2, 16) ।=In the battlefield. (आजिम्) सङ्ग्रामम् । आजौ इति संग्रामनाम (NG 2, 16) =Battle. (वाजयन्तः) जानन्तो ज्ञापयन्तो वा । =Knowing or enlightening.

More stated about Gold :

अहं ता विश्वा चकरं नकिर्मा दैव्यं सहो वरते अप्रतीतम् ।
यन्मा सोमासो ममदन्यदुक्थोभे भयेते रजसी अपारे ॥ ६ ॥

6. *TRANSLATION* :—O men ! I do all these wonderful deeds

(mentioned earlier). The soul therefore prays earnestly for My Divine unsurpassed and perfectly unknown vigour, and am loved by the enlightened persons. Prosperous men who are devoted to Me enjoy great delight. Both limitless heaven and earth which are remarkable are afraid of Me. There is none who could match Me.

PURPORT :—O men! you should know that all visible and invisible objects have been created by Me. My power is unparalleled and infinite. The men enjoy all Bliss by attaining Me. The All beings are afraid of Me on account of My Omnipotence.

NOTES & REMARKS :—(अप्रतीतम्) अप्रज्ञातम् । =Not known thoroughly. (सोमासः) ऐश्वर्य्यवन्तः । =Prosperous. (रजसी) द्यावपृथिव्यौ । रजसीति द्यावापृथिवीनाम (NG 3, 30) =Heaven and earth.

The communion with God is mentioned :

विद्वुष्टे विश्वा भुवनानि तस्य ता प्र ब्रवीषि वरुणाय वेधः ।
त्वं वृत्राणि शृण्विषे जघन्वान्त्वं वृताँ अरिणा इन्द्र सिन्धून् ॥ ७ ॥

7. *TRANSLATION* :—O Omniscient God! you impart the teaching of the Vedas to the best human beings (with the beginning of human creation). These enlightened persons know all these worlds, which are your State. You pervade all rivers and oceans and slay the unrtghteous and wicked persons.

PURPORT :—O God! we always adore You and have communion with You, as You have revealed the Vedas by Your Graee-for our welfare, so that our all evils may vanish and You sustain us through rains etc.

NOTES & REMARKS :—(वृत्राणि) धनानि । वृत्रमिति धननाम (NG 2, 10) ।=Riches. (वेधः) अनन्तविद्य । वेधाइति मेधाविनाम (NG 3, 15)। = Omniscient.

The Communion with God is further described :

अस्माकमत्रं पितरस्त आंसन्त्सप्त ऋषयो दौर्गहे बध्यमाने ।
त आयंजन्त त्रसदंस्युमस्या इन्द्रं न वृत्रतुरंमर्धदेवम ॥ ८ ॥

8. *TRANSLATION* :—O God ! by Your Grace, six seasons and winds are with us as our protectors or sustainers. When there is a distress, we suitably persform Yajnas (non-violent sacrifices) for the benefit of kingdom. The malevolent persons are frightened from a king like the sun, an illuminator of the half world at a time. May they give happiness to us.

PURPORT :—O men ! you should over come the fierce trouble by adoring God, Who has created the seasons and other things for our protection or sustenance.

NOTES & REMARKS :—(सप्त) षडृतवो वायुश्च सप्तमः । ऋतवो वै पिता । (Stph. 2, 6, 1, 32) ऋतवः पिता । (कौषीतकी ब्रा. 5,7) षड्वा ऋतवः पिता (Stph. 13, 1, 1, 20) । =Six seasons and seventh is the wind. (ऋषयः) प्राप्ताः । ऋषी-गतौ (भ्वा०) गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च-अत्र तृतीयार्थमादाय प्राप्ताः इति व्याख्या । =Obtained. (इन्द्रम्) सूर्य इव । अथ यः स इन्द्रोऽसौ स आदित्यः (Stph 8,5, 3, 2) स यः स आकाशः इन्द्र एव सः (Jaiminoypanishad Brahmana 1, 2, 8, 2) =Like or resembling the sun.

The Communion with God is elaborated :

पुरुकुत्सानी हि वामदाशद्धव्येभिरिन्द्रावरुणा नमोभिः ।
अथा राजानं त्रसदंस्युमस्या वृत्रहणं ददथुरर्धदेवम् ॥ ९ ॥

9. *TRANSLATION* :—O teachers and preachers ! you are benevolent like the air and energy. The earth has many a misery-destroying powers and it gives you happiness through the food and other acceptable substances. You roam over the earth for protection, like a good king, who is full of splendour like the sun. The wicked persons are afraid of them and is illuminator of half of the sun world at a time. Let us know you well along with the treasures of earth.

PURPORT :—O men ! always have communion with that one God by whose Grace the earth becomes fertile and the sun gives light and heat.

NOTES & REMARKS :—(पुरुकुत्सानी) पुरूणि कुत्सानि यस्यां सा । कुत्स इति वज्रनाम (NG 2, 20) । अत्र दुःखनिवारकशक्तेः ग्रहणं प्रतीयते । =Which has many powers of destroying the miseries. From the purport it is clear that the word is used here for भूमि or earth. (नमोभिः) अन्नादिभिः । नम इति अन्ननाम (NG 2, 7) । =With food and other substances. (हव्येभिः) आदातुमर्हैः । =Acceptable substances.

The duties of the enlightened persons are stated :

राया वयं ससवांसो मदेम हव्येन देवा यवसेन गावः ।
तां धेनुमिन्द्रावरुणा युवं नो विश्वाहा धत्तमनपस्फुरन्तीम् ॥ १० ॥

10. *TRANSLATION* :—O enlightened persons ! may we be ever happy by obtaining wealth which is to be given (to the needy) and taken (from the rich) be free from anxiety (lit. meaning the sleeping persons, who are delighted like the cows by getting grass at the pastures). O noble teachers and preachers ! grant us always a refined speech, fulfilling our noble desires and making our intellect determined.

PURPORT :—Let the enlightened persons cultivate in us that speech which is capable to be grasped and able to express the teaching of all shastras so that we may always enjoy bliss.

NOTES & REMARKS :—(धेनुम्) सर्वकामदोग्ध्रीं वाचम् । धेनुरिति वाङ्नाम (NG 1, 11) धञ्-पाने (भ्वा०) स्फुर-स्फुरणे (तुदा०) =Speech fulfilling all noble desires. (इन्द्रावरुणा) अध्यापकोपदेशकौ । =Teachers and preachers. (अनपस्फुरन्तीम्) दृढां निश्चलां प्रज्ञां सम्पादयन्तीम् । =Making firm intellect and determined.

Sūktam-43

Rishi of the Sŭktam-Purumeeda and Ajameeda. Devatā-Ashvins (2). Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

Some queries and answers regarding teachers and preachers are raised :

क उ श्रवत्कतमो यज्ञियानां वन्दारु देवः कतमो जुषाते ।
कस्येमां देवीममृतेषु प्रेष्ठां हृदि श्रेषाम सुष्टुतिं सुहव्याम् ॥ १ ॥

1. *TRANSLATION* :—O learned person ! who is the best enlightened man who gets delighted on praising the accomplishers of the Yajna and who serves him ? In whose heart is placed the most beloved, admirable and acceptable highly learned lady among the immortal persons (by the nature of their soul and good reputation), whom we should serve ?

PURPORT :—O learned persons ! we ask these questions which is Yajna ? Who are the performers of the Yajna ? Who is the Deva (enlightened person) and who is a Devi (highly learned lady)? What is immortal which is to be heard about and served ? The answers to the questions are given later on in the corresponding mantras.

NOTES & REMARKS :—(श्रेषाम) सेवेम । =May we serve ?
(सुहव्याम्) सुष्ठु गृहीतव्याम् । =Acceptable.

More questions are put :

को मृळाति कतम आगमिष्ठो देवानामु कतमः शंभविष्ठः ।
रथं कमाहुर्द्रवदश्वमाशुं यं सूर्यस्य दुहितावृणीत ॥ २ ॥

2. *TRANSLATION* :—Who is it among the enlightened on the earth etc. that gives happiness ? Which or what it is that comes again and again ? Who is the Deva, the Greatest Bestower of of happiness ? whom vehicle do they talk about is quick and drawn by rapid steads ? Whom a learned beautiful lady, like the Dawn, the daughter of the sun, selects ?

PURPORT :—O learned persons ! here following are the answers to the questions put in the first and the second mantras :—

(1) He who listens to a teacher like the Usha (dawn) from the sun.

(2) He who serves victory (true knowledge) like the air.

(3) He who chooses an admirable person as husband as an educated lady does.

(4) He is giver of happiness to who is a benevolent person.

(5) Electricity comes soon and again and again.

(6) God is the Greatest among the givers of true happiness and the Best among the enlightened charming ones.

(7) It is like an aircraft vehicle driven by the proper utilization of the water, fire and machines etc. and is remarkable. All this, you should know well.

NOTES & REMARKS :— (देवानाम्) विदुषां मध्ये पृथिव्यादीनां वा । विद्वांसो हि देवा: (Stph 3, 7, 3, 10) त्रयस्त्रिंशद् देवा: अष्टौ वसव: एकादश रुद्रा: द्वादशादित्या: प्रजापतिश्चवषट्कारश्च (Aitareya 2,18,3,7) अष्टौ वसव: पृथिव्यादय: । =Among the enlightened or the earth etc. (दुहिता) दुहितेव कान्ति: । =The daugheter-like lustre.

More inquisitiveness is described :

मक्षू हि ष्मा गच्छथ ईवतो द्यूनिन्द्रो न शक्तिं परितक्म्यायाम् ।
दिव आजाता दिव्या सुपर्णा कया शचीनां भवथः शचिष्ठा ॥ ३ ॥

3. *TRANSLATION :*—O teachers and preachers ! you are of pure nature, good protectors, and are born of the light of knowledge from all sides. Moreover, you are the wisest among the knowers of intellects or speeches quickly, and go to attain energy in this world. The electricity similarly also brings light endowed with various movements. How do you become the most wise ?

PURPORT :—Those who increase their powers like electricity

become wise and attain unmatched glory and prosperity in the world.

NOTES :—(ईवतः) बहुगतिमतः । =Endowed with various movements. (धून्) प्रकाशान् । =Lights. (परितक्म्यायाम्) परितः सर्वतस्तकन्ति हसन्ति यस्यां सृष्टौ तस्याम् । =In the world where people laugh from all sides. (सुपर्णा) सुष्ठु पर्णानि पालनानि ययोस्तौ । =Good protectors.

The duties of teachers and preachers are mentioned :

का वां भूदुपमातिः कया न आश्विना गमथो हूयमाना ।
को वां महश्चित्त्यजसो अभीक उरुष्यतं माध्वी दस्रा न ऊती ॥ ४ ॥

4. *TRANSLATION* :—O teachers and preachers ! you are invited and are highly praised learned persons. You are sweet tempered and destroy miseries. Who can stand in comparison with you, i.e. you are unparalleled. In what manner do you come to us ? What is worth renouncing or improper in dealing with you ? None at all, as you are so pure. By what kind of protection do you save us ?

PURPORT :—O teachers and preachers ! your glory is manifest only when you endow us with true knowledge and sweep away our all evils or defects.

NOTES & REMARKS :—(अश्विना) व्याप्तविद्यावध्यापकोपदेशकौ । अश्विनावध्वर्यू (Aitareya 1, 8) (Stph 1, 1, 2, 17) अध्वर्यू-अध्वरस्य प्रणेतारो (NKT 1, 8) । =Highly learned teachers and prechers. (अभीके) समीपे । अभीके इत्यासन्नस्य (NKT 3, 4, 20) । =Near. (दस्रा) दुःखोपक्षयितारौ । दसु-उपक्षये (दिवा०) । =Destroyers of miseries.

The same subject is continued :

उरु वां रथः परि नक्षति द्यामा यत्समुद्रादभि वर्तते वाम् ।
मध्वा माध्वी मधु वां प्रुषायन्यत्सीं वां पृक्षो भुरजन्त पक्वाः ॥ ५ ॥

5. *TRANSLATION* :—O teachers and preachers ! your vehicles (in the form of aircraft etc.) travel widey around the heaven and earth and take you even in the firmament or ocean. Your policy

and you, both are of sweet temperament, spread sweetness all around i.e. make the atmosphere full of sweetness. Those your kith and kin of mature understanding or age, who come to you, endow them with full knowledge.

PURPORT :—O men ! you should serve them well who make you highly learned or enlightened.

NOTES REMARKS :—(समुद्रात्) अन्तरिक्षाज्जलाशयाद्वा । समुद्र इत्यन्तरिक्षनाम (NG 1, 3) । =From firmament or ocean. (पृक्षः) सम्बन्धिनः । (पृक्षाः) पृची-सम्पर्चने (अक्ष) =Kith and kin. (प्रुषायन्) प्राप्नुवन्ति । = Approach.

The role of teachers and preachers is mentioned :

सिन्धुर्ह वां रसया सिञ्चदश्वान्घृणा वयोऽरुषासः परि ग्मन् ।
तदू षु वामजिरं चेति यानं येन पती भवथः सूर्यायाः ॥ ६ ॥

6. *TRANSLATION :*—O teachers and preachers ! the rivers delight you (lit. sprinkle) with their sweet water. Pervasive red coloured bright objects are added to the quick-going fire and other things from all sides. You know well what is to be obtained and retained and the rest is to be thrown away, (Ed.) as residue or worthless. With this knowledge, you get a good vehicle manufactured and become protectors of the lustre of the sun or the dawn.

PURPORT :—O teachers and preachers ! the men water trees and fields with good water and afterwards get fruits when they grow. In the same manner, you should teach and preach all men, develop their intellects and enjoy the fruit of happiness.

NOTES :—(अश्वान्) सद्योगामिनोऽग्न्यादीन्=Speedy articles like energy/electricity etc. (घृणा) प्रदीप्ताः । =Bright. (सूर्य्यायाः) सूर्य्यस्येयं कान्तिरूपास्त-स्याः । =Of the lustre of the sun or dawn. (अजिरम्) प्राप्तव्यं प्रक्षेपकं वा । =Worthy of getting or throwing away.

The subject of teachers and preachers is continued :

इहेह यद्वां समना पंपृक्ते सेयमस्मे सुमतिर्वाजरत्ना ।
उरुष्यतं जरितारं युवं ह श्रितः कामो नासत्या युवद्रिक् ॥ ७ ॥

7. *TRANSLATION :*—O teachers and preachers ! you are free from all falsehood and one-minded, endowed with the jewel of knowledge. Let this good intellect that you possess may serve us also in this world. Save a devotee of God or your admirer ; may my desires directed towards you be gratified.

PURPORT :—O teachers and preachers ! give the noble intellect which you possess to all. The men should desire the welfare of all as they desire their own.

NOTES & REMARKS :—(वाजरत्ना) वाजो बोधो रत्नं धनं ययोस्तौ । = Possesses of the jewel or wealth of knowledge. (उरुष्यतम्) सेवेथाम् उरुष्यतिः रक्षाकर्मा । =Serve, protect.

Sūktam—44

Rishi of the Sūktam-Purumeeda and Ajameeda. Devatā-Ashvins (2). Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Pachama.

Importance of technology in respect of teachers and preachers is told :

तं वां रथं वयमद्या हुवेम पृथुज्रयमश्विना सङ्गतिं गोः ।
यः सूर्यां वहति वन्धुरायुर्गिर्वाहसं पुरुतमं वसूयुम् ॥ १ ॥

1. *TRANSLATION :*—O Ashvins (teachers and preachers) ! we give you advice today about your rapid and vast car and its movement on the earth. That man enjoys happiness, who leads regular life and bears the lustre of the sun. We invite him, as he is desirous of getting wealth of all kinds, destroys enemies (internal and external) and is praised by all with their good words.

PURPORT :— O men ! that man is able to please all like himself, who with the proper combination of fire and water is capable

to manufacture a good vehicle.

NOTES REMARKS :—(अश्विना) अध्यापकोपदेशकौ । =Teachers and preachers. (सूर्य्यम्) सूर्य्यसम्बन्धिनीं कान्तिम् । =The lustre of the sun. (पृथुज्रयम्) विस्तीर्णं । बहुगतिम् । ज्रयति गति कर्मा (NG 2,14) ज्रि-अभिभवे (भ्वा०)। पृथुज्रया इति पदनाम (NG 4, 2) इन्द्रियाणियानाहुः (कठो०) । अतो जितेन्द्रियौ अध्यापकोपदेशकौ अश्विनौ । =Vast and rapid.

The same subject of technology is mentioned :

युवं श्रियमश्विना देवता तां दिवो नपाता वनथः शचीभिः ।
युवोर्वपुरभि पृक्षः सचन्ते वहन्ति यत्ककुहासो रथे वाम् ॥ २ ॥

2. *TRANSLATION* :—O teachers and preachers ! you are endowed with divine nature and are guardian of the light (lit. not allowing the light to put out or extinguish). You attain that glory with your good intellect and complete. You take good and nourishing food and go to all directions in your chariot for growth of your body.

PURPORT :—The enlightened persons having obtained wisdom, give it to others, and let them become thoroughly venerable.

NOTES :—(ककुहासः) सर्वा दिशः । कुकुभ इति दिङ्नाम (NG 1, 6) । कुकुह इति महन्नाम(NG 3, 3) ककुहासः महत्यो विशाला दिशः । =All directions. (वपुः) शरीरम् । वपुरिति रूपनाम (NG 3, 7) सुरूपशरीरम् । =Body.

The subject of teachers and preachers is continued :

को वामद्या करते रातहव्य ऊतये वा सुतपेयाय वार्कैः ।
ऋतस्य वा वनुषे पूर्व्याय नमो येमानो अश्विना ववर्तत् ॥ ३ ॥

3. *TRANSLATION :*—O teachers and preachers ! who are the liberal donor who honour today for protection or for the drink of good juice of soma etc ? Who is it that shows respect to you ? Who are expert knowers of truth by offering good and dealing with you with reverence ? Those persons of self-control who honour you, you should also duly return honour to them. O learned person ! as you

beg (pray for) knowledge from these teachers and preachers, you should always honour them.

PURPORT:—O teachers and preachers ! it is your positive duty to make all highly educated and civilised who, honour you. You should respect the persons from whom you receive knowledge or make others receive it.

NOTES & REMARKS :—(वनुषे) याचसे । वनु-याचने (तना०) । =Beg, pray for. (अर्कैः) सत्कारैः । =With honour. (नमः) अन्नम् । नम इत्यन्ननाम (NG 2, 7) । =Food.

The same subject of teachers and preachers is continued :

हिरण्ययेन पुरुभू रथेनेमं यज्ञं नासत्योप यातम् ।
पिबाथ इन्मधुनः सोम्यस्य दधथो रत्नं विधते जनाय ॥ ४ ॥

4. *TRANSLATION* :—O benevolent, absolutely truthful teachers and preachers ! come to this Yajna (in the form of reading and teaching) with the chariot decked with gold etc. Drink the sweet juice of Soma and bestow charming wealth (of the wisdom etc.) upon an industrious person.

PURPORT :—O men ! those persons are givers of real happiness in the world who are propogators of true knowledge.

NOTES & REMARKS :—(यज्ञम्) अध्यापनाऽध्ययनाख्यम् । =Yajna in the form of studies and teaching. (विधते) पुरुषार्थं कुर्वते । विधेम परिचरणकर्मा (NG 2, 5) परिचरणं पुरुषार्थद्योतकम् । =For an industrious person. *TRANSLATOR'S NOTES* :—अध्यापनं ब्रह्मयज्ञः (मनुस्मृतौ) । =Teaching is a part of the Brahma Yajna, according to Manu which included studying.

The duties of the kings and their ministers are told :

आ नो यातं दिवो अच्छा पृथिव्या हिरण्ययेन सुवृता रथेन ।
मा वामन्ये नि यमन्देवयन्तः सं यद्दे नाभिः पूर्व्या वाम् ॥ ५ ॥

5. *TRANSLATION* :—O king and prime minister ! you are

experts in doing good deeds done, similar to your ancestors well. Come to us on earth. We desire you to visit in a well-constructed, covered and beatifully decked with gold etc. vehicle, like an aircraft. May not others who are your favourites, restrain you. Please accept what I give you as a representative (lit. a navel or centre) of the people.

PURPORT :—All people should always desire the association of the king and the officers of the State. They should have equanimity of mind in happiness and miseries.

NOTES & REMARKS :—(दिव:) कामयमानान् । दिवु क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु (दिवा:) [कान्तिः कामना ।=Desiring. (रथेन) विमानादियानेन । =Vehicle like the aircraft etc. The meaning taken here रथो रंहतेर्गति कर्मण: रममाणोऽस्मिंस्तिष्ठतीति वा रपतेर्वा रसतेर्वा (NKT 9, 2, 61) ।

So any charming vehicle may be called रथ:. It does not mean merely a chariot.

The subject of State officials is elaborated :

नू नो रयिं पुरुवीरं बृहन्तं दस्रा मिमाथामुभयेष्वस्मे ।
नरो यद्वामश्विना स्तोममावन्त्सधस्तुतिमाजमीळहासो अग्मन् । ६ ॥

6. *TRANSLATION* :—O destroyers of all miseries, the virtuous king and prime minister! you are like the sun and the moon and lead men who are the children of the diffusers of truth. They praise you both gladly, and love glorifying you. Give us great wealth which can maintain many heroes, so that glory and wealth may grow among the rulers and their subjects.

PURPORT :—O king and prime minister! be benevolant to us like the sun and the moon. Give us ample wealth, so that we may become rich.

NOTES & REMARKS :—(अश्विना) सूर्याचन्द्रमसाविव शुभगुणयुक्तौ ।

तत्कावश्विनौ । द्यावापृथिव्यावित्येके । सूर्याचन्द्रमसावित्येके (NKT 12, 1, 1) । = Virtuous like the sun and the moon. (आजमीड्हासः) येऽस्मान् विद्यया सिंचति तदपत्यानि । अजान्= नित्यजीवान् । मिह-सेचने । =The children of those who spread knowledge among eternal souls (reputed ones. Ed.).

The attributes of good men are told :

इहेह यद्वां समना पपृक्षे सेयमस्मे सुमतिर्वाजरत्ना ।
उरुष्यतं जरितारं युवं ह श्रितः कामो नासत्या युवद्रिक् ॥ ७ ॥

7. *TRANSLATION* :—O teachers and preachers ! you are free from all falsehood. Let your good intellect which is full of peace and other virtues and which leads to the attainment of the wealth of good knowledge serve us also in this world. Fulfil the desire of the admirer of all sciences, which leads towards you, and thus saves them.

PURPORT :—*Men should always desire to possess the intellect of the absolutely truthful enlightened persons and have longing for the attainment of truth. Thus all their noble desires may be fulfilled.*

NOTES :—(समना) सान्त्वनादिगुणयुक्ता । =Full of peace and other virtues. (वाजरत्ना) विज्ञानधनप्राप्तिसाधिका । =Leading to the attainment of the wealth of good acquisition knowledge.

Sūktam—45

Rishi of the Sūktam-Vāmadeva. Devatā-Ashvins (2). Chhanda-Jagati and Trishtup of various kinds. Svara-Nishāda and Dhaivata.

The attributes of the sun are told :

एष स्य भानुरुदियर्ति युज्यते रथः परिज्मा दिवो अस्य सानवि ।
पृक्षासो अस्मिन्मिथुना अधि त्रयो दृतिस्तुरीयो मधुनो वि रप्शते ॥ १ ॥

1. *TRANSLATION* :—O men ! this sun which goes towards the earth with its rays is rising up. On its top sky, the chariot is

yoked (in the form of group of the rays of the sun). In the region of nice firmament, three joint and related to each other substances i.e. air, water and electricity shine. In the middle of this sweetness, the fourth namely the cloud particularly shines up in the firmament. You should acquire knowledge well about them.

PURPORT :—O men ! the resplendent sun that shines in the centre of many planets is connected with the universe, all around. The earth and moon rotate and it is on account of that, the rains shower. This secret you should unravel.

NOTES & REMAKS :—(परिज्मा) परितः सर्वतो ज्मायां भूमौ गच्छति त्यजति वा । ज्मेति पृथिवीनाम (NG 1, 1) । =That which goes towards the earth by its rays (the sun). (त्रयः) वायुजलविद्युतः । (दृतिः) मेघः । दृतिरिति मेघनाम (NG 1, 10) । =Air, water and electricity/energy.

The same subject of sun is described :

उद्वां पृक्षासो मधुमन्त ईरते रथा अश्वास उषसो व्युष्टिषु ।
अपोर्णुवन्तस्तम आ परीवृतं स्वर्ण शुक्रं तन्वन्त आ रजः ॥ २ ॥

2. *TRANSLATION :*—O teachers and preachers ! you should know the nature of the rays of the sun which are sweet (useful), and appear at the various stages of the dawn. It scatters the surrounding darkness like the sun and spreads bright radiance over the firmament. These both look like the horses and the chariots.

PURPORT :—All these planets revolve around the sun. As the rays of the sun dispel the darkness of half the world and generate light, so the enlightened persons should dispel ignorance by imparting education and create knowledge.

NOTES & REMARKS :— (अपोर्णुवन्तः) निवारयन्तः । =Dispelling. (स्वः) आदित्यः । स्वरादित्यो भवति । सु अरणः सु ईरणः स्वृतो रसान् स्वृतो भासं ज्योतिषां स्वृतो भासेतिवा । (NKT 2, 4, 14) । =Sun. (व्युष्टिषु) विविधासु सेवासु । = In various services or aspects.

The same subject of attributes of the solar energy is continued :

**मध्वः पिबतं मधुपेभिरासभिरुत प्रियं मधुने युञ्जाथां रथम् ।
आ वर्तनिं मधुना जिन्वथस्पथो दृतिं वहेथे मधुमन्तमश्विना ॥ ३ ॥**

3. *TRANSLATION* :—O Commander-in-Chief of the army and warriors! drink the sweet and tasteful Soma juice in the company of soldiers, who are fond of this sweet soma. Get ready your aircraft like vehicles for the paths of journey known to you, thereby reaching your destination sweetly (easily). As the sun and air carry the cloud, so you should carry this sweet juice of Soma etc. far and near.

PURPORT :—O Commander-in-chief of the army and warriors! take your meals alongwith the other soldiers of the army and manufacture such vehicles by which you may increase your mobility strength and wealth. As the wind and lighting gladden all by raining, so you should make all subjects happy.

NOTES :—(अश्विना) सेनेशयोद्धारौ । =The Commander of the army and warriors. (मधुने) विज्ञाताय मार्गाय । =For the known paths.

More about the solar energy is told :

**हंसासो ये वां मधुमन्तो अस्रिधो हिरण्यपर्णा उहुव उषर्बुधः ।
उदप्रुतो मन्दिनो मन्दिनिस्पृशो मध्वो न मक्षः सवनानि गच्छथः ॥४॥**

4. *TRANSLATION*:—O king and Commander-in-chief of the army! come to our places of prosperity with your swan-like horses which have sweet (charming) movements, and are inviolable. They are golden winged, wakers at dawn, bearers of burden, dispensers of water and are gladdening. Come to us as the bees are set upon the collection of honey.

PURPORT :—O kings and officers of the State! you go to distant places and come by applying various machines in your vehicles, and move by the proper combination of fire, water and other

substances. And thereby you desire to achieve prosperity. This is the way that you may be able to get any jewel.

NOTES :—(हंसास:) हंस इव सद्यो गन्तारोऽश्वाः । हंसास इत्यश्वनाम (NG 1, 14) =Horses which go quickly like the swans. (अस्रिध:) अहिंसिता: । =Not injured. (सवनानि) ऐश्वर्य्याणि । =Prosperity, wealth.

The same subject of energy is dealt :

स्वश्वासो मधुमन्तो अग्नयं उस्रा जरन्ते प्रति वस्तोरश्विना ।
यन्निक्तहस्तस्तरणिर्विचक्षणः सोमं सुषाव मधुमन्तमद्रिभिः ॥ ५ ॥

5. *TRANSLATION* :—O king and chief minister ! the purifying leading men praise the rays of the sun because they are full of sweetness, and performers of good action. In the same manner, a man of pure character takes men across all miseries, is very intelligent and extracts the juice of Soma and other plants with the help of the clouds. You should know all these phenomena well and utilise them properly.

PURPORT :—*O men ! accomplish all desired works by having knowledge and using of the fire (energy), soma creeper and other things by the association of learned artisans and technicians.*

NOTES :—(निक्तहस्त:) शुद्धहस्त: । णिजिर्-शौचपोषणयो: (जुहो०) । =A man of clean character. (विचक्षण:) अतीव धीमान् । वि+चक्षिङ्— व्यक्तायां वाचि, दर्शनेऽपि (अदा०) =Very intelligent.

More about the energy used in the vehicles is told :

आकेनिपासो अहंभिर्दविध्वतः स्वर्ण शुक्रं तन्वन्त आ रजः ।
सूरश्चिदश्वान्युयुजान ईयते विश्वाँ अनु स्वधया चेतथस्पथः ॥ ६ ॥

6. *TRANSLATION* :—O expert manufactures and drivers of the vehicles ! the rays of the sun shine dispersing the darkness by the light of the day and overspread the firmament and bring down the rain-water. The sun yokes his horses in the form of the

rays and proceeds. Thus you should know the nature of all substances by taking proper food etc. and guide on the right path of progress to be followed.

PURPORT :—O men! if like the rays of the sun and the sun itself, you use water with energy in various vehicles, you can easily travel on earth, water and firmament.

NOTES & REMARKS :—(शुक्रम्) जलम् । शुक्रम् इत्युदकनाम (NG 1, 12) =Water. (रजः) लोकम् । लोका रजांस्युच्यन्ते (NKT 4, 3, 19) । =World. (अश्वान्) आशुगामिनः किरणान् । =Rapid going rays. (आकेनिपासः) ये आके समीपे नितरां यान्ति ते किरणाः । आके इति अन्तिकनाम (NG 2, 16) । = Near-advancing rays.

The subject of solar energy is continued :

प्र वांमवोचदश्विना धियंधा रथः स्वश्वो अजरो यो अस्ति ।
येन सद्यः परि रजांसि याथो हविष्मन्तं तरणिं भोजमच्छं ॥ ७ ॥

7. *TRANSLATION :—* O teachers and preachers! I am intelligent and upholder of technical work. I tell you the science of that charming vehicle which has good horses in the form of energy/electricity etc. and is undecaying. With its you may grow in good quantity edibles and various substances and keep away from (prevent) diseases and thus quickly reach distant places of the world.

PURPORT :—O men! we impart you instructions in technical science. By the help of it, you may be able to manufacture various vehicles and go quickly from place to place and get means of legitimate enjoyment.

NOTES & REMARKS :—(भोजम्) भोक्तु योग्यम् अभ्यवहारः भोजनम् अत्र द्वितीयार्थः । भुज-पालनाभ्यवहारयोः = Enjoyable. (हविष्मन्तम) बहुसामग्रीयुक्तम् । हविः-हुदानादनयोः आदाने च आदानयोग्य विविधपदार्थं ग्रहणमत्र । =Full of various substances.

Sūktam—46

Rishi of the Sūktam-Vāmadeva. Devatā-Indra-Vayu. Chhanda-Gayatri of various kinds. Svara-Shadja.

The science of electricity is told :

अग्रं पिबा मधूनां सुतं वायो दिविष्टिषु । त्वं हि पूर्वपा असि ॥ १ ॥

1. *TRANSLATION* :—O learned person ! you are the mightiest like the wind. You are verily the Protector of the ancient knowledge regarding the divine activities. Drink the first quality of (best) effused juice of the sweet saps.

PURPORT :—*O learned man ! you impart the knowledge of the ancient sciences (including the science of electricity) after having fully learnt it well. Therefore you are the leader of these activities.*

NOTES & REMARKS :—(वायो) वायुरिव बलिष्ठ । वा-गतिगन्धनयो: (अदा०) गतिर्बलद्वारेवेति बलवत्ता तात्पर्यम् । =The mightiest like the wind. (दिविष्टिषु) दिव्यासु क्रियासु । दिविष्टषु इति पदनाम (NG 4, 3) पद-गतौ-गतेस्त्र-योऽर्थाः । =Among the divine activities.

The same subject of science of energy is continued :

शतेना नो अभिष्टिभिर्नियुत्वाँ इन्द्रसारथिः । वायो सुतस्य तृम्पतम् ॥२॥

2. *TRANSLATION* :—O teachers and preachers ! you are benevolent and mighty like the wind and endowed with the knowledge. You satisfy us with desirāble activities like the mighty wind whose charioteer is electricity does satisfy us and makes us happy.

PURPORT :—*O men ! the electricity with the wind and the wind with electricity accomplish various activities. So you should accomplish various works with the combination of the earth, water and other things.*

NOTES & REMARKS :—(नियुत्वान्) बलवान् समर्थो नियुत्वान् ईश्वरनाम (NG 2, 22) वायु: । =Mighty and efficient wind. (वायो) वायुवद्वर्त-

मानविज्ञानयुक्त । (वायो) वा =गतिगन्धनयोः, गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् । = Mighty like the wind and endowed with knowledge.

The subject of energy is explained :

आ वां सहस्रं हरय इन्द्रवायू अभि प्रयः । वहन्तु सोमपीतये ॥ ३ ॥

3. *TRANSLATION* :—O enlightened persons ! like the sun and the wind, give knowledge to those men (who alleviate sufferings) who bring thousands of desirable things (including good food) in order to make you drink the juice of Soma.

PURPORT :—*O men ! you should always serve those enlightened persons who make you highly learned by teaching and training well.*

NOTES & REMARKS :—(प्रयः) कमनीयम् । प्रय इति अन्ननाम (NG 2, 7) प्रय इति उदकनाम (NG 1, 12) । =Desirable. (हरयः) हरणशीला मनुष्याः । हरय इति मनुष्यनाम (NG 2, 3) दुःखहरणशीलाः । =Men who alleviate sufferings.

The attributes of energy are told :

रथं हिरण्यवन्धुरमिन्द्रवायू स्वध्वरम् । आ हि स्थाथो दिविस्पृशम् ॥४॥

4. *TRANSLATION* :—O quick-going teachers and preachers of technology ! like the wind and electricity, you mount on the golden 'seated' vehicle. It helps non-violent good activities in the sky and elsewhere in the performance.

PURPORT :—*O teachers and preachers ! you should give the knowledge of the science of various vehicles decked with gold and other metals to men, so that they may be able to go to the firmament soon.*

NOTES :—(इन्द्रवायू) वायुविद्युद्वच्छीघ्रकारिणौ शिल्पविद्याऽध्यापकोपदेशकौ । = Quick going or active teachers and preachers of technology. (दिविस्पृशम्) दिवि स्पृशति येन तम् । = Touches the sky.

TRANSLATOR'S NOTES :—यदशनिरिन्द्रस्तेन । कौषतकी ब्राह्मणे ६—८ स्तनयित्नुरेवेन्द्रः (Stph 11, 6, 3, 9) । The epithet used for the रथ or vehicle is very significant. Even the translation of the word made by Prof. Wilson as 'the car soaring to heaven' and by Griffith as 'The car that reaches heaven' clearly indicate that there is reference to an aircraft or aeroplane.

More about the energy is told :

रथेन पृथुपाजसा दाश्वांसमुप गच्छतम् । इन्द्रवायू इहा गतम् ॥ ५ ॥

5. *TRANSLATION* :—O king and Commander of army! you are mighty like the wind and electricity. Come here to this battle-field with your very strong charming vehicle and go to a liberal donor.

PURPORT :—Like the wind and electricity, a king and his ministers should be strong.

NOTES & REMARKS :—(इन्द्रवायू) वायुविद्युदग्नी इव राजसेनेशौ । =A king and the commander of the army who are mighty like the wind and electricity. (पृथुपाजसा) विस्तीर्णबलेन । पाज इति बलनाम =With strong power.

The sun and air are described :

इन्द्रवायू अयं सुतस्तं देवेभिः सजोषसा । पिबतं दाशुषो गृहे ॥ ६ ॥

6. *TRANSLATION* :—O teachers and preachers ! you are like the sun and the air and who equally love one another, as you drink the Soma juice that has been prepared in the house of a liberal donor alongwith learned persons. Same way the sun and the air drink the sap of all substances.

PURPORT :—As the air and the sun are benevolent to all, so should the enlightened persons be.

NOTES :—(इन्द्रवायू) सूर्यवायू इव अध्यापकोपदेशकौ। =Teachers and preachers who are benevolent like the sun and the air. (सजोषसा) समानप्रीतिकामौ। =Equally loving one another.

The importance of power and air is emphasized :

इह प्रयाणमस्तु वामिन्द्रवायू विमोचनम्। इह वां सोमपीतये ॥ ७ ॥

7. *TRANSLATION* :—O king and prime minister ! you are like the air and electricity. Leaving for distant places, you belt your horses loose helt for your drinking of the Soma. Same way the air and electricity work. You should know all this mechinations.

PURPORT :—O men ! you should regard as your king only the one, who always moves from place to place for the accomplishment of various good works.

NOTES :—(इन्द्रवायू) वायुविद्युद्वद्वर्त्तमानौ राजाऽमात्यौ। =The king and prime minister who are like the air and electricity.

Sūktam-47

Rishi of the Sūktam-Vămadeva. Devatā or subject-Vāyu and Indra-Vayu. Chhanda-Anushtup and Ushnik. Svara-Gāndhāra and Rishabh.

The attributes of the enlightened persons are compared with the air :

वायो शुक्रो अयामि ते मध्वो अग्रं दिविष्टिषु।
आ याहि सोमपीतये स्पार्हो देव नियुत्वता ॥ १ ॥

1. *TRANSLATION* :—O learned person ! mighty like the wind, I am desirous of pure nature. It come to you who are sweet-natured in bright activities like drinking good Soma juice in the

company of the king. You should also come to me.

PURPORT :—*Those who acquire knowledge by moving everywhere like the wind, become desirable or acceptable everywhere.*

NOTES & REMARKS :—(दिविष्टिषु) प्रकाशे स्थितासु क्रियासु । =In activities full of light (of knowledge). (नियुत्वता) प्रभुणा राज्ञा सह । नियुत्वान् इति ईश्वरनाम (NG 2, 22) With my ruler, the king.

The subject of enlightened persons is continued :

इन्द्रश्च वायवेषां सोमानां पीतिमर्हथः ।
युवां हि यन्तीन्दवो निम्नमापो न सध्र्यक् ॥ २ ॥

2. *TRANSLATION* :—O learned and mighty persons ! endowed with the great wealth of knowledge, as water flows down to the downward places, venerable persons come to you. They are worthy of association and are of loving nature. You deserve to drink the juices of these various herbs and plants.

PURPORT :—*As the Yajnas create pure rain waters, the enlightened persons disseminate the dealings containing pure knowledge.*

NOTES :—(इन्दवः) सङ्गन्तारः पूजनीयाः । इन्दुरिति यज्ञनाम (NG 3, 17) अत्र पूजनीयाः यज्ञकर्तारः अभिप्रेताः (संपा.) । =Venerable persons worthy of association.

The attributes of the kings and ministers are told :

वायविन्द्रश्च शुष्मिणा सरथं शवसस्पती ।
नियुत्वन्ता न ऊतय आ यातं सोमपीतये ॥ ३ ॥

3. *TRANSLATION* :—O mighty vigorous and very powerful king and prime minister ! you are protectors (conserver) of great energy and masters of your senses and subjects. Come to guard or maintain our prosperity and protect us while riding in your car together.

PURPORT :—*May those kings and their ministers who intensify*

strength, and are efficient and dispensers of justice, let them protect you.

NOTES & REMARKS :—(शुष्मिणा) बलिष्ठौ । शुष्मम् इति बलनाम (NG 2, 9) =Very powerful. (सोमपीतये) ऐश्वर्य्यस्य पालनाय । सोमः-षु-प्रसवैश्वर्ययोः (स्वा०) अत्रैश्वर्यार्थग्रहणम् । =For the protection of your prosperity.

The duties of king and ministers are continued :

या वां सन्ति पुरुस्पृहो नियुतो दाशुषे नरा ।
अस्मे ता यज्ञवाहसेन्द्रवायू नि यच्छतम् ॥ ४ ॥

4. *TRANSLATION* :—O learned king and ministers ! you are conveyers of Yajnas (non-violent sacrifices) leaders and wealthy. Guide us constantly into those most desirable assured acts which are meant for the welfare of the liberal donors.

PURPORT :—O kings and ministers ! you should fulfil the noble desires of the people, so that we (people) may fulfil your desires in return.

NOTES :—(नियुतः) निश्चिताः । =Certain, assured. (नियच्छतम्) नितरां दद्यातम् । =Give constantly.

Sūktam—48

Rishi of the Sūktam-Vāmadeva. Devatā or subject-Vāyu. Chhanda-Anushtup of various kinds. Svara-Gāndhāra.

The system of dealing with his subjects by a ruler is told :

विहि होत्रा अवीता विपो न रायो अर्यः ।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥ १ ॥

1. *TRANSLATION* :—O learned king ! you are wise. You pervade in the undecaying activities of acquiring virtues, like a Vaishya (trader) preserves his wealth and utilises it properly. Come here with gold-decked car to drink the effused Soma juice.

PURPORT :—There is Upamā or simile used in the mantra.

As a wise trader preserves his wealth with care and attachment, in the same manner, you and your staff should protect the people.

NOTES & REMARKS ;—(विहि) व्याप्नुहि । अत्र वाच्छन्दसीति ह्रस्वः । वी-गतिव्याप्तिप्रजन-कान्त्यशिनखादनेषु । असु क्षेपणे प्राशनखादनयोरस्य भावः । = Pervade. (विप:) मेधावी-विप इति मेधाविनाम (NG 3, 15) =Wise. (अर्य:) वैश्यः । अर्यः स्वामिवैश्ययोरिति पाणिनीयव्याकरणे । =Trader, businessman. (अवीता:) नाशरहिताः । =Undecaying.

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The duties of a king are told :

निर्युवाणो अशस्तीर्नियुत्वाँ इन्द्रसारथिः ।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥ २ ॥

2. *TRANSLATION* :—O the wind-like mighty king ! come here mounting on your charming golden chariot which is run by electricity, sun or energy for regular movements. Come to drink the Soma juice. The young and old all righteous persons observe non-violence, and thus perform Yajna likewise.

PURPORT :—*As the wind kindles fire, likewise, you should also do. O king ! you grow (in popularity and otherwise) on account of the people ruled justly. Those who do not resort to violence (without a just cause against the wicked) they have no enemies and become very popular.*

NOTES & REMARKS :--(नियुत्वान्) नियतगतिर्वायुः । नियुतो वायोः भादिष्टोपयोजनानि (NG 1, 15) । =Wind whose movement is regulated. (इन्द्रसारथिः) इन्द्रस्य विद्युतः सूर्यस्याऽग्नेर्वा नियमेन गमयिता । =Causing the move regularity of electricity, sun or fire. (अशस्तीः) अहिंसाः । अशस्ती अ+शसु हिंसायाम् (भ्वा०) एष एवेन्द्रोय एष (सूर्यः) एव तपति (Stph 2, 3, 4, 15) स यः स इन्द्र एष एव स य एष (सूर्य) एव तपति (Jaiminyopnishad Brahmana 1, 28, 2) यदशनिरिन्द्रस्तेन (कौषीतकी ब्राह्मणे 6, 9)=Non-violence.

TRANSLATOR'S NOTES :—नियुतो वायोः आदिष्टोय योजनानि (NG 1. 15) अशस्ती 'अ+शसु-हिंसायाम् (भ्वा०) एष एवेन्द्रो य एष (सूर्यः) तपति ॥(Stph 2, 3, 4

15) स मः स इन्द्र एष एव स ब (सूर्यः) एष तपति ।। (जैमिनीयोपनिषद् ब्राह्मणे १, २८, ८)
यदशनिरिन्द्रस्तेन ।। (कौषीतकी ब्राह्मणे ६-९)

The duties of a ruler are highlighted :

अनु कृष्णे वसुधिती येमाते विश्वपेशसा ।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ।। ३ ।।

3. *TRANSLATION* :—O the wind-like mighty king ! the heaven and earth uphold all wealth and are attractive by various beatiful forms. They move regularly according to the Divine Law. You should also come with your brilliant jewel-decked car to drink the Soma juice.

PURPORT :—*O king ! as the earth and the sun give many useful fruits (useful things), and they move regularly (the earth around the sun and the sun at his own axis). A ruler being giver of many fruits (rewards), goes to all the places endowed with knowledge and humility.*

NOTES & REMARKS :—(कृष्णे) कर्षिते । कृष-विलखने (भ्वा० तु०) = Attracted or attractive. (विश्वपेशसा) सर्वस्वरूपेण । पेश इति रूपनाम (NG 3, 7) । = With all forms. (चन्द्रेण) रत्नजटितेन । चन्द्रम् इति हिरण्यनाम (NG 1, 2) हिरण्यम्-हितरमणं भवतीति वा हृदयरमणं भवतीति वा हर्यतेर्वा स्यात् प्रेप्साकर्मणः (NKT 2, 3,10) अतो रत्नादिकमपि हिरण्यपदेन वाच्यम् । = Jewel-decked.

The same subject of ruler's duties is continued :

वहन्तु त्वा मनोयुजो युक्तासो नवतिर्नव ।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ।। ४ ।।

4. *TRANSLATION* :—O king ! you are the mightiest like the wind. Let those eight hundred Yogis who have attuned their minds to God, like 810 nerve centres, be your associates, and helpers or (guides). Mounted on your charming chariot, come for the

protection of your State.

PURPORT :—O king! let the absolutely truthful and enlightened persons be your helpers. You are competent to do whatever you desire to acquire or act.

NOTES & REMARKS :— (मनोयुजः) ये मनसा ब्रह्म युंजते ते। =Those who fix (set) up their minds in contemplation of God. (युक्तासः) कृतयोगाभ्यासाः। =Yogis. (सुतस्य) प्राप्तस्य राज्यस्य। =Of the State which is in possession. (पीतये) रक्षणाय। =For protection.

TRANSLATOR'S NOTES :— युजिर्-योगे (रुधा०) युज-समाधौ (दिवा०) पा-रक्षणे (अदा०)।

The exact significance of the number mentioned in the mantra 9×90 = 810 is a matter of further research. Unfortunately it has not been explained by the revered Vedic commentator.

The subject of rulers' duties are emphasized :

वायो॑ श॒तं हरी॑णां यु॒वस्व॒ पोष्या॑णाम् ।
उ॒त वा॑ ते सह॒स्रिणो॒ रथ॒ आ या॑तु॒ पाज॑सा ॥ ५ ॥

5. *TRANSLATION :—*O king! you are mighty like the wind, and engage in works hundreds of men, whom you support. May your powerful car come here, as you are endowed with infinite wealth and have thousands of men as your helpers.

PURPORT :—O king, if you want to be an able ruler, take good helpers.

NOTES & REMARKS :— (हरीणाम्) मनुष्याणाम्। हरय इति मनुष्यनाम (NG 2, 3)। =Of men. (युवस्व) कर्मसु प्रेरस्व। =Engage in works. (सहस्रिणः) असङ्ख्यपुरुषधनयुक्तस्य। यु मिश्रणामिश्रणयोः (अदा०) अत्र मिश्रणार्थः। सहस्रमिति बहुनाम (NG 3, 1) =Endowed with infinite wealth and having thousands of men as helpers.

Sūktam—49

Rishi of the Sŭktam. Vāmadeva. Devatā or subject Indra and Brihaspati. Chhanda-Gāyatri. Svara-Shadja.

How should officers of the State behave is told :

इदं वामास्ये हविः प्रियमिन्द्राबृहस्पती । उक्थं मदश्च शस्यते ॥ १ ॥

1. *TRANSLATION* :—O President of the State and King! you are like electricity power and sun. I propose this agreeable and admirable well-cooked good food to eat and praise your joy.

PURPORT :—If the king and other people take well-cooked good food, they become glorious, long-lived and mighty.

NOTES & REMARKS :- (हविः) अत्तुमर्हं संस्कृतमन्नम् । (हवि) हु दानादनयो: आदाने च (जुहो०) अत्र अदनार्थः । अद भक्षणे (अदा०) = Worth eating, well cooked food. (इन्द्राबृहस्पती) विद्युत्सूर्याविव प्रधानराजानौ । एष (प्राणः) उ एव बृहस्पतिः (Stph 14, 4, 1, 22) प्राणः प्रजानामुदयत्येष सूर्यः । (प्राणोपनिषदि) तस्मात्प्रजानां प्राणस्य सूर्यस्यापि ग्रहणम् । यच्चक्षुः स बृहस्पतिः ॥ (गोपथे उ० 4, 11) ; सूर्यो विश्वस्य चक्षुः । बृहस्पतिः बृहतो राष्ट्रस्य पतिः प्रधानः इन्द्रः राजा । इदि परमैश्वर्ये । = President of the State and King who are like electricity and the sun.

The duties of the State officials are stated :

अयं वां परि षिच्यते सोम इन्द्राबृहस्पती । चारुर्मदाय पीतये ॥ २ ॥

2. *TRANSLATION* :—O king and preacher of the royal family ! this delicious Soma is effused and offered for your drinking and delight. May you become mighty by taking this Soma juice?

PURPORT :—Like good food, good juice should also be taken along with it.

NOTES & REMARKS :—(इन्द्राबृहस्पति) राजोपदेशकविद्वांसौ । वाग्वै बृहती तस्या एष पतिस्तस्माद् बृहस्पतिः (Stph 14, 4, 1, 21) यदस्यै वाचः बृहत्यै पतिस्तस्माद् बृहस्पतिः ॥ (जैमिनीयोपनिषद् ब्राह्मणे 2, 2, 5) बृहस्पतिः महाविद्वान् राजोपदेशकः । = King and preacher of the royal family. (सोमः) महौषधिरसः ।

=The juice of Soma and other great nourishing herbs.

The officials' duties are mentioned :

आ नं इन्द्राबृहस्पती गृहमिन्द्रंश्च गच्छतम् । सोमपा सोमपीतये ॥ ३ ॥

3. *TRANSLATION* :—O king and teacher ! you are drinkers of Soma juice. Come to our home for dirinking the Soma juice. Let also a wealthy man come along with you.

PURPORT :—O king, ministers and wealthy men ! as we honour you by inviting you in the dinner, so you should also do.

NOTES :—(इन्द्राबृहस्पती) राजाऽध्यापकौ । =King and teacher. (इन्द्र:) ऐश्वर्य्यवान् । =A wealthy man.

The role and duties of the public servants are narrated :

अस्मे इन्द्राबृहस्पती रयिं धत्तं शतग्विनम् । अश्वावन्तं सहस्रिणम् ॥४॥

4. *TRANSLATION* :—O king and president ! you are like the electricity and sun. Grant us riches comprising hundreds of cattle and thousands of horses.

PURPORT :—Then only the king and president become praiseworthy when they make all their people wealthy and learned.

NOTES :—(इन्द्राबृहस्पती) विद्युत्सूर्य्याविव राजप्रधानौ । =King and president of the state who are like electricity and the sun.

The attributes of the State officials are described:

इन्द्राबृहस्पती वयं सुते गीर्भिर्हवामहे । अस्य सोमस्य पीतये ॥ ५ ॥

5. *TRANSLATION* :—O teachers and preachers ! as we invite you with sweet words for drinking the juice of the nourishing herbs like Soma, so you should also do when the Soma juice is effused.

PURPORT :—The rulers and the people should enjoy prosperity by honouring one another.

NOTES & REMARKS :—(इन्द्राबृहस्पती) अध्यापकोदेशकौ । इन्द्र: इदि परमैश्वर्ये

विद्यैश्वर्यसम्पन्नोऽध्यापकः। बृहत्या वेदवाण्याः पतिः बृहस्पतिः उपदेशकः। =Teachers and preachers.

The same subject of state official's duties is continued :

सोमंमिन्द्राबृहस्पती पिबंतं दाशुषों गृहे। मादयेथां तदोकसा ॥ ६ ॥

6. *TRANSLATION* :—O king and minister ! dwelling in good places, drink the Soma juice at the home of a liberal donor and delight us.

PURPORT :—As the king and his ministers should themselves be highly learned, just and joyous, they should make their subjects also similar.

NOTES & REMARKS :—(इन्द्राबृहस्पती) राजामात्यौ। राज्ञः प्रधानामात्येन बृहत्या वेदवाचः पतिना पालकेन महाविदुषा भवितव्यम् = The king and prime minister. (तदोकसा) तदोकः स्थानं ययोस्तौ। ओक इति निवासनामोच्यते (NKT 3, 1, 3) = Having good home.

Sūktam—50

Rishi of the Sūktam- Vāmadeva. Devatā-Brihaspati and Indra and Brihaspati. Chhanda-Trishtup of various kinds. Svara-Dhaivata.

What should be the enlightened person's duties is told :

यस्तस्तम्भ सहसा वि ज्मो अन्तान्बृहस्पतिंस्त्रिषधस्थो रवेंण।
तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रां दधिरे मन्द्रजिह्वम् ॥ १ ॥

1. *TRANSLATION* :—O men ! the sun pervading three regions the earth, firmament and sky-with his rays props us or upholds the ends of the earth. In the same manner, a great Vedic scholar who is established in knowledge, actions and contemplation, upholds or charms or attracts all men with his sermons. Let wise, ancient (experienced who have studies first) the Rishis, knowers of the meanings of the mantras, illuminate their big cities with noble and virtuous

support and through a pleasant tongued scholar.

PURPORT :—*O men ! as the sun upholds all planets and all substances by his gravitating power, in the same manner, it is the duty of the enlightened persons to uphold all men and illuminate their hearts.*

NOTES & REMARKS :—(त्रिषधस्थ:) त्रिषु समानस्थानेषु कर्मोपासनाज्ञानेषु वा तिष्ठति = In the case of the sun, who pervades with his light three regions i.e. earth, firmament and sky. In the case of a great scholar, who is firmly established in knowledge, actions and contemplation or communion. (दीध्याना:) शुभैर्गुणै: प्रकाशयमाना: । = Illuminating with their noble virtues. (ज्म:) पृथिव्या: । ज्मेति पृथिवीनाम (NG 1, 1) = Of the earth.

TRANSLATOR'S NOTES :—दीधीङ् दीप्तिदेवनयो: (अदा०) अत्र दीप्त्यर्थ: । बृहस्पति: महान्, बृहतां पतिर्वा = The great scholar or the sun-protector of the great planets.

Who are praiseworthy is told :

धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्ततस्रे ।
पृषन्तं सृप्रमदब्धमूर्वं बृहस्पते रक्षतादस्य योनिम् ॥ २ ॥

2. *TRANSLATION* :—O king ! you are protector of the great Vedic speech. Remove all those who harass the righteous persons and give joy to the right persons. Those undersirable persons sometimes try to mitigate the power of teachers endowed with much knowledge, who sprinkle knowledge and other virtues, and are virtuous, uninjured (spotless) and destroyer of the wicked. Thus you may be able to protect the cause of the dealing (spread) of knowledge.

PURPORT :—*O men ! you should always honour the persons who promote the cause of the spread of knowledge in all the branches. You do it by removing thieves and robbers etc. and delighting the righteous scholars.*

NOTES :—(धुनेतयः) ये धुनन्ति कम्पकान् कम्पयन्ति ते । =Those who shake the shakers of righteous persons. (ततस्रे) उपक्षयन्ति । = Minigate, lessen (ऊर्वम्) हिंसकम् । = Destroyer of the wicked.

The qualities of admirable persons are told :

बृह॑स्पते॒ या प॑र॒मा प॑रा॒वद॒त् आ त॑ ऋ॒तस्पृशो॒ नि षे॑दुः ।
तुभ्यं॑ खा॒ता अ॑व॒ता अद्रि॑दुग्धा॒ मध्वः॑ श्चोतन्त्य॒भितो॑ विर॒प्शम् ॥ ३ ॥

3. *TRANSLATION* :—O protector of the vast State ! let us honour your good policy, as a result of which there are ponds and wells which have been bored and are full of the sweet water of the clouds. That water flows down the fields around the State. Let us honour your policy like that of a virtuous person, as you are truthful.

PURPORT :—O men ! you shold follow the policy of old and experienced rulers and delight all the people like the clouds.

NOTES & REMARKS :—(विरप्शम्) महान्तं संसारम् । विरप्शीति महन्नाम (NG 3, 3) । =Vast world. (परावत्) परा गुणा विद्यन्ते यस्मिन् । = Like a virtuous person. (अवता:) कूपा: । अवत इति कूपनाम (NG 3, 23) =Wells. (श्चोतन्ति) सिचंन्ति । श्च्युतिर् क्षरणे (भ्वा०) =Sprinkle, water; flow.

The same subject is continued :

बृह॒स्पति॑: प्रथ॒मं जाय॑मानो म॒हो ज्योति॑षः पर॒मे व्यो॑मन् ।
स॒प्तास्य॑स्तुविजा॒तो रवे॑ण॒ वि स॒प्तर॑श्मिरधम॒त्तमां॑सि ॥ ४ ॥

4. *TRANSLATION* .—O men ! the sun born in the highest heaven of supreme light, has seven mouths in the form of seven rays, and possesses seven kinds of beams. Renowned with its sound, it subdues or dispels all darkness. In the same manner, a great scholar should dispel all ignorance by his sermons and generate knowledge.

PURPORT :—O learned person ! as there are seven kinds of elements in the sun from which it takes sap from all articles, in

the same manner, you should grasp all knowledge with the help of five senses of protection, mind and soul, dispel the ignorance of all by teaching and preaching and generate the light of knowledge.

NOTES & REMARRS :—(तुवीजातः) बहुषु प्रसिद्धः । तुवं इति बहुनाम (NG 3, 1) । = Renowned. (सप्तास्यः) सप्तकिरणा आस्यानि यस्य । = Having seven mouths in the form of its rays of seven kinds. (अधमत्) धमति निराकरोति । ध्मा-शब्दाग्निसंयोगयोः (भ्वा०) अग्नि संयोगो नाशद्योतकः इति निराकरणार्थः सूचितो भाष्यकृता तमांसीति योगात् । = Dispels.

The duties of a learned man are told :

स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण ।
बृहस्पतिरुस्रिया हव्यसूदः कनिक्रदद्वावशतीरुदाजत् ॥ ५ ॥

5. *TRANSLATION* :—O learned person ! as the sun makes all oblations put in the fire subtle and creating sound with its admirable rays dissolves the crooked clouds and pleases the people on earth desiring rains, likewise, you should also dispel ignorance by teaching the groups of good students and preaching to the audience.

PURPORT :—*As the sun protects or sustains all subjects by raining down the water and tries the sound of lightning, illumines (warns) all, in the same manner, all enlightened persons should illuminate the souls of all.*

NOTES & REMARKS :—(फलिगम्) मेघम् । फलिग इति मेघनाम (NG 1, 10) = Cloud. (वलम्) वक्रगतिम् । वल इति मेघनाम (NG 1, 10) = Crooked cloud or movement. (वावशतीः) भृशं कामयमाना: प्रजाः । (वावशतीः) वश कान्तौ । (अदा) कान्तिः-कामना । = People much desiring rain.

The same subject of duties of a learned person is continued :

एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः ।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम् ॥ ६ ॥

6. *TRANSLATION* :—O protector of the great sun-like

O king! as father (protector) you are illuminator of the world, showerer of bliss and peace, we perform our non-violent sacrifices in the form of joint actions and salutation, and acceptable sermons or oblations. Full of energy and rich in heroic offspring, endowed with knowledge and humility, may we become masters of the felicities. Likewise you should also do.

PURPORT :—O men! as the sun is the protector of all by raining down water through the clouds, same way let us be very good rulers of the State.

NOTES & REMARKS :—(यज्ञैः) सङ्गतैः कर्मभिः । =By united actions. (हविर्भिः) आदातुं योग्यैरुपदेशैर्द्रव्यैर्वा । =By acceptable sermons or oblations. (विश्वदेवाय) विश्वस्य प्रकाशकाय । =Illuminator of the world.

TRANSLATOR'S NOTES :—(यज्ञैः) यज-देवपूजासङ्गतिकरणदानेषु । अत्र सङ्गतिकरणमर्थमादाय सङ्गति कर्मभिरिति व्याख्या । (हविर्भिः) हु-दानादनयोः आदाने च-अत्र-आदानार्थग्रहणम् (विश्वदेवाय) दिवु-धातोर्द्युत्यर्थग्रहणमत्र ।

Shri Aurobindo has translated विश्वदेवाय as universal Godhead नमः Has been translated by him as submission. (see on the Veda's p. 359).

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The duties of learned persons are continued :

स इद्राजा प्रतिजन्यानि विश्वा शुष्मेण तस्थावभि वीर्येण ।
बृहस्पतिं यः सुभृतं बिभर्ति वल्गूयति वन्दते पूर्वभाजम् ॥ ७ ॥

7. *TRANSLATION* :—O men! that king alone is to be adored by all who bears in him well-minded Brihaspati-God, who is the Greatest of the great, worshipped by all our ancestors, who revered Him, who intensely longed for Him and who by his heroic force and energy conquers all that is existent in the world and that confronts Him.

PURPORT :—O men! you should always adore that one God

who having pervaded and upheld the whole world, upholds even the sun. He is praised by all by the teaching of the Vedas and Who is adored by all great Yogis.

NOTES :—(बृहस्पतिम्) महतां महान्तम् । =The Greatest of the great. (वल्गूयति) सत्करोति । वल्गूयतीत्यर्चतिकर्मा (NG 3, 14) =Reveres, adores. (वन्दते) कामयते । =Desires or intensely longes for.

The same subject of learned men's duties is continued :

स इत्क्षेति सुधित ओकसि स्वे तस्मा इळा पिन्वते विश्वदानीम् ।
तस्मै विशः स्वयमेवा नमन्ते यस्मिन्ब्रह्मा राजनि पूर्व एति ॥ ८ ॥

8. *TRANSLATION* :—O men ! the man who always adores God, dwells firmly and properly in his home contented and admirable noble speech or the land, serve him. To him, all the people submit or surrender to themselves. He is the worshipper of that one God who is attained by the first Brahma or knower of the four Vedas.

PURPORT :—O men ! if you worship only One God, then wealth, kingdom, good reputation and glory, may be firmly established in you forever.

NOTES & REMARKS :—(सुधितः) सुहितस्तृप्तः । अत्र सुधितवसुधियेति सूत्रेण हस्य धः । =Perfectly satisfied. (इळा) प्रशंसिता वाग्भूमिर्वा । इळेति वाङ्नाम (NG 1, 11) इळेति पृथिवीनाम (NG 1, 1) =Admirable speech or land. (ब्रह्मा) चतुर्वेदवित् । (ब्रह्मा) अथमेवामुं त्रय्यै विद्यायै तेजोरसं-प्राबृहत् तेन ब्रह्मा ब्रह्मा भवति (कौषीतकी ब्राह्मणे ६, ११) अथ येन ब्रह्मत्वं क्रियत इति त्रय्या विद्ययेति ऐतरेय ५, ३३) ब्रह्मा सर्वविद्यः सर्वं वेदितुमर्हति । ब्रह्मा परिवाः श्रुततः (NKT 1, 3, 8) =The knower of all the four Vedas. (पिन्वते) सेवते । पिवि-सेवने (भ्वा०) =Serves.

The subject of enlightened person's duties is continued :

अप्रतीतो जयति सं धनानि प्रतिजन्यान्युत या सजन्या ।
अवस्यवे यो वरिवः कृणोति ब्रह्मणे राजा तमवन्ति देवाः ॥ ९ ॥

9. *TRANSLATION* :—O men ! the king who is not overcome

by enemies, serves or worships God, who desires to protect all people, and is the cherisher by the enlightened persons. He conquers instantaneously all the riches of the world, whether individualy or collectively.

PURPORT :—That king who adores only One God and serves absolutely truthful enlightened persons is always victorious, having obtained invincible State (area) and abundant wealth.

NOTES & REMARKS :—(अप्रतीत:) शत्रुभिरपराजित: । =Not overcome by the enemies. (वरिव:) सेवनम् । वरिव: इति धननाम (NG 2, 10) अत्र ज्ञानभक्ति धनमभिप्रेयते । अथ राजान: कीदृशो भवेयुरित्याह । =Service, worship, communion.

The qualities of an ideal king are told :

इन्द्रश्च सोमं पिबतं बृहस्पतेऽस्मिन्यज्ञे मन्दसाना वृषण्वसू ।
आ वां विशन्त्विन्दंवः स्वाभुवोऽस्मे रयिं सर्ववीरं नि यच्छतम् ॥१०॥

10. *TRANSLATION* :—O great scholar and preceptor of the king ! let the king and you drink the juice of the invigorating herbs like soma and be delighted in this Yajna in the form of the proper protection of the State; both of you being admired and inhabiting the heroic persons. Let well earned riches enter into you and give us wealth which makes all heroes.

PURPORT :—O king and preceptor or preacher of the king ! never take intoxicant. Be our delight by preserving the State through the preaching of truth to all people and grant us all kinds of prosperity.

NOTES & REMARKS :—(यज्ञे) राज्यपालनाख्ये व्यवहारे । =In the dealing of the sustenancer of the State. (मन्दसाना) प्रशंसितावानन्दितौ (मन्दसाना) मदि-स्तुतिमोदमदस्वप्नकान्ति गतिषु अत्र स्तुति मोदार्थग्रहणम् =Admire and delighted, full-of bliss. (इन्दव:) ऐश्वर्याणि । = Wealth, prosperity.

The duties of the people towards the State is told :

बृहस्पत इन्द्र वर्धतं नः सचा सा वां सुमतिर्भूत्वस्मे ।
अविष्टं धियो जिगृतं पुरंधीर्जजस्तमर्यो वनुषामरातीः ॥ ११ ॥

11. *TRANSLATION :*—O great scholar and king! may your good intellect be linked with our truth. We distinguish well between truth and falsehood and therefore make us grow thereby. May we have those intellects full of the knowledge of various sciences, whom you possess and by whom you teach and preach? Like good ruler, enable us to fight with our foes.

PURPORT :—Men should always pray to the enlightened persons for the acquisition of knowledge, so that the intellect may become crystel pure and enemies may flee away.

NOTES & REMARKS :—(सचा) सत्येन । सचा इति पदनाम (NG 4, 2) । पद-गतौ । गतेस्त्रिष्वर्थेषु ज्ञानप्राप्त्यर्थं ग्रहणम् । जानाति यथार्थतया येन अथवा प्राप्नोति सुखं शान्तिं वा येन तत् सत्यम् । (जिगृतम्) उपदेशयतम् । गृ-शब्दे (भ्वा० =With truth. Preach. (वनुषाम्) संविभाजकानाम् =Of the distinguishers between truth and untruth.

Sūktam—51

Rishi of the Sūktam- Vāmadeva. Devatā or Subject—Ushā. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

A look at the morning is narrated :

इदमु त्यत्पुरुतमं पुरस्ताज्ज्योतिस्तमसो वयुनावदस्थात् ।
नूनं दिवो दुहितरो विभातीर्गातुं कृणवन्नुषसो जनाय ॥ १ ॥

1. *TRANSLATION :*—This widely spread light of various kinds bestows knowledge, and has sprung up on the earth out of the darkness. Verily the dawns which are like the daughters of light are making the earth bright for men and other living beings which enables them each

PURPORT :—O men ! you should enjoy bliss by attaining the knowledge industriously like the light of the sun and by drivin away ignorance like dispelling a night.

NOTES & REMARKS :—(पुरुतमम्) अतिशयेन बहुप्रकारम् । पुरु इति बहुनाम (NG 3, 1) वयुनम् इति प्रज्ञा नाम (NG 3, 9) । =Of various kinds. (वयुनावत्) प्रज्ञानवत् । =Full of knowledge. (दिवः) प्रकाशस्य । =Of light. (गातुम्) पृथिवीम् । गातुरिति पृथिवीनाम (NG 1, 1) =The earth.

The duties of the men and women are told :

अस्थुरु चित्रा उषसः पुरस्तान्मिता इव स्वरवोऽध्वरेषु ।
व्यू व्रजस्य तमसो द्वारोच्छन्तीरव्रञ्छुचयः पावकाः ॥ २ ॥

2. *TRANSLATION* :—O Brahmacharis ! you should choose for marriage those girls who are expert in the discharge of domestic duties, do pure actions, know the properties of all things through the knowledge, and dispel the darkness like dawns and are endowed with wonderful merits, actions and temperament.

PURPORT :—O Brahmacharis ! you should marry after properly verifying about those Brahmacharinis whose voice is like the clouds, are mighty, speak only when and what is necessary, (speeking little or selective words) are pure and highly learned.

NOTES & REMARKS :—(मिता: इव) विद्यया सकल पदार्थवेदिन्यः इव । माङ्-माने शब्दे च । =Knowing the properties of all things through knowledge. (अध्वरेषु) गृहाश्रमव्यवहाराऽनुष्ठानेषु । =In the discharge of domestic duties. (स्वरवः) प्रतापयुक्ताः । स्वृ-शब्दोपतापयोः (भ्वा०) । =Powerful, mighty.

The subject of people's duties is continued :

उच्छन्तीरद्य चितयन्त भोजान् राधोदेयायोषसो मघोनीः ।
अचित्रे अन्तः पणयः ससन्त्वबुध्यमानास्तमसो विमध्ये ॥ ३ ॥

3. *TRANSLATION* :—O learned persons ! you should choose

for marriage those praiseworthy girls (one gild for one man), who are like the dawns, sleep soundly at mid-night, are daughters of those who possess admirable wealth, make homes happy and give good advice to their husbands regarding the wealth to be given in charity and other matters.

PURPORT ;—O men ! you should accept as wives only those girls who are learned like you and are endowed with good merits, actions and temperament.

NOTES & REMARKS :—(ऊच्छन्तीः) सुवासयन्त्यः । उच्छि विवासे । विवासो विनाशः समप्तिरित्यर्थः, इति क्षीरतरङ्गिण्यां क्षीरस्वामी विरचितायाम् । दुःखस्य विनाशः सुखस्य स्थापनम् । =Causing to live happily. (भोजान्) पालकान्पतीन् । = Husbands who maintain well. (पणयः) प्रशंसनीयाः =Admirable, praiseworthy.

The same subject of duties of people is continued :

कुवित्स देवीः सनयो नवो वा यामो बभूयादुषसो वो अद्य ।
येना नवग्वे अङ्गिरे दशग्वे सप्तास्ये रेवती रेवदूष ॥ ४ ॥

4. *TRANSLATION* :—O men ! you should put those women for the discharge of the domestic duties, who are greatly active and energetic young women, who distribute wealth among the needy, and are charming like the dawns. Highly learned and endowed with wealth and beauty, they should be willing to live lovingly in the houses of husbands, whom they love and care like their Prànas (vital breaths), have nine cows and ten cows in the form of five senses of perception and five senses of action and seven Prānas in the mouth.

PURPORT :—That man enjoys happiness who is highly learned, of good character and temperamentlly superior in knowledge and strength. A beautiful and youthful boy marries a girl suitable in all respects. That woman can only make all of us happy who always

desires and loves her husband, and makes progress in financial position and knowledge.

NOTES & REMARKS :—(सनयः) विभक्तयः । =Distributors of wealth to the needy. (अङ्गिरे) प्राणवत्प्रिये पत्यौ । प्राणो वा अङ्गिराः (Stph 6, 1, 2, 28) । =In the husband who is dear like the Prāṇa (vital breath). (रेवतीः) बहुधनशोभायुक्ताः । =Women endowed with abundant wealth and beauty. (ऊष) निवासयन्ति । =Cause to dwell.

The duties of people are narrated :

यूयं हि देवीर्ऋतयुग्भिरश्वैः परिप्रयाथ भुवनानि सद्यः ।
प्रबोधयन्तीरुषसः ससन्तं द्विपाच्चतुष्पाच्चरथाय जीवम् ॥ ५ ॥

5. *TRANSLATION* :—O men! as the dawns awake the sleeping beings whether they are bipeds or quadrupeds prompting them to persue their activities, and go to distant worlds. In the same manner, you should go to women, who are endowed with the divine merits, actions and temperament, along with truthful mighty and industrious persons and speedy horses,

PURPORT :—The men endowed with noble virtues, get matching noble women. They should be learned and beloved and shine for ever like the dawns, and enlighten all.

NOTES & REMARKS :—(ऋतयुग्भिः) य ऋतेन सत्येन तैः । ऋतमिति सत्यनाम (NG 3, 10) । =Truthful. (अश्वैः) महाबलिष्ठैः पुरुषार्थयुक्तैः । वीर्यं वा अश्वः (Stph 2, 1, 4, 23, 24) यजमानो वा अश्वः (Taittiriya. 3, 9, 17, 4, 5) =Very mighty and industrious persons or speedy horses. (ससन्तम्) शयानम् । =Sleeping.

The duties of men and women are described :

क्वं स्विदासां कतमा पुराणी यया विधाना विदधुर्ऋभूणाम् ।
शुभं यच्छुभ्रा उषसश्चरन्ति न वि ज्ञायन्ते सदृशीरजुर्याः ॥ ६ ॥

6 *TRANSLATION* :—O men! as the bright dawns happily

proceed, they are not distinguished being similar and undecaying. Which of them is old? By which the rites of the geniuses are accomplished and which are new? It very difficult to say, such women who are bright or splendid on account of their virtues are very good.

PURPORT :—As all dawns are alike, so the wivesd who are like their husbands in virtues are admirable. They should marry young men when in youth, and be even happy and full of bliss. As it is not known which dawn is old and which one is new, such is the position of those girls who have observed Brahmacharya for a long time. They remain young and energetic for a very long time.

NOTES & REMARKS :—(ऋभूणाम्) धीमताम् । ऋभुरिति मेधाविनाम (NG 3, 15)। =Of the wise. (अजुर्याः) अजीर्णाः । अ+जृ-वयोहानौ (जु०)। =Undecaying.

The duties of people are told :

ता घा ता भद्रा उषसः पुरासुरभिष्टिद्युम्ना ऋतजातसत्याः ।
यास्वीजानः शशमान उक्थैः स्तुवञ्छंसन्द्रविणं सद्य आप ॥ ७ ॥

7. *TRANSLATION* :—O men! in the dawns a man performing Yajnas (non-violent sacrifices) praises with proper words, and is himself admirable. He obtains wealth or good reputation, is auspicious today as he was earlier. In the same manner, you should put the domestic duties on those Brahmacharinis who are well-versed in truthful dealings and endowed with admired glory and wealth.

PURPORT :—As the dawn always dwells with the sun, in the same manner, husband and wife married in accordance with their consent and choice would be glorious and truthful.

NOTES & REMARKS :—(अभिष्टिद्युम्नाः) प्रशंसित-यशोधनाः । द्युम्नमिति धननाम (NG 2, 10) द्युम्नं द्योततेर्यशो वा अन्नं वा (NKT 5, 1, 5) =Endowed

with admirable glory and wealth. (ऋतजातसत्याः) ऋताज्जातेषु व्यवहारेषु सत्सु साध्व्यः । =Well-versed or experts in truthful dealings.

The duties of people are listed :

ता आ चरन्ति समना पुरस्तात्समानतः समना पप्रथानाः ।
ऋतस्य देवीः सदसो बुधाना गवां न सर्गा उषसो जरन्ते ॥ ८ ॥

8. *TRANSLATION* :—O men ! you should marry those girls who have observed Brahmacharya and have stood the tests, and are matching with their husbands, in merits, actions and temperament. They are illuminators of truth, possessors of the vast knowledge and beauty, enlighten even the civilised persons like the dawns, are matching like the calves are with the cows.

PURPORT :—O men ! you should suitably marry those highly learned Brahmacharinis who are endowed with beauty and good virtues.

NOTES & REMARKS :—(समना) समानाः गुणकर्मस्वभावाः । अत्र सुपां सुलुगिति जसो लुक् ।=Endowed with similar merits, actions and temperament. (सदसः) सभ्यान् । =Civilised persons. (पप्रथानाः) विस्तीर्णविद्यासौन्दर्यादिगुणाः । =Possessing vast knowledge, beauty and other virtues.

Some teachings for the women are given :

ता इन्न्वे३व समना समानीरमीतवर्णा उषसश्चरन्ति ।
गूहन्तीरभ्वमसितं रुशद्भिः शुक्रास्तनूभिः शुचयो रुचानाः ॥ ९ ॥

9. *TRANSLATION* :—O women ! like the dawns whose hue has not been obliterated, are all identical of similar form, pure, bright and illumining. Concealing their dark destroying attributes, they proceed at great speed and give happiness to all. In the same manner, you should make all beings happy.

PURPORT :—Those women only are bestowers of delight who

destroy the miseries like the dawns and generate happiness.

NOTES & REMARKS :—(अमीतवर्णा:) अहिंसितवर्णा: । =Whose hue has not been obliterated. (अभ्वम्) महान्तम् । अभ्व इति महन्नाम (NG 3, 3) । =Great. (रुशद्भिः) हिंसकैर्गुणैः । =With dark destroying attributes.

The system of Svayamvara (selection of husband/wife by mutual choice) is mentioned :

र॒यिं दि॑वो दुहितरो विभा॒तीः प्र॒जाव॑न्तं यच्छता॒स्मासु॑ देवीः ।
स्यो॒नादा वः॑ प्रति॒बुध्य॑मानाः सु॒वीर्य॑स्य॒ पत॑यः स्याम ॥ १० ॥

10. *TRANSLATION* :—O learned ladies ! as the divine, resplendent daughters of the sun in the form of the rays give light, in the same manner, bestow upon us happiness and wealth comprehending good progeny, so that the people awaken or enligten you for your benefit. May we become the lords of mighty army, consisting of that progeny.

PURPORT :—It is by marrying by Svayamvara system (self or mutual selection) that these girls who are resplendent or bright like the dawn, generate happiness. Thus the men may become prosperous.

NOTES & REMARKS :—(सुवीर्यस्य) सुष्ठुपराक्रमयुक्तस्य सैन्यस्य । =Of a very powerful army. (स्योनात्) सुखात् । स्योनमिति सुखनाम (NG 3, 6) । =With happiness. (दुहितरः) कन्या इव किरणाः । (दिवः) द्योतमानस्य सूर्यस्य । दिवुद्योतोर्ऋत्यर्थं मादाय व्याख्या । =Rays which are like the daughters of the sun.

The duties of men are mentioned :

तद्वो॑ दिवो दुहितरो विभा॒तीरुप॑ ब्रुव उषसो य॒ज्ञकेतुः ।
व॒यं स्या॑म य॒शसो॒ जने॑षु॒ तद् द्यौश्च॑ ध॒त्तां पृ॑थि॒वी च॑ दे॒वी ॥ ११ ॥

11. *TRANSLATION* :—O men ! conveyor or performer of Yajna, I tell you what noble women say to you. They are like the

resplendent daughters of light—the dawns. May the earth and power (energy) uphold that (message), so that we may earn (be the possessors of) good reputation or glory among men.

PURPORT :—Those who make people to accept truth by p reaching one and all, become illuminators like the sun and upholders of the people like the earth.

NOTES :—(यज्ञकेतुः) यज्ञस्य प्रापकः । =Conveyor of Yajna, i.e. leading men towards the path of Yajna. (द्यौः) विद्युत् । =Electricity.

Sūktam—52

Rishi of the Sūktam-Vāmadeva—Devatā. Ushā. Chhanda-Gāyatri. Svara-Shadja.

The attributes of a noble woman are described :

प्रति ष्या सूनरी जनीं व्युच्छन्ती परि स्वसुः । दिवो अदर्शि दुहिता ॥१॥

1. *TRANSLATION :*—O men ! the dawn indeed is like the daughter of the sun, preceedes or leads well towards the sun, generates light and dispels darkness. Likewise should a noble woman be. She should be a good leader, leading towards light by dispelling the darkness of ignorance and cause all to live in happiness, by driving away all misries.

PURPORT :—That woman is good who is like the dawn.

NOTES :—(सूनरी) सुष्ठुनेत्री । =Good leader. (व्युच्छन्ती) निवासयन्ती । =Causing to live in happiness.

The same subject of attributes of a noble woman is continued :

अश्वेव चित्रारुषी माता गवामृतावरी । सखाभूदश्विनोरुषाः ॥ २ ॥

2. *TRANSLATION* :—O man ! the dawn is wonderful, reddish, manifester of truth; is like a mare, the friend of the sun and the moon. She should be considered as the mother of the rays. (In the same manner, a noble woman should be preceptor of truth,

like a sister or the teacher and the preacher and mother of noble speech).

PURPORT :—O men ! the dawn which is like the mother or the friend should be utilised properly.

NOTES & REMARKS :—(अश्विनोः) सूर्य्यचिन्द्रमसोः । तत्कावश्विनौ सूर्याचन्द्रमसावित्येके (NKT 2, 2, 8) । =Of the sun and the moon. (गवाम्) किरणानाम् । =Of the rays.

The attributes of an ideal woman are continued :

उत सखास्यश्विनोरुत माता गवामसि । उतोषो वस्व ईशिषे ॥ ३ ॥

3. *TRANSLATION :—* O noble woman ! you are shining like the dawn. You are like a friend or companion of your husband. You are the friend of a teacher and preacher. You are mother like the cows (because of feeding them). You keenly desire to have good wealth.

PURPORT :—That woman gives happiness who is like a friend and is obedient. She illuminates the family like the dawn.

NOTES & REMARKS :—(अश्विनोः) सूर्य्याचन्द्रमसोरिवाऽध्यापकोपदेशकयोः । तत्कावश्विनौ ? सूर्याचन्द्रमसावित्येके (NKT 12, 1, 1) अश्विनावध्वर्यू (ऐतरेय ब्राह्मणे 1, 18, Stph 1, 1, 2, 16) गोपथ ब्राह्मणे 3, 2, 6 अध्वर इति यज्ञनाम (NG 3, 17) अध्यापनं ब्रह्मयज्ञः (मनुस्मृतौ) । ब्रह्मयज्ञस्य नेतारौ अध्यापकोपदेशकावेव । =Of the teacher and preacher who are like the sun and the moon.

The qualities of a good woman :

यावयद्द्वेषसं त्वा चिकित्वित्सूनृतावरि । प्रति स्तोमैरभुत्स्महि ॥४॥

4. *TRANSLATION :*—O noble woman ! you drive away all malicious or molevolent persons, and enlighten and illuminate true speech. May we know you well with words of praise.

PURPORT :—That woman alone is noble who does not have

malice towards any one, nor has the company of malicious persons. She possesses admirable true speech.

NOTES & REMARKS :—(यावयद्द्वेषसम्) यावयन्तं द्वेष्टारं द्वेषसं द्वेष्टारं पृथक्कुर्वन्तीम्। यु-मिश्रणेअमिश्रणे च (अदा०) अत्र अभिश्रणार्थः। ऋतमिति सत्यनाम (NG 3, 10)। =Driving away a malicious or malevolent person. (सूनृतावरि) सत्यवाक्प्रकाशिके। सुनृता-सत्यमधुरा वाक् तद्वती। सुनृतेति वाङ्नाम तद्वतीम्। =Illuminator of true speech.

It is noteworthy that while Sayanacharya, Prof. Wilson, Griffith and others take this and other mantras addressed only to the dawn, Rishi Dayananda Sarasvati taking into consideration यावयद् द्वेषसम् चिकित्वत् सूनृतावरि। and other epithets used for the Usha, takes them addressed to a noble woman, charming like the dawn. Even Sayanacharya translated these epithets like यवयन्तौ वियुज्यमानौ द्वेषांसि द्वेष्टारो यस्यास्तादृशौ। पृथक् क्रियन्ते द्वेषास्यनयेति वा। रात्रौ हननायोद्यता द्वेषिणः उषा काले हि पलायन्ते (सा) (चिकित्वत्) ज्ञापयन्तीम्। Prof. Wilson translates सूनृतावरि as endowed with truth यावयद्द्वेषसम् as baffler of animosities चिकित्वत् as restorer of consciousness. Griffith has translated यावयद्द्वेषसम् as who driveth hate away. These epithets are not applicable in the case of formal or nature's dawn. They are clearly applicable to the noble woman, charming like the dawn. Rishi Dayanand Sarasvati's interpretation is therefore the most authoritative, relevent and rational.

In the praise of women in good dealings :

प्रति भद्रा अंदृक्षत गवां सर्गा न रश्मयंः। ओषा अंप्रा उरु ज्रयंः ॥५॥

5. *TRANSLATION* :—O men! various objects of the world are seen which are like the resplendent rays of the sun pervaded by the dawn. An ideal woman should be like that.

PURPORT :—Those women who illuminate good dealings like the rays of the sun always promote the reputation of their family for its welfare.

NOTES :—(सर्गाः) सृष्टयः । =Creations, created objects. (अयः) अतितेजोमयाः । =Resplendent.

The duties of a woman are compared with the dawn :

आपप्रुषी विभावरि व्यावर्ज्योतिषा तमः । उषो अनु स्वधामव ॥६॥

6. *TRANSLATION* :—O virtuous woman ! you are endowed with admirable multiform light and well-versed in (lit. pervading) various sciences, and shine like the dawn, with your light of knowledge. May you remove all our vices and defects like the darkness, and preserve well the foodstuff and other articles.

PURPORT :—*As the dawn dispels all darkness by its light, in the same manner, highly learned woman should remove all vices and defects by their good temperament and thus protect all by preparing well-cooked good food.*

NOTES & REMARKS :—(आपप्रुषी) समन्तात्सर्वा विद्या व्याप्नुवती । पृ—पालनपूरणयोः (जुहो०) । =Pervading all sciences from all sides. (विभावरि) प्रशस्तविविधप्रकाशयुक्ते । भा-दीप्तौ (अदा०) । =Endowed with various lights.

The same subject of woman comparable with is continued :

आ द्यां तनोषि रश्मिभिरान्तरिक्षमुरु प्रियम् । उषः शुक्रेण शोचिषा ॥७॥

7. *TRANSLATION* :—O noble woman ! you shine like the dawn. As the dawn illuminates the heaven as well as the vast firmament with its pure rays (lustre), in the same manner, you make your dear husband renowned and glorious by your pure lustre.

PURPORT :—*That woman only enjoys much happiness who always satisfies her husband with knowledge, humility, good character and temperament and other virtuers.*

NOTES :—(शोचिषा) प्रकाशेन । =With light, lustre. (प्रियम्) कमनीयं पतिम् । =To dear husband.

Sūktam-53

Rishi of the Sŭktam-Vāmadeva. Devatā-Savitā. Chhanda-Jagati of various types. Svara-Nishāda.

The attributes of the Savitā (sun) are told :

तद्देवस्य सवितुर्वार्यं महद्वृणीमहे असुरस्य प्रचेतसः ।
छर्दिर्येन दाशुषे यच्छति त्मना तन्नो महाँ उदयान्देवो अक्तुभिः ॥१॥

1. *TRANSLATION* :—O men ! we worship and seek for the Eternal Home of sun, who is the Creator of Universe in the beginning, incessantly radiant, knower and container of great clouds. The learned persons also provide shelter to a donor in a magnigificient manner. That sun may protect us during the nights and give away the riches immensely.

PURPORT :—Those learned persons who know the relation between the sun and the cloud, can injoy bliss by doing great works in day time and at night.

The subject of sun is continued :

दिवो धर्ता भुवनस्य प्रजापतिः पिशङ्गं द्रापिं प्रति मुञ्चते कविः ।
विचक्षणः प्रथयन्नापृणन्नुर्वजीजनत्सविता सुम्नमुक्थ्यम् ॥ २ ॥

2. *TRANSLATION* :—O learned persons ! you should know well the sun, who is the upholder of the light and the world, supporter of all beings, illuminator of various objects, puts on his wonderful armour, and thus has been filling the world with light by extending its rays. It has generated moon to admirable stage (happiness).

PURPORT :—O men ! enjoy much happiness by having communion with one God, who has made the sun for the sustenences of his subjects, light and cherishment.

NOTES :—(पिशङ्गम्) विचित्ररूपम् । =Wonderful. (द्रापिम्) कवचम् । =Armour. (सविता) सकलैश्वर्य्याणां योक्ता प्रभ्वैश्वर्य्यदाननिमित्तो वा =Yoker of all prosperity or the cause of the gift of God's great wealth.

The same subject is continued :

आप्रा रजांसि दिव्यानि पार्थिवा श्लोकं देवः कृणुते स्वाय धर्मणे ।
प्र बाहू अस्राक्सविता सवीमनि निवेशयन्प्रसुवन्नक्तुभिर्जगत् ॥ ३ ॥

3. *TRANSLATION* :—O men, ! God, Who is Creator of the world in His great Divinity fills with His radiance and presence in the celestial and terrestinal regions and for the advancement of His Dharma (Enternal Laws), and manifests the Eternal and Admirable speech in the form of the Vedas. He has extened His Arms (protective Powers) for the protction of His subjects establishing the world in Proper order after the night of dissolution प्रलय.

PURPORT :—O men ! you should know that God Who pervading the whole universe and preaching Enternal Dharma through the Vedic Speech keeps the world in order, is the Lord of all and you should have communion with Him constantly.

NOTES :—(श्लोकम्) श्लाघनीयां वाचम् । =Admirable speech. (सवीमनि) महैश्वर्ये । =Great wealth, Divinity. (रजांसि) लोकान् । =Worlds. (सविता) सकलजगदुत्पादकः । =Creator of the whole world.

The subject of God is dealt :

अदाभ्यो भुवनानि प्रचाकशद् व्रतानि देवः सविताभि रक्षते ।
प्रास्राग्बाहू भुवनस्य प्रजाभ्यो धृतव्रतो महो अज्मस्य राजति ॥ ४ ॥

4. *TRANSLATION* :—O men ! that One God alone should be adored by all, Who is inviolable and most desirable upholder of all Eternal Laws or vows, Who creates and illuminates all the worlds and vows like a truthful. He rules over the wide world and extends His arms in the form of strength and power for the preservation of all His subjects. He protects all from all directions.

PURPORT :—O men ! that One God only should be meditated upon by all, Who accomplishes the benevolence of all subjects, and

Who being the Omnipresent and Indwelling Spirit delivers the result of good and bad actions.

NOTES & REMARKS : (अज्मस्य) अन्तरिक्षे प्रक्षिप्तस्य । अज-गतिक्षेपणयोः (भ्वा०) अत्र क्षेपणार्थः । =Thrown in the firmament. (अदाभ्यः) अहिंसनीयः । दभ्नोति वधकर्मा (NG 2, 19) =Inviolable. (बाहू) बलवीर्य्ये । =Strength and power.

Th same subject of God moves :

त्रिर॒न्तरि॑क्षं सवि॒ता म॑हित्व॒ना त्री रजां॑सि परि॒भूस्त्रीणि॑ रोच॒ना ।
ति॒स्रो दिवः॑ पृथि॒वीस्ति॒स्र इ॑न्वति त्रि॒भिर्व्र॒तैर॒भि नो॑ रक्षति॒ त्मना॑ ॥ ५ ॥

5. *TRANSLATION* :—O men ! that only One God should be adored by all, Who is Omnipresent, Lord of all by His greatness, and pervades the heaven, firmament and all worlds (high, middle and low). The resplendent, He pervades all objects in the form of electricity (lightning,) fire and sun, and three kinds of light and earth. He protects from all sides by three kinds of vows by dint of His own infinite power.

PURPORT :—*O men ! you should have communion only with that One God Who sustains this world/universe made of Satva, Raja and Tamas by good eternal laws, having created it, out of the Primordial matter.*

NOTES :—(त्रीरजांसि) उत्तम मध्यमनिकृष्टानि । =Three worlds, high, middle and low. (त्रीणि ज्योतींषि) विद्युद्भौतिकसूर्यरूपाणि ज्योतींषि । =Three resplendent objects i.e. lightning or electricity, fire and sun. (इन्वति) व्याप्नोति । =Pervades.

More about God is described :

बृ॒हत्सु॑म्नः प्रस॒वीता नि॒वेश॑नो॒ जग॑तः स्था॒तुरु॒भय॑स्य॒ यो व॒शी ।
स नो॑ दे॒वः स॑वि॒ता शर्म॑ यच्छत्व॒स्मे क्षया॑य त्रि॒वरू॑थ॒मंह॑सः ॥ ६ ॥

6. *TRANSLATION* :—O men ! may that God Who is the

engenderer of great happiness, the establisher and controller of both the moveable and stationary substances, gives us true knowledge. May He, the Lord of all wealth grant us for our dwelling a three-storeyed place, free from all misery. May He alone be the object of our worship.

PURPORT :—O men ! do not worship anyone else except that One God, Who is the Lord and Controller of the whole world and Giver of place for the habitation of all souls.

NOTES :—(क्षयाय) निवासाय। =For habitation or dwelling. (त्रिवरूथम्) त्रीणि वरूथानि गृहाणि यस्मिन्। =Consisting of three houses or stroreys. (अंहसः) दुःखात्पृथग्भूतम्। =Free from misery.

The knowledge about God is detailed :

आगन्देव ऋतुभिर्वर्धतु क्षयं दधातु नः सविता सुप्रजामिषम्।
स नः क्षपाभिरहभिश्च जिन्वतु प्रजावन्तं रयिमस्मे समिन्वतु ॥ ७ ॥

7. TRANSLATION :—O men ! may the Resplendent Savita (God is the creator of the whole universe), Who prospers our life with seasons, come to us. (May we realise His presence within us). May He bestow upon us good progeny and food. May He give us bliss incessantly by nights and by days. May He heap upon us wealth of noble offsprings.

PURPORT :—O men ! we must always adore that One God Who protects the whole world day and night, who delights us by creating all objects of the world and then gives them to us.

NOTES :—(जिन्वतु) प्रीणात्वानन्दतु। =May gladden us, may give us bliss. (इन्वतु) ददातु। =May He give.

Sūktam – 54

Rishi of the Sūktam-Vamādeva. Devatā—Savita. Metre or Chhanda—Trishtup and Virat Jagati. Svara—Dhaivata.

The attributes of Savita (God, the Creator of the World) are told :

अभूद्देवः सविता वन्द्यो नु न इदानीमह्न उपवाच्यो नृभिः ।
वि यो रत्ना भजति मानवेभ्यः श्रेष्ठं नो अत्र द्रविणं यथा दधत् ॥१॥

1. *TRANSLATION :*—O men ! that One God should be glorified by all of us, about Whom good leaders should tell others in day time and night that He is the Giver of all prosperity, Bestower of happiness, and, Admirable and Adorable. May He Who apportions precious things (gems etc.) to thoughtful persons, bestow upon us excellent wealth (or good reputation and glory).

PURPORT :—Most unfortunate are they, who worship any one else, giving up the worship of One God—Who is the Giver of all wealth and glory, is Adorable and Admirable.

NOTES & REMARKS :—(सविता) सर्वैश्वर्यप्रदः । षु-प्रसवैश्वर्ययोः । अत्र ऐश्वर्यार्थग्रहणम् । =Giver of all wealth or prosperity. (देवः) सर्वसुख-प्रदाता । देवो दानाद् वा दीपनाद् वा द्योतनाद् वा (NKT 7, 4, 76) दानार्थमादाय सर्वसुख प्रापक इति व्याख्यानम् । =Bestower of all happiness.

The attributes of God are told further :

देवेभ्यो हि प्रथमं यज्ञियेभ्योऽमृतत्वं सुवसि भागमुत्तमम् ।
आदिद्दामानं सवितर्व्यूर्णुषेऽनूचीना जीविता मानुषेभ्यः ॥ २ ॥

2. *TRANSLATION* :—O Savita (Creator of the world) ! you confer upon the souls, virtues endowed with divine merits, actions and temperaments and are performers of the Yajnas along with always speaking truth etc., the most desirable and sublime joy of emancipation at first. Those who gives himself upto you, you cover him from all sides by Your pervasion. You give most imitable (ideal) lives to thoughtful men. Therefore, you are worthy of adoration by all of us.

PURPORT :—O men ! adore only that One God, Who prompts us to truthful acts and fills all with bliss by giving the joy of

emancipation.

NOTES & REMARKS :—(देवेभ्य:) दिव्यगुणकर्मस्वभावेभ्यो जीवेभ्यः। = For the souls endowed with divine merits, actions and temperament. (दामानम्) दातारम्। =Giver. (अनूचीना) यान्यनुचरन्ति। =Imitable or ideal. (वि ऊर्णुषे) स्वव्याप्त्याऽऽच्छादयसि। = Converest with Your pervasion.

The attributes of the enlightened persons are stated :

अचित्ती यच्चकृमा दैव्ये जने दीनैर्दक्षैः प्रभूती पूरुषत्वता ।
देवेषु च सवितर्मानुषेषु च त्वं नो अत्र सुवतादनागसः ॥ ३ ॥

3. *TRANSLATION* :—O God ! O Creator of the world ! if we have committed any offence through ignorance, through pride of having many supporters, with the help of the poor (mercenary Ed), or of cleveror of influential persons, or through human infirmity againstt he enlightened or common men, then make us free from the sin and offending you.

PURPORT :—*O enlightened persons ! whatever offence we have committed against you through ignorance, please forgive us for that, and make us sinless and unoffending by teaching and preaching.*

NOTES :—(अनागसः) अनपराधिनः। =Sinless and unoffending. (अचित्ती) अचित्त्या अविद्यया। =Through ignorance.

The duties of the enlightened persons are told :

न प्रमिये सवितुर्दैव्यस्य तद्यथा विश्वं भुवनं धारयिष्यति ।
यत्पृथिव्या वरिमन्ना स्वङ्गुरिर्वर्ष्मन्दिवः सुवति सत्यमस्य तत् ॥ ४ ॥

4. *TRANSLATION* :—O virtuous enlightened persons ! you shower the joy. The whole world is established under the Lordship or control of the Divine Creator of the universe. Whose glory is realised in His all created wonderful objects. Whatever is the truth of

this desirable world, in human beings on earth and possessing good fingersand other limbs of the body, let them make me not to die prematurely having attained that truth of life. So you should also do.

PURPORT :—O learned persons! we hold communion with only that One God, Who upholds this whole universe through the agency of the sun and the air, and Who reveals the full truth through the Vedas.

The varied activities of the enlightened persons is continued :

इन्द्रंज्येष्ठान् बृहद्भ्यः पर्वतेभ्यः क्षयाँ एभ्यः सुवसि पस्त्यावतः ।
यथायथा पतयन्तो वियेमिर एवैव तस्थुः सवितः सवायं ते ॥ ५ ॥

5. *TRANSLATION* :—O God, Creator of the world! You make from clouds etc. these dwelling places, where are many houses to live in and where electricity or the sun are the most powerful. Behaving so, the lords or owners give us benefits more and more. They stand to glorify your great wealth or prosperity.

PURPORT :—O God! You have made the earth and others for the habitation of all souls. So we thank, express our gratitude and live under Your Great Prosperity.

NOTES & REMARKS :—(इन्द्रज्येष्ठान्) इन्द्रो विद्युत्सूर्यौ वा ज्येष्ठो येषां तान् । (इन्द्रः) यत् अशनिरिन्द्रस्तेन (कौषीतकी ब्राह्मणे 6, 9) स यः स इन्द्र एष एव स य एष (सूर्यः) तपति (जैमिनीयोपनिषद् ब्राह्मणे । 1, 28, 211 1, 3, 2, 5 =Those among whom the sun and the air are important. (वियेमिरे) विशेषेण नियच्छन्ति । =Particularly give or control.

To serve God by the illustration of the objects of the world is mentioned :

ये ते त्रिरहन्त्सवितः सवासो दिवेदिवे सौभगमासुवन्ति ।
इन्द्रो द्यावापृथिवी सिन्धुरद्भिरादित्यैर्नो अदितिः शर्म यंसत् ॥ ६ ॥

6. *TRANSLATION* :—O God, Creator of the world! may

all objects created by You lead us to three fold prosperity day by day. The sun, the heaven, the earth, the ocean with waters and the months bestow happiness upon us. May You, Who are Lord of all these objects and Indestructible God, confer happiness upon us.

PURPORT :—May we always worship that One God-the Lord of the universe, in Whose creation, we enjoy prosperity and all objects created by Whom protect or sustain us.

NOTES & REMARKS :—(अदिति:) अखण्डित: परमात्मा । अ+दिति: दो अवखण्डने (दिवा०) कतम अदित्या इति । द्वादशमासा: संवत्सरस्य एत आदित्या: एतेहीदं सर्वमाददाना यन्ति तद् यदिदं सवमाददाना यन्ति तस्मादादित्या इति (Stph. Brahman 14, 16) । =Indestructible God. (आदित्यै:) मासै: । =With months.

Sūktam—55

Rishi of the Sūktam-Vāmadevā. Devatā or subject-Vishvedevāh. Chhanda-Trishtup, Pankti and Gāyatri of various kinds. Svara-Panchama and Shadja.

The attributes of the enlightened persons are told :

को वस्त्राता वसवः को वरूता द्यावाभूमी अदिते त्रासीथां नः ।
सहीयसो वरुण मित्र मर्तात्को वोऽध्वरे वरिवो धाति देवाः ॥ १ ॥

1. *TRANSLATION* :—O noble highly learned teacher and preacher ! you are friendly to all. Protect us like the heaven and the earth. Who is the man that serves us the endowed with forbearance and strength and you in truthful dealing ? O enlightened person ! who lives in the light of knowledge ? Who is your protector ? Who is the Indestructible God (Aditi) ? Who is the person that selectes you as Adorable ?

PURPORT :—He who obeys the commands of God, is accepted by Him, as His devotee. O men ! that God alone should be adored by us who is our and your protector. Those persons should be honoured by all who keep all men immersed in true knowledge through non-violence.

NOTES :—(वरूता) स्वीकर्त्ता । = Accepter. (वरुण) उत्कृष्टविद्वन्नध्यापक । = O noble or exalted teacher. (मित्र) सर्वसुहृदुपदेशक । = The preacher who acts friendly to all. (अदिते) अविनाशिन् । = Indestructible God.

The duties of enlightened persons are told :

प्र ये धामा॑नि पू॒र्व्याण्यर्चा॒न्वि यदु॒च्छान्वि॑यो॒तारो॒ अमू॑राः ।
वि॒धा॒तारो॒ वि ते द॑धु॒रज॑स्रा ऋ॒तधी॑तयो रुरुचन्त द॒स्माः ॥ २ ॥

2. *TRANSLATION* :—O men ! those who respect the origin, name, and places realised by the experienced scholars are intelligent discriminators. They throw light on them, who are non-violent upholders of truth, constructive workers and destroyers of miseries and shine. They are able to do wonderful deeds.

PURPORT :—*The enlightened persons who desire the welfare of all are able to bestow happiness upon all beings.*

NOTES & REMARKS:—(धामानि) जन्मनामस्थानानि । धामानि त्रयाणि भवन्ति स्थानानि नामानि जन्मानि चेति (NKT. 9, 3, 28) । = Origin, names and places. (अजस्रा:) अहिंसका: । = Non-violent. (दस्मा:) दुःखानां विनाशका: । = Destroyers of miseries.

The duties of the learned householders are told :

प्र प॒स्त्या॒३मदि॑तिं॒ सिन्धु॑म॒र्कैः स्व॒स्तिमी॑ळे स॒ख्याय॑ दे॒वीम् ।
उ॒भे यथा॑ नो॒ अह॑नी नि॒पात॑ उ॒षासा॒नक्ता॑ करता॒मद॑ब्धे ॥ ३ ॥

3. *TRANSLATION* :—O men ! the day and night (time) when passed properly make the coming dawn and night inviolable auspicious. So protecting all, I desire to have perfectly happy home, with the help of the mantras. A highly learned lady should be there as wife for true friendship at the home, who should be wise, close and doing welfare of all kinds.

PURPORT :—*The day and night are related with each other, and are the cause of the accomplishment of all dealings. So let us*

duly married couple-husband and wife-being sincere friends have a good home and abundance of happiness.

NOTES & REMARKS :—(अदितिम्) अखण्डिताम् =Inviolable. (पस्त्याम्) गृहम् । पस्त्यमिति गृहनाम (NG 3, 4) अत्र स्त्रीलिङ्गप्रदीनः । =Home. (अर्कैः) मन्त्रैः । अर्को मन्त्रो भवति यदनेनार्चन्ति (NKT 5, 1, 4) =With mantras. (देवीम्) कमनीयां विदुषीं स्त्रियम् । दिवुधातोः कान्त्यर्थमादाय कमनीयेति व्याख्यानाद् द्योतनार्थमादाय् विदुषीति व्याख्या विद्यादान कारणाद्वा । देवो दानाद् वा दीपनाद् वा द्योतनाद् वा (NKT. 7, 4, 16) विद्वांसो हि देवाः (Stph Brahman 3, 7, 3, 10) =Desirable highly learned wife.

The attributes and duties of the enlightened persons are narrated :

व्य॑र्य॒मा वरु॑णश्चेति॒ पन्थां॑मि॒षस्पतिः॑ सु॒वि॒तं गा॒तुम॒ग्निः ।
इन्द्रा॑विष्णू नृ॒वदु॒ षु स्तवा॑ना॒ शर्म॑ नो यन्त॒मम॑व॒द्वरू॑थम् ॥ ४ ॥

4. *TRANSLATION* :—A dispenser of justice and a noble enlightened persons knows the path of Dharma. As a learned leader knows the condition of the land, he is a master of good knowledge of the condition of the foodgrains produced by him as well as by others. O teachers and preachers ! you are like the electricity and wind, being admirers of truth. Come to our beautiful home and bestow upon us happiness.

PURPORT :—*O men ! the just enlightened persons always tread upon the path of righteousness, and having given up the path of unrighteousness. So you should also do.*

NOTES & REMARKS :—(अर्यमा) न्यायकर्त्ता ।=Dispenser of justice, just (सुवितम्) सुष्ठूत्पादितम् । =Produced well foodgrains etc. (अमवत्) प्रशस्तरूपयुक्तम् । अमतिः इति रूपनाम (NG 3, 7) अत्र अमशब्दोऽपि तद्भिन्नार्थे तत्पर्यायिरूपेण प्रयुक्तः प्रतीयते अम इति पदनाम (NG 4, 3) पद-गतौ गतेस्त्रयोऽर्था ज्ञानं गमनं प्राप्तिश्च प्राप्त्यर्थमादाय हर्षप्रापकम् । =Beautiful. (वरूथम्) गृहम् । वरूथमिति गृहनाम (NG 3, 4) । =Home, dwelling place.

The attributes of enlightened persons are stated :

आ पर्वतस्य मरुतामवांसि देवस्य त्रातुरव्रि भगस्य ।
पात्पतिर्जन्यादंहसो नो मित्रो मित्रियादुत न उरुष्येत् ॥ ५ ॥

5. *TRANSLATION* :—O learned person ! as I seek the protection of the cloud (rains) of wealth giver of divine happiness, of a protector and of noble hero, in the same manner, save us from the future sin or crime. Let a friend save us from an offence committed against a friend.

PURPORT :—Those men who desire to know and observe the truth in practical life, should be of truthful conduct, having acquired true knowledge.

NOTES & REMARKS :—(पर्वतस्य) मेघस्य । पर्वत इति मेघनाम । (NG 1, 10) । =Of the cloud. (उरुष्येत्) सेवेत । उरुष्यतिः रक्षाकर्मा (NKT 5, 4, 23) =Serve, here save. (मरुताम्) मनुष्याणाम् । =Of thoughtful good men.

The same subject of attributes of enlightened is continued :

नू रोदसी अहिना बुध्न्येन स्तुवीत देवी अप्येभिरिष्टैः ।
समुद्रं न संचरणे सनिष्यवो घर्मस्वरसो नद्यो३ अप व्रन् ॥ ६ ॥

6. *TRANSLATION* :—O learned person ! you take interest in the Yajnas. Praise the resplendent earth and heaven alongwith the cloud in the firmament and desirable wealth, uniting articles in the water. It is like the rivers in their charming movements while dividing them which cover the things under-neath, like the middle region.

PURPORT ;—O men ! as the rivers full of the waters from the clouds, reach the waters in the firmament having cast aside all obstacles, in the same manner, go to the sky (height) of knowledge and admire all sciences.

NOTES & REMARKS :—(घर्मस्वरसः) घर्मं यज्ञं स्वकीयो रसो यस्य सः ।

घर्मं इति यज्ञनाम (NG 3, 17) । = Whose real interest is in the Yajna. (समुद्रम्) अन्तरिक्षम् । समुद्र इत्यन्तरिक्षनाम । (NG 1, 3) = Firmament. (बुध्न्येन अहिना) अन्तरिक्षे भवेन मेघेन । बुध्नमन्तरिक्षं बद्धा अस्मिन् धृता आपः इति (NKT 10, 4, 44) अहिरिति मेघनाम (NC 1, 10) = With the cloud in the firmament.

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The same subject of enlightened persons is continued :

दे॒वैर्नो॑ दे॒व्यदि॑ति॒र्नि पा॑तु दे॒वस्त्रा॒ता त्रा॑यता॒मप्र॑युच्छन् ।
न॒हि मि॒त्रस्य॒ वरु॑णस्य धा॒सिमर्हा॑मसि प्र॒मियं॒ सान्व॒ग्नेः ॥ ७ ॥

7. *TRANSLATION* :—O learned person ! we can not violate the summit or high teachings and food of a man friendly to all, of a noble most acceptable man and of a glorious purifying leader. In the same manner, let a mother endowed with perfect knowledge protect us alongwith the enlightened persons or earth etc. and let a highly learned father who is ever attentive preserve us.

PURPORT :—*No man should resort to violence against a person or thing (without particular reason) and none should take intoxicants. One should accept the noble teachings of the enlightened persons of father and mother.*

NOTES & REMARKS :—(अदितिः) अखण्डितज्ञानः । अदितिः—अदीना देवमातेति (NKT 4,4,23) अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः (ऋ १,८९, १०) । = Endowed with inviolable knowledge. (देवी) देदीप्यमाना विदुषी माता । = Glorious enlightened mother. (धासिम्) अन्नम् । धासिमरित्यन्ननाम (NG 2, 7) = Food.

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The subject of attributes of the learned persous is continued :

अ॒ग्निरी॑शे वसु॒व्य॑स्या॒ग्निर्म॒हः सौभ॑गस्य । तान्य॒स्मभ्यं॑ रासते ॥ ८ ॥

8. *TRANSLATION* :—O learned man ! as an industrious man like fire is the master of all good wealth, as Agni (fire, power etc.)

is the master of all prosperity and gives that to us, in the same manner, you should also do.

PURPORT :—O learned person ! the Agni (fire or electricity etc.) when conquered (utilised) with knowledge, leads to great prosperity having accomplished many works. In the same manner, when served by the people, you make them prosperious by accomplising teaching, preaching and other works.

NOTES :—(अग्नि:) अग्निरिव पुरुषार्थी । =Industrious like the fire. (वसव्यस्य) वसुषु धनेषु साधोः । =Of good wealth.

The same subject of learned person's attributes is continued :

उषो मघोन्या वह सूनृते वार्या पुरु । अस्मभ्यं वाजिनीवति ॥ ९ ॥

9. *TRANSLATION :—*O wife ! behaving like the dawn, and endowed with absolutely true and sweet speech, you cause to attain admirable wealth, and possession of good knowledge. Let you lead us to many desirable objects.

PURPORT :—As the dawn does good to all souls, so a highly learned wife attains popularity everywhere.

NOTES & REMARKS :— (मघोनि) प्रशंसितधनकारिके । मघमिति धननाम (NG 2, 10) मह पूजायाम् । =Causing admirable wealth. (वाजिनीवति) उत्तम विद्यायुक्त । वाज:-वज गतौ । गतेस्त्रिष्वर्थेषु ज्ञानार्थंग्रहणमत्र । =Possessor of good knowledge.

The attributes of learned persons are stated :

तत्सु नः सविता भगो वरुणो मित्रो अर्यमा । इन्द्रो नो राधसा गमत् ॥१०॥

10. *TRANSLATION :—*O learned person ! the sun, the group of good articles to be served or taken by us, Udānā and Prāna, are dispenser of justice. Come to us with their accomplishing power like electricity comes to us. In the same manner, you approach us.

PURPORT :—O teachers and preachers ! as we get regularly

the sun, air, Prānas etc. and electricity, in the same manner, approach us constantly.

NOTES & REMARKS :—(भग:) भजनीयः पदार्थसमुदायः । According to the well known Sanskrit Verse by भग: may be taken the following desirable things. ऐश्वर्यस्य समग्रस्य, धर्मस्य यशस: श्रिय: । ज्ञान वैराग्ययोश्चैव षण्णां भग इतीरणा wealth, righteousness, good reputation, beauty knowledge and dispassion. =The group of articles to be served or taken by us. (वरुण:) उदान: । =Udāna. (मित्र:) प्राण: । प्राणोदानौ मित्रावरुणौ (Stph 3, 2, 2, 13) =Prāna. (इन्द्र:) विद्युत् । यदसनिरिन्द्रस्तेन (कौषीतकी ब्राह्मणे 6, 9) =Electricity.

Sūktam—56

Rishi of the Sŭktam—Vămadeva. Devata or subject-Dyăvă-Prithivyau. Chhanda—Trishtup, Gāyatri and Pankti. Svara—Dhaivata, Panchama and Shadja.

The attributes of the heaven and sky, are told :

म॒ही द्यावा॑पृथि॒वी इ॒ह ज्येष्ठे॑ रु॒चा भ॑वतां शु॒चय॑द्भिर॒र्कैः ।
यत्सीं॒ वरि॑ष्ठे बृह॒ती वि॑मि॒न्वन् रु॒वद्धो॒क्षा प॑प्रथा॒नेभि॒रेवैः॑ ॥ १ ॥

1. *TRANSLATION* :—O men ! a learned person is like the sun who eradicates all evils and teaches and preaches with force. He knows righty the attributes of the vast and excellent sources of the energy-the fire, sun and earth, possessing and purifying the admirable extensive properties, leading to happiness. He become benevolent to all.

PURPORT :—*The men who know the real nature of all things from earth to sun, become prosperous and he should make all happy.*

NOTES :—(विमिन्वन्) विशेषेण प्रक्षिपन् । =Particularly throwing away all evils. (एवैः) सुखप्रापकैः । =Attributes or qualities which lead to happiness. (अर्कैः) अर्चनीयैः । =Admirable, worthy of respect.

The same subject of attributes of heaven is continued :

देवी देवेभिर्यजते यजत्रैरमिनती तस्थतुरुक्षमाणे ।
ऋतावरी अद्रुहा देवपुत्रे यज्ञस्य नेत्री शुचयद्भिरर्कैः ॥ २ ॥

2. *TRANSLATION* :—O men ! a learned person knows the bright heaven and earth along with the purifying and adorable (worthy of association) enlightened persons. He confers happiness on all, and who are full of much truth, are free from malice and leaders of the world. Inriolable, and having truthful wise men as their sons, he unites them and utilises well, and thus becomes very luckly.

PURPORT :—Those persons are ever fortunate who having known thoroughly the attributes and properties of all things from earth to matter utilise them for the accomplishment of works.

NOTES :—(उक्षमाणे) सर्वान् प्राणिनः सुखैः सिंचमाने। =Sprinkling all beings with happiness. (यज्ञस्य) संसारव्यवहारस्य। =Of the dealing of the world.

The attributes of heaven and sky are further told :

स इत्स्वपा भुवनेष्वास य इमे द्यावापृथिवी जजान ।
उर्वी गभीरे रजसी सुमेके अवंशे धीरः शच्या समैरत् ॥ ३ ॥

3. *TRANSLATION* :—O men ! you should always adore that One God Who is the Doer of very good deeds, Most Wise, Creator by His Infinite Wisdom of the vast, serene, beautiful and un-supported sun and earth made out of particles of Rajas (रजस्) (second element of matter) and related to each other. It is He, Who moves or shakes them.

PURPORT :— O men ! that One Lord of the world alone should be worshipped by you. Who has made numberless earths (planets) and Who moves them in proper cycle.

NOTES :—(सुमेके) एकीभूते सम्बद्धे। =United related. (स्वपाः) शोभनान्यपांसि। कर्माणि यस्य सः। =Doer of good deeds. (शच्या) प्रज्ञया। =With wisdom.

The subject of universe and its creator is further described :

नू रोदसी बृहद्भिर्नो वरूथैः पत्नीवद्भिरिषयन्ती सजोषाः ।
उरूची विश्वे यजते नि पातं धिया स्याम रथ्यः सदासाः ॥ ४ ॥

4. *TRANSLATION* :—O men ! a learned person who loves and serves all, knows with his intellect or actions about heaven and earth which lead to happiness. These planets are vast in the universe, and are to be united or utilised properly. They contain spacious dwellings inhabited by our wives and protect us. In the same manner, let (one wife for one man) us know the secrets of universe well and be the masters of many chariots and attendants.

PURPORT :—Those men who know well about the electricity and earth endowed with many great potentialities become rich very soon.

NOTES & REMARKS :—(इषयन्ती) सुखं प्रापयन्त्यौ । इष-गतौ (दिवा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थ-ग्रहणं कृत्वा व्याख्या । =Leading to happiness. (वरूथैः) उत्तमैर्गृहैः । वरूथमिति गृहनाम (NG 3, 4) । =With good homes.

It is wrong and misleading that Prof. Wilson translated सदासाः as "possessed of slaves." दास means servants or attendants (vide Monier William's Sanskrit-English Dictionary pp 477, where Dasa-Karma-Kara is shown 'a servant doing his work'. Editor). Slavery is nowhere sanctioned in the Vedas.

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The training in technology is described :

प्र वां महि द्यवी अभ्युपस्तुतिं भरामहे । शुची उप प्रशस्तये ॥ ५ ॥

5. *TRANSLATION* :—O experts in arts, crafts and industries ! as we praise the properties of pure, great and resplendent heaven and earth for our progress, we admire you—the teachers and workers.

PURPORT :— Men should always honour the persons from whom they acquire the knowledge of technology, and other sciences.

NOTES :—(वाम्) युवयोरध्यापक क्रिया कर्त्तोः । =Of you-the teachers and workers (of technical arts). (मही) महागुणे । =Great, endowed with great attributes.

The some subject of technology is narrated :

पुनाने तन्वा मिथः स्वेन दक्षेण राजथः । ऊह्याथे सनादृतम् ॥ ६ ॥

6. *TRANSLATION* :—The teachers and students of the technical science know with their strong body and mind about the purifying sun and earth. They shine and mutually ponder over the Primordial matter and its effect (the world, which is true or real). They should be duly honoured.

PURPORT :—*Those who become experts in technology, should be duly respected and honoured by king and others.*

NOTES :—(दक्षेण) बलयुक्तेन । =Strong, vigorous. (सनात्) सनातनात् । Firm eternal material cause i. e. matter.

Something about technology is further told :

मही मित्रस्य साधथस्तरन्ती पिप्रती ऋतम् । परि यज्ञं नि षेदथुः ॥७॥

7. *TRANSLATION* :—O learned persons ! you should know well and properly utilise the knowledge about heaven and earth which can take you beyond the miseries. They are great and filling with joy, are born out of true eternal cause which is to be united with i. e. matter. They accomplish the work of a man who is friendly to all.

PURPORT :—*Men should get all desirable works fulfilled by knowing thoroughly about the heaven and earth* (*universe*) *which are supporters of all and accomplishers of all acts.*

NOTES :—(तरन्ती) दुःखं प्लावयन्त्यौ । =Taking beyond all miseries. (पिप्रती) सर्वानन्दं प्रपूरयन्त्यौ । =Filling with all joy.

Sūktam—57

Rishi of the Sūktam-Vāmadeva. Devatā-Kshetrapati. Shunah, Shunasirah and Sīta. Chhanda-Anushtup, Ushnik and Trishtup. Svara-Gāndhāra, Dhaivata and Rishabha.

The subject of agriculture is narrated :

क्षेत्रस्य पतिना वयं हितेनेव जयामसि ।
गामश्वं पोषयित्न्वा स नो मृळातीदृशे ॥ १ ॥

1. *TRANSLATION* :—With the help of lord (master) of the farmland like the loyal army serves our interest, we win the land and the food that nourshes our cows and horses. May be, you secure way, and make us always happy.

PURPORT :—There is Upamālankāra or simile used here. As with a well-trained loyal army, heroes achieve the victory, in the same manner, those who are experts in agricultural work, get abundant wealth.

NOTES :—(हितेनेव) हितसाधकेन सैन्येनेव । =As with a loyal army serving our interests.

EDITOR'S NOTES :—Quite likely, the late Indian Prime Minister Lalbahadur Shastri, who was an Oriental Sankrit scholar, had raised his war slogan of Jai Jawan and Jai Kisan (Hail to the soldier and farmer) during the 1965 war with Pakistan.

The subject of agriculture is further stated :

क्षेत्रस्य पते मधुमन्तमूर्मिं धेनुरिव पयो अस्मासु धुक्ष्व ।
मधुश्चुतं घृतमिव सुपूतमृतस्य नः पतयो मृळयन्तु ॥ २ ॥

2. *TRANSLATION* :—O master of the field ! the protectors of truth acquire true knowledge which is sweet and pure like the clarified butter, and make us happy. In the same manner, like the cow giving milk, produce for us a sweet stream (i.e. plenty) of milk.

PURPORT :—As intelligent farmers please all by producing energy and pure foodgrains, in the same manner, all should encourage the peasants and protect them.

NOTES & REMARKS :—(घुक्ष्व) पूर्णं कुरु। घुक्ष- सन्दीपनक्लेशन जीवनेषु (भ्वा०) । अत्र पूरणार्थं सन्दीपनाभिप्रायमादायार्थः स्वामिना कृतः । =Fill. (ऊर्मिम्) जलधाराम् । =Wave, stream.

The same subject of farming is continued :

मधुमतीरोषधीर्द्याव आपो मधुमन्नो भवत्वन्तरिक्षम् ।
क्षेत्रस्य पतिर्मधुमान्नो अस्त्वरिष्यन्तो अन्वेनं चरेम ॥ ३ ॥

3. *TRANSLATION* :—O men ! may the herbs, waters and the light of the sun etc. be sweet (propitious) to us. May the sky be sweet to us. The lord of farmland be sweet to us, and may we follow him unimpaired.

PURPORT :—As all men desire good things for themselves, they should equally desire them for others also.

NOTES :—(द्यावः) सूर्यादि प्रकाशाः । =The light of the sun etc. (अन्तरिक्षम्) आकाशम् । =Sky. (अरिष्यन्तः) अन्यैरहिंसिस्यन्तः । =Unimpaired or unharmed by others.

TRANSLATOR'S NOTES :—द्याव: is from दिवु । Here the meaning of द्युति or light has been particularly taken.

The subject of agriculture goes on :

शुनं वाहाः शुनं नरः शुनं कृषतु लाङ्गलम् ।
शुनं वरत्रा बध्यन्तां शुनमष्ट्रामुदिङ्गय ॥ ४ ॥

4. *TRANSLATION* :—O farmers ! the bulls work happily and thus make us happy. The leading peasants may lead us to happiness; may their plough and furrow work well, may the trees happily bind and so wield the agricultural tools and implements happily.

PURPORT :—It is the duty of the farmers to have good plough

and all other tools and implements, bulls and seeds, to prepare good fields and produce good foodgrains.

NOTES :—(शुनम्) सुखम्। =Happiness. (वाहाः) वृषभादयः। =Bulls etc. (लाङ्गलम्) हलावयवः। =Plough. (अष्ट्राम्) कृषिसाधनावयवम्। =Implements of agriculture.

The same subject of farming is continued :

शुनासीराविमां वाचं जुषेथां यद्दिवि चक्रथुः पयः।
तेनेमामुप सिञ्चतम् ॥ ५ ॥

5. *TRANSLATION* :—O master and servant of the field! sprinkle this earth with the water and the speech by throwing light on the subject of agriculture, that you have acquired in the field of the science of agriculture and which you serve so well.

PURPORT :—The farmers should first learn the science of agriculture and then take up the farming, and thus possess wealth and foodgrins.

NOTES & REMARKS :—(शुनासीरौ) क्षेत्रपतिभृत्यौ। =The owner of the field and the farm labour. (पयः) उदकम्। पय इति उदकनाम (NG 1, 2)। =Water. (दिवि) कृषिविद्याप्रकाशे। दिवु धातोरनेकार्थेषु द्युत्यर्थग्रहणम्। द्युतिः प्रकाशः अत्र कृषिविद्याप्रकाशः। =In the field of the science of agriculture.

The same subject of agriculture goes on :

अर्वाची सुभगे भव सीते वन्दामहे त्वा।
यथा नः सुभगाससि यथा नः सुफलाससि ॥ ६ ॥

6. *TRANSLATION* :—O lucky augmenter of good wealth, my wife! you should be humble like the furrow. You should be like the people, who make the land prosperous. You act fruitful to us like the earth. Therefore, we desire you.

PURPORT :—Here is a simile in the mantra. The earth when

well-cultivated produces good crop, in the same manner, a man who has received good education through the observance of Brahmacharya (cotinence) gives birth to good children. The kingdom of the land is the important cause of great prosperity. In the same manner, husband and wife who love each othe become prosperous.

NOTES :—(सीते) हलादिकर्षणावयवायोनिर्मिता । = Furrow. (वन्दामहे) कामयामहे । = Desire.

The same subject of farming is further highlighted :

इन्द्रः सीतां नि गृंह्णातु तां पूषानुं यच्छतु ।
सा नः पयंस्वती दुहामुत्तंरामुत्तरां समांम् ॥ ७ ॥

7. *TRANSLATION* :—O farmers ! may the river or canal, full of waters be harnessed by you. May a digger of the earth take in hand the furrow and may the nourisher direct or use it properly. May he utilise this furrow which stimulates the desire of vast growth of food, and the land he cultivated again and again to make it pure and fertile. So you should also do.

PURPORT :—All farmers should follow the instructions given by the expert, experienced and highly agriculture scientists and thus increase and improve the production of agriculture.

NOTES :—(इन्द्रः) भूमेर्दारयिता । = Digger or cultivator of the earth (land). (पयस्वती) बहूदकयुक्ता । = Full of plenty water. (दुहाम्) प्रपूरिकाम् । That who makes up the deficit fulfills foodgrains. (समाम्) शुद्धाम् । = Pure.

The same subject of farming goes on :

शुनं नः फाला वि कृंषन्तु भूमिं शुनं कीनाशां अभि यंन्तु वाहैः ।
शुनं पर्जन्यो मधुंना पयोंभिः शुनांसीरा शुनमस्मासुं धत्तम् ॥ ८ ॥

8. *TRANSLATION* :—May the ploughshares or farm labours break up our land happily. May the farmers go happily with their

oxen, may the clouds water the earth with sweet showers happily. O the master and attendant of the farmlands, you are givers of happiness and thus bestow happiness upon us.

PURPORT :—Let the peasants turn good plough-shares and manufacture farm implements, and thus by digging the good earth with ploughs enjoy good happiness. They should give happiness to rulers and common people also.

NOTES :—(शुनासीरा) सुखदस्वामिभृत्यौ कृषीवलौ । =The master and farm labours who are givers of happiness. (शुनम्) सुखम् । = Happiness.

Sūktam-58

Rishi of the Sūktam. Vāmadeva. Devatās or subjects-Agni, Surya, waters, cows or ghee (clarified butter). Chhanda-Trishtup, Pankti, Ushnik and Anushtup of various kinds. Svara-Panchama, Dhaivata, Gāndhara and Rishabha.

The nature and attributes of water are told :

समुद्रादूर्मिर्मधुमाँ उदारदुपांशुना सममृतत्वमानट् ।
घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः ॥ १ ॥

1. *TRANSLATION* :—O men ! know about it from the firmament (or ocean) which springs forth the water-waves of sweetness with the help of rays of the sun. Being divine, it is extremely pleasant in taste. The real source of water is dormant. Emanicipation is the result of the teachings of the enlightened persons or leading the divine virtues. You should understand well this truth.

PURPORT :—O men ! you should know that the water goes up the firmament from the earth through the energy of the sun through air. The rain thus caused by the laws of God, becomes sweet and its other attributes are like nector.

NOTES :—(समुद्रात्) अन्तरिक्षात् । =From firmament. (अंशुना) सूर्य्येण । =By the energy or rays of the sun. (घृतस्य) उदकस्य । =Of water.

TRANSLATOR'S NOTES :—समुद्र इत्यन्तरिक्षनाम (NG 1, 3) घृतमित्युदकनाम (NG 1, 12) । The real cause of water is Primordial matter; it is dormant mysrious and unmanifested.

The subject of water is continued :

वयं नाम प्र ब्रवामा घृतस्यास्मिन्यज्ञे धारयामा नमोभिः ।
उपं ब्रह्मा शृणवच्छ्स्यमानं चतुःशृङ्गोऽवमीद् गौर एतत् ॥ २ ॥

2. *TRANSLATION* :—He whose knowledge of the four Vedas is like four horns, who studies and enjoys the Vedas, is perfectly well-versed in each of them, preaches them to humanity and listens to their teachings from others is the praise-worthy embodiment of knowledge. It is our duty to propagate his qualities to others and act upon it, in the Yajna in the form of the dealings. It connects the Yajna with the water of the rains etc. honouring the teachers with good food etc.

PURPORT :—*O men ! as a person well-versed in all the four Vedas and absolutely truthful teaches and decides about the principles of life for following, so we should also do and decide.*

NOTES & REMARKS :—(ब्रह्मा) चतुर्वेदवित् । =Knower of all the four Vedas. (चतुः शृङ्गः) चत्वारो वेदाः शृङ्गाणीव यस्य सः =Who has four Vedas as animals have their horns-pillars of strength. (गौरः) यो गवि सुशिक्षितायां वाचि रमते सः । =One who enjoys or takes delight in the well-trained or cultured speech.

Now something about the science of God is told in the third mantra :

चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याँ आ विवेश ॥ ३ ॥

3. *TRANSLATION* :—This Yajna or righteous conduct has

got four horns in the orm of the four Vedas; three feet in the form of action, contemplation and knowledge; two heads in the form of worldly prosperity and emancipation; seven hands in the form of five senses of perception or action, Antahkaran or inner senses and soul. This mighty, attainable Yajna, the giver of all happiness, interlinked with a triple bond of Shraddhā (faith) Purushartha or industriousness and practice of Yoga, roars loudly and enters into the mortals being the shower of joy (delights. Ed.).

PURPORT :—O men! in this world pervaded by God, Yajna has got four horns in the form of the four Vedas, Nāma (noun) Ākhyāta (verb) Upasarga (a preposition fixed to verb) and Nipāt (indeclinable); Vishva, Taijasa, Prājna and Tureeya and Dharma (righteousness) Artha (wealth) Kāma (fulfilment of noble desire) and Moksha (emancipation); three feet in the form of three Savanas (in the sessions); three times i.e. present, past and future; Karma (कर्म) Upāsana (contemplating) and Prāna (knowledge and mind, speech and body etc.). It has two heads in the form of Vyavahāra (secular dealing) and Parmārtha (spiritual), two kinds of words नित्य (eternal), and non-eternal. Udgaan and Prāyanaa (Uttarāyana and Dakshina-yana two solestices) and teacher and preacher. It has seven hands in the form of the Gāyatri and other principal metres numbering seven, seven cases of the Grammar, seven Prānas,-five कर्मेन्द्रिय (senses of action), body and soul. It is bound by the triple bond of mantras, Brahmans (commenteries on the Vedas with applications in the Yajnas) and Kalpa (rituals) in the chest, neck and head, in the three bonds of श्रवण (hearing) मनन (reflection), and निदिध्यासन (meditation, and Brahma-charya), good actions and good thoughts. Thus accomplished this dealing is great and venerable, which has delved into the behaviour of mankind. All should know this state of things well.

NOTES :—(चत्वारि) चत्वारो वेदा: । =Four Vedas. (अस्य) धर्म्यव्यवहारस्य । =Of this righteous conduct. (द्वे) अभ्युदयनि:श्रेयसे । =Worldly prosperity and salvation. (सप्त हस्तास:) पंच ज्ञानेन्द्रियाणि वा कर्म्मेन्द्रियाण्यन्त:करणमात्मा च । =Hands in the form of five senses of perception or action, inner senses and soul. (त्रिधा बद्ध:) श्रद्धापुरुषार्थं

योगाभ्यासैः । =Interlinked by the triple bound of faiths, industriousness and practice of the Yoga. (वृषभः) सुखानां वर्षणात् । =Shower of happiness.

TRANSLATOR'S NOTES :—This is one of the most significant mantras of the Vedas which has got many a meaning. Rishi Dayanand a Sarasvati in his commentry on the Yajurveda (17.91) has given some other meaning, also in addition to the above. He has extensively quoted passages from the Nirukta of Yaskacharya and Maha-bhashya of Patanjali.

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The duties of the enlightened persons are told by the illustration of the sun :

त्रिधा हितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन् ।
इन्द्र एकं सूर्य एकं जजान वेनादेकं स्वधया निष्टतक्षुः ॥ ४ ॥

4. *TRANSLATION* :—The enlightened persons, admirable masters of the worldly affairs, acquire after research the knowledge hidden in the Vedas and laid in three ways as the electricity exposes a part of knowledge, sun another part and the wise learned peson portrays the third part by their wisdom and experience.

PURPORT :—As the learned persons shining with admirable dealings, having attained well-trained speech and intellect and having acquired the knowledge of electricity and other things, know God and extend happiness by obeying to His command, in the same manner, all should perform and emulate.

NOTES :—(स्वधया) स्वकीयया धृतया प्रज्ञया । =With the intellect within. (पणिभिः) प्रशंसितैर्व्यवहर्तृभिः । =By doers of admirable and and good deeds. (घृतम्) घृतमिवानन्दप्रदम् विज्ञानम् । =Knowledge which like ghee (clarified butter) is the giver of delight or bliss. (वेनात्) कमनीयात् परमात्मनः सकाशात् । =From God Who is Most Desirable.

The nature and work of the clouds is told by the way of illustration :

एता अर्षन्ति हृद्यात्समुद्राच्छतव्रजा रिपुणा नावचक्षे ।
घृतस्य धारा अभि चाकशीमि हिरण्ययो वेतसो मध्य आसाम् ॥५॥

5. *TRANSLATION* :—O men ! living in the midst of these currents of water being full of splendour and desirable, I illuminate them which flow out from the lovely firmament and thousands of movements and do not dwell with the wicked foes. So you should also know this truth.

PURPORT :—O learned person ! as rains falling from the sky nourish all worlds, in the same manner, the world of sciences flowing from your mouth protect the whole universe.

NOTES :—(वेतसः) कमनीयः ।=Desrable. (हिरण्ययः) तेजोमयः । सुवर्णमयो वा । तेजो वैहिरण्यम् ।। (तैत्तिरीय ब्राह्मणे 1, 8, 9, 1=Full of the splendour or golden. (अभि, चाकशीमि) प्रकाशयामि । काशृ दीप्तौ । दीप्तिः प्रकाशनम् । =Illuminate.

The nature and attributes of water are told :

सम्यक्स्रवन्ति सरितो न धेना अन्तर्हृदा मनसा पूयमानाः ।
एते अर्षन्त्यूर्मयो घृतस्य मृगा इव क्षिपणोरीषमाणाः ॥ ६ ॥

6. *TRANSLATION* :—Those highly learned persons become glorious and renowned, whose speeches are endowed with knowledge and flow together in the form of verses from the depth of heart and purified by mind (thoughts) like the rivers flow to the ocean. These waves of knowlede pour swiftly like waves of the water or a deer running out of fear of a tiger.

PURPORT :—There is simile used in the mantra. Those who speak the truth, being pure and calm like the water, soon enjoy the desired happiness and prosperity.

NOTES :—(धेनाः) विद्यायुक्ता वाचः । =Speeches endowed with the knowledge. (घृतस्य) उदकस्य । =Of the water.

The attributes of speech are mentioned by the illustration of water :

सिन्धोरिव प्राध्वने शूघनासो वातप्रमियः पतयन्ति यह्वाः ।
घृतस्य धारा अरुषो न वाजी काष्ठा भिन्दन्नूर्मिभिः पिन्वमानः ॥७॥

7. *TRANSLATION* :—O men ! pleasing God and good men, pouring down the sermons, I dispel all ignorance like the force of great streams of water. Their impact is like the swift wind and they rapid down a declivity, breaking through the barriers by the confining the (river) banks (laying a dam) from their whirling waves, like a high spirited steed (horse).

PURPORT :—Those scholars are great, whose sermons flow on like the currents of the rivers and end all miseries like the swift horse.

NOTES :—(शूघनासः) आशुगन्त्रयः । =Flowing rapidly. (पिन्वमानः) प्रसादयन् । =Pleasing God and good men.

The attributes of the learned persons are stated :

अभि प्रवन्त समनेव योषाः कल्याण्यः स्मयमानासो अग्निम् ।
घृतस्य धाराः समिधो नसन्त ता जुषाणो हर्यति जातवेदाः ॥ ८ ॥

8. *TRANSLATION* :—Just as the streams of ghee and fuel go to the fire (in the Yajna), as the women of high character with a devoted mind and gently smiling incline towards their husbands, so do the speeches containing pure knowledge glowing with apt uses of meaning and relation of words (in technological sequence in Sanskrit called सिद्धे शब्दार्थ संबंधे Ed.) reach a learned person. Enjoying them, he attains brilliance. Such a scholar serving Vidya (knowledge) and Dharma (righteousness) desires the welfare of all.

NOTES :—(धेनाः) विद्यायुक्ता वाचः । धेना इति वाङ्नाम (NG 1, 11) = Speeches endowed with knowledge. (ईषमाणाः) गच्छन्तः । ईष गतिहिंसा-दर्शनेषु । अत्र गत्यर्थः : =Going. (हर्यति) कामयते । (हर्यति) हर्य गतिकान्त्योः (भ्वा०) कान्तिः कामना । =Desires.

More about the learned persons is stated :

कन्यां इव वहतुमेतवा उं अञ्ज्यञ्जाना अभि चांकशीमि ।
यत्र सोमः सूयते यत्र यज्ञो घृतस्य धारा अभि तत्पंवन्ते ॥ ९ ॥

9. *TRANSLATION* :—As maidens deck themselves with gay beauty aids and exhibit their beauty to join their husbands, same way where prosperity (or the group of herbs) reigns, where Yajna or the noble work worth doing is performed, there the intellectual speeches are sanctified on all sides. I illuminate them again and again.

PURPORT:—There is Upamalankara or simile in the mantra. As a maiden who desires to choose a suitable husband, tests him well (in knowledge, health and beauty. Ed.), same way the teachers and preachers should test their pupils and listeners or audience well. It is an act by which prosperity grows and purity of action is brought about. The enlightened persons should speak to others (about this secret of success. Ed.).

NOTES :—(वहतुम्) वोढारम् । वह प्रापणे (भ्वा०) = Husband. (अंजि) व्यक्त सुलक्षणम् । अंज्-व्यक्तिम्रक्षणकान्तिगतिषु । अत्र व्यक्तीकरणार्थः व्यक्तिकरम् प्रकलम् = Good tractor adornment. (अंजानाः) प्रकटयन्त्यः । = Manifesting. (यज्ञः) अनुष्ठातुमर्हो व्यवहारः । = A noble act worth doing.

The same subject of learned persons is continued :

अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त ।
इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्ते ॥ १० ॥

10. *TRANSLATION* :—O learned persons ! bestow on us excellent possessions, renowned beneficial dealings of the tongue (speech. Ed.) and riches or reputation which give good happiness. Lead us to this Yajna, O enlightened men ! The speeches are illuminator of knowledge and purify an action endowed with admirable knowledge. So attain good reputation after making us pure.

PURPORT :—The enlightened persons are admired by all who make people virtuous by delivering good sermons.

NOTES :—(आंग्निम्) प्रसिद्धम् । =Famous. (द्रविणानि) धनानि यशांसि वा । द्रविणमिति धननाम (NG 2, 10) धनं द्रविणमुच्यते यदेनेनदभिद्रवन्ति (NKT 8, 1, 1) यशोऽपि द्रविणमस्मादेव हेतोः । मानो हि महतां धनम् । =Riches or good reputation. (घृतस्य) प्रकाशितस्य बोधस्य । घृ क्षरण दीप्तौ अत्र दीप्त्यर्थं बोधार्थः । =Of the illumined knowledge. (मधुमत्) प्रशस्तविज्ञानयुक्तं कर्म्म । (मधु) मनेर्धश्छन्दसि (उणादिकोषे 2, 117) मन-ज्ञाने (दिवा) । =An action endowed with admirable knowledge.

The knowledge about God is imparted :

धामँन्ते विश्वं भुवँनमधिं श्रितमन्तः संमुद्रे हृद्य१न्तरायुँषि ।
अपामनीके समिथे य आभृतस्तमँश्याम मधुँमन्तं त ऊर्मिम् ॥ ११ ॥

11. *TRANSLATION :*—O God ! this whole universe depends upon Your power and might. It is vast like the atmospher and pervades the ocean or firmament of our heart. It dwells within the army of our Prānas and even battle-fields of good and evil. May we enjoy that Bliss of protection which is uphled by the enlightened persons ? May we always have communion with you.

PURPORT :—O men ! always worship that One God, Who pervades the world, upholds and preserves all as an Indwelling Spirit and by Whose Grace, there is development and growth of knowledge, long life and victory.

NOTES :—(धामन्) आधारे । =Support of the world. (अपाम) प्राणानाम् । आपो वै प्राणाः (Stph 3, 8, 2, 4) । =Of the Prānas or vital breaths. (अनीके) सैन्ये । =In the army. (समिथे) सङ्ग्रामे । समिथे इति संग्रामनाम (NG 2, 7) । =In the battles.

इति चतुर्थं मण्डलं समाप्तम् ।

ओ३म्

ऋग्वेद संहिता

पंचमं मण्डलम्-प्रथम सूक्तम्

AUM

The Holy Rigveda

Mandalam—5

Suktam-1

Rishis or seers of the hymn-Budha and Gavishthira of Attreya dynasty. Devatā or subject matter-Agni. Chhanda or Metres-Trishtup and Pankti of various types. Svaras or Tunes-Dhaivata and Panchama.

The attributes of the preachers and audience are told :

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।
यह्वा इव प्र वयामुज्जिहानाः प्र भानवः सिस्रते नाकमच्छ ॥ १ ॥

1. *TRANSLATION :*—O learned person ! the fire (of Yajna) is enkindled with fuel, medicated and fragrant herbs ghee etc., as the rays of the sun go early in the morning to the coming dawn like the milch cow, and they go to the firmament like the big tress shooting up and leaving behind their branches. Same way, you should also be.

PURPORT :—Having acquired the knowledge of the science of fire, who apply it for practical puspuses, they grow like trees, being free from misery.

NOTES & REMARKS :—(यह्वा इव) महान्तो वृक्षा: इव। यह्व इति महन्नाम (NG 3, 3) । =Like big trees. (वयाम्) शाखाम्। वया शाखामिति (NKT 3,3) । स्व:, पृथ्वी:, नाक:, गौ:, विष्टपम् नभ, इति षट् साधारणानि । द्युलोकान्त-रिक्षसाधारणानीत्यर्थ: । =Branches. (नाकम्) अविद्यमानदु:खम् अन्तरिक्षम् । =Firmament (atmosphere) in which there is no misery.

The same subject of preachers and their audience is continued :

अबोधि होता यजथाय देवानूर्ध्वो अग्निः सुमनाः प्रातरस्थात् ।
समिद्धस्य रुशददर्शि पाजो महान्देवस्तमसो निरमोचि ॥ २ ॥

2. *TRANSLATION* :—O men! that performer of the daily Havana (Yajna, non-violent sacrifice), who is of pure mind goes to seek the divine enlightened persons or virtues for their association. Like the fire going upward, he gets up early in the morning, shines like the form of the enkindled fire. The great resplandent sun being mighty dispels the darkness. You should make proper use of the light and rays of the sun.

PURPORT :—Those men who make progress and go upward like the fire by their good conduct, are free from ignorance and become glorious or renowned.

NOTES & REMARKS :—(रुशत्) रूपम् । रुशत् इति पदनाम (NG 4, 3) । पद-गतौ । गतेस्त्रयोऽर्था: । ज्ञानं गमनं प्राप्तिश्च । प्राप्त्यर्थंग्रहणं कृत्वा हर्षप्रापकरूपम् । =Form. (देवान्) विदुषो दिव्यान् गुणान् वा । विद्वांसो हि देवा: (Stph. 3,7,3,10) । =Enlightened persons or divine virtues.

The same subject of preachers and their audience is more dealt :

यदीं गणस्य रशनामजीगः शुचिरङ्क्ते शुचिभिर्गोभिरग्निः ।
आद्दक्षिणा युज्यते वाजयन्त्युत्तानामूर्ध्वो अधयज्जुहूभिः ॥ ३ ॥

3. *TRANSLATION* :—O men! the highly learned persons shine on account of pure speech and other virtues like the purifying fire with its brilliant rays. He takes up the pain of the group of

people (as leader) and always goes up (in advance) and is seated on the right side (to show respect). That learned lady who conveys the knowledge and happiness to others, makes progress in every sphere should also be honoured. Such scholars drink milk and juice of invigorating herbs and fruits in proper vessels.

PURPORT :—*Those who satisfy or please the masses, become glorious with good reputation every where, like the sun with its rays.*

NOTES & REMARKS :—(ईम्) प्राप्तम्। ईम् इति पदनाम (NG 4, 2) पद गतौ गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् । सर्वे रश्मयो गाव उच्यन्ते (NKT 2, 2, 8) अच्-व्यक्तिम्रक्षण कान्तिगतिषु । अत्र व्यक्त्यर्थग्रहणम् । =Received. (गोभिः) किरणैः। =With rays. (जुहूभिः) पानसाधनैः। =With proper means of drinking milk and Soma etc. (अङ्के) प्रसिद्धो भवति । =Is glorious?

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The same subject of preachers vs audience goes on :

अ॒ग्निमच्छा॑ दे॒व॒य॒तां मनां॑सि॒ चक्षूं॑षीव॒ सूर्ये॒ सं च॑रन्ति ।
यदीं॒ सु॒वाते॑ उ॒षसा॒ विरू॑पे श्वे॒तो वा॒जी जा॑यते॒ अग्रे॒ अह्ना॑म् ॥ ४ ॥

4. *TRANSLATION* :—O men ! indeed, the day and night of diametrically opposed form generate the white one (day) which throws light on all. In the same manner, like the eyes of the persons seek Agni from the sun. Indeed, the minds of the Yogis ponder well over God.

PURPORT :—*O men ! yau should know that the enlightened persons are like the days and un-educated persons are like the nights.*

NOTES & REMARKS :—(उषसा) रात्रिदिने । =Night and day. (वाजी) विज्ञापको दिवसः। वाजी is from वज गतौ। गतेस्त्रिष्वर्थेषु ज्ञानार्थमादाय विज्ञापक इति व्याख्या। =Day that shows all things. (देवयताम्) कामयमानानाम् । (देवयताम) दिवु-क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु । कान्तिः-कामना, अत्र तदर्थं ग्रहणम् । =Of persons seeking the welfare of all.

The subject of preachers and audience is continued :

जनिष्ट हि जेन्यो अग्रे अह्नां हितो हितेष्वरुषो वनेषु ।
दमेदमे सप्त रत्ना दधानोऽग्निर्होता नि षसादा यजीयान् ॥ ५ ॥

5. *TRANSLATION* ;—O learned person ! the performer of the Yajna in the early morning is the best among the benevolent persons. He has indeed conquered the internal and external foes, without injuring the tender feelings of others. Shining like the sun bearing seven rays or the fire in the jungles, he becomes glorious. He sits (for lecturer) in a house endowed with wealth and divine virtues, because he does noble and united actions.

PURPORT :—As morning time is beneficial to all, so the performer of the Yajnas who is always engaged in doing noble deeds becomes the well-wisher of all.

NOTES & REMARKS :—(जेन्यः) जेतुं शीलः । =Conqueror. (अरुषा) न मर्मव्यापी । रुष-हिंसायाम् (भ्वा०) । =Not injuring or hurting the tender feelings of others. (दमे दमे) गृहे गृहे । दमे इति गृहनाम (NG 3, 4) । =In every house.

The same subject of preachers and their audience is continued :

अग्निर्होता न्यसीदद्यजीयानुपस्थे मातुः सुरभा उ लोके ।
युवा कविः पुरुनिष्ठ ऋतावा धर्ता कृष्टीनामुत मध्य इद्धः ॥ ६ ॥

6. *TRANSLATION* :—O men ! a performer of the Yajnas should be full of splendour like the electricity or the fire placed in the center and seated in the lap of its mother-the wind, young (energetic), extremely wise and highly learned, having implicit faith in God and the Vedas or going to various places for preaching, distinguisher of truth from untruth, upholder of divine virtues, seated in the lap of the mother earth in a place full of fragrance. He should be protector of men as well of the animals and birds.

PURPORT :—As the fire seated in the wind in the form of

electricity or lightning makes all happy, in the same manner, a righteous and learned person can make all people full of bliss.

NOTES & REMARKS :—(ऋतावा) सत्यविभाजकः ऋतमिति सत्यनाम (NG 3,10) वनु-संभक्तौ ।=Distinguisher between truth and untruth. (कृष्टीनाम्) मनुष्याणाम् । कृष्टय इति मनुष्यनाम (NG 2, 3) ।=Of men. (उपस्थे) समीपे ।=Near.

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The subject of teacher-preacher goes on :

प्र णु त्यं विप्रमध्वरेषु साधुमग्निं होतारमीळते नमोभिः ।
आ यस्ततान रोदसी ऋतेन नित्यं मृजन्ति वाजिनं घृतेन ॥ ७ ॥

7. *TRANSLATION* :—O men ! that Agni which is with food (oblations), truth and water, spreads itself to the earth and the heaven and moving articles, should be known well. They who know its science, ever purify themselves and who admire in Yajnas, non-violent sacrifices, the performer of good Yajnas, splendid like fire who is wise, become happy.

PURPORT :—As highly learned persons are endowed with wealth and foodgrains by applying fire in various works, so they become the possessors of the realisation of its nature by its application.

NOETS & REMARKS :—(विप्रम्) मेधाविनम् । विप्र इति मेधाविनाम (NG 3, 15) ।=Very wise. (घृतेन) उदकने । घृतमिति उदकनाम (NG 1, 12)। =With water. (नमोभिः) अन्नादिभिः । नम इत्यन्ननाम (NG 2, 7) ।=With food etc.

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More is told obout the preachers and audience :

मार्जाल्यो मृज्यते स्वे दमूनाः कविप्रशस्तो अतिथिः शिवो नः ।
सहस्रशृङ्गो वृषभस्तदोजा विश्वाँ अग्ने सहसा प्रास्यन्यान् ॥ ८ ॥

8, *TRANSLATION* :—O splendid like the fire ! you who are self-controlled, admired by or amongst the wise sages, auspicious,

venerable guest (whose date of coming is not fixed) possessor of thousands of splendours like horns, mighty and showerer of happiness, very vigorous, purifier of all like the fire are purified at their is dwelling places, (by the great seers). You protect us and all others with your power. Therefore we serve you.

PURPORT :—They are to be considered as true guests who are men of self-control, auspicious, righteous scholars and interested in doing good to other. As fire is the purifier of all, so the guests are purifiers of the whole world.

NOTES & REMARKS :—(मार्जाल्यः) संशोधक । मार्जाल्यः मृजूष शुद्धो (अदा०) =Purifire. (सहस्रशृङ्गः) सहस्राणि शृङ्गाणीव तेजांसि यस्य सः । =Who is the posssssor of thousands of splendours like the horns.

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The same subject of preacher and about his audiences is elaborated :

प्र सद्यो अंग्ने अत्येष्यन्यानाविर्यस्मै चारुतमो बभूथं ।
ईळेन्यो वपुष्यो विभावा प्रियो विशामतिथिर्मानुषीणाम् ॥ ९ ॥

9. *TRANSLATION :—*O learned person ! the man for whom you manifest yourself, becomes endowed with admirable and righteous actions. He becomes the very beautiful man of good character and conduct, handsome, radiant, desirable and worthy of service. He roams about among the men to preach truth. As you surpass all by your virtues, therefore you are worthy of our veneration.

PURPORT :—Those are true guests who go from place to place to preach truth and preach it to those who approach them, who are well-wishers of all, highly learned and absolutely truthful.

NOTES & REMARKS :—(ईळेन्यः) प्रशंसनीय धर्म्यकर्मा । ईड्स्तुतौ (अ०) प्रीञ्-तर्पणे कान्तौ च कान्तिः- कामना । =Doer of admirable and righteous actions. (प्रियः) कमनीयः सेवनीयो वा । =Desirable and worthy of service.

The subject of preachers goes on :

तुभ्यं भरन्ति क्षितयो यविष्ठ बलिमग्ने अन्तित ओत दूरात् ।
आ भन्दिष्ठस्य सुमतिं चिकिद्धि बृहत्ते अग्ने महि शर्म भद्रम् ॥ १० ॥

10. *TRANSLATION* :—O very energetic learned person! shining like electricity, you preach truth to all from far and near. The men therefore, offer you food and other things. O the purifying leader! know the good intellect of the men of auspicious conduct. Let this big and vast home be giver of cherished happiness to you.

PURPORT :—The guests do good to all by inculcating truth. They should be honoured in return by offering eating and drinking articles, wealth and sweet words.

NOTES & REMARKS :—(अग्ने:) पवित्रकर्त्तः ? =1. Purifier like the fire. 2. Pervading in all sciences like electricity. (भन्दिष्ठस्य) अतिशयेन कल्याणचरणस्य । भदि कल्याणे सुखे च (भ्वा०) । =Of the most auspicious conduct. (चिकिद्धि) विजानीहि । कित ज्ञाने (जुहो०) =Know. (शर्म) गृहं सुखं वा । शर्मेति गृहनाम (NG 3, 4) शर्मेति सुखनाम (NG 3, 6) =Home or happiness.

The subject of attributes of preachers is continued :

आद्य रथं भानुमो भानुमन्तमग्ने तिष्ठ यजतेभिः समन्तम् ।
विद्वान्पथीनामुर्वन्तरिक्षमेह देवान्हविरद्याय वक्षि ॥ ११ ॥

11. *TRANSLATION* :—O highly learned person full of splendour (preacher/guest)! be seated today in this resplandent vehicle, harnessed by swift horses (or power etc.) which is well-constructed and strong. As you take us to the vast firmament and bring the enlightened persons here for taking good food, therefore you are to be respected by us.

PURPORT :—It is the duty of the householders to bring venerable guests while even living far off at their homes in good vehicles for preaching truth and to honour them by offering good food etc.

NOTES & REMARKS :—(यजतेभिः) सङ्गतैरश्वादिभिः संयुक्तम् । यज-देवपूजा संङ्गतिकरणदानेषु (भ्वा.) अत्र संङ्गतिकरणार्थ ग्रहणम् । =Chariot harnessed by speedy horses etc. (हविरद्याय) अत्तुं योग्याय अन्नाय। हु दानादनयोः आदाने च (जु०) अत्र आदानार्थं ग्रहणम् । =For good food.

The performance of preachers is highlighted :

अवोचाम कवये मेध्याय वचो वन्दारु वृषभाय वृष्णे ।
गविष्ठिरो नमसा स्तोममग्नौ दिवीव रुक्ममुरुव्यञ्चमश्रेत् ॥ १२ ॥

12. *TRANSLATION* :—O king and others ! let the guests deliver sermons to him, who is firm in well balanced and cultured speech, who honours venerable persons with salutations and good food, who loves and has splendour like the sun and the fire and because of his virtues gets reputation far and near. We preach admirable truth to him, who is highly learned, pure, very mighty and showerer of truthful speeches.

PURPORT :—*It is the duty of the highly learned guests to preach particularly to those who are of pure heart lovers of knowledge and seekers after truth and good actions. In the case of those, who do not possess these virtues and adverse characterstics, they should make them capable to receive truth by teaching them in a simple and lucid language and manners.*

NOTES & REMARKS :—(वन्दारु) प्रशंसनीयं धर्म्यम् । वदि-अभिवादन स्तुत्योः (भ्वा०) अत्र स्तुत्यर्थंग्रहणं कृत्वा व्याख्या । =Admirable and in accordance with Dharma or righteousness.

Sūktam-2

Rishi of the Sūktam-Atreya or Vrisha or both. Devatā-Agni. Svara-Trishtup, Pankti and Ati-agati of various types.

The benefits of marriage in young age is emphasized :

कुमारं माता युवतिः समुब्धं गुहा बिभर्ति न ददाति पित्रे ।
अनीकमस्य न मिनज्जनासः पुरः पश्यन्ति निहितमरतौ ॥ १ ॥

1. *TRANSLATION* :—O men ! as a fully young married

mother cherishes her well-protected and conceived child in the womb and does not give it on to its father, though she does not minimise the importance of the father. When the child is born after the completion of the period of pregnancy, the father beholds the child only thereafter. You should also do like that.

PURPORT :—If boys and girls after the study of all sciences observe Brahmacharya, and having acquired the knowledge of the science of procreating the children, in accordance with the Svayamvara systems (self-choice). They give father the children, and caress and always enjoy bliss.

NOTES & REMARKS :—(समुब्धम्) समस्तेन गूढम् । =Duly protected and concealed. (मिनत्) हिंसत् । मीञ्-हिंसायाम् (भ्वा०) । उब्ज-आर्जवे (तु.) । =May harm. (अनीकम्) सैन्यम्-बलम् । =Army, strength.

The subject of marriage in young age is again dealt :

कमेतं त्वं युवते कुमारं पेषी बिभर्षि महिषी जजान ।
पूर्वीर्हि गर्भः शरदो ववर्धापश्यं जातं यदसूत माता ॥ २ ॥

2. *TRANSLATION* :—O young mother ! who is the boy (or the daugher) whom you foster having protected and preserved the seed of the father ? The great mother, venerable on account of beauty, strength, character and good conduct has given birth to the child. I have seen him born as the mother brought him forth (the above may be attributed to the father of child even).

PURPORT :—O girls ! don't marry till the completion of the sixteenth year from birth, and boys should not marry till twenty-fifth year. The children of those who thus marry after observing Brahmacharya, become handsome, virtuous, long lived and liked by all good people.

NOTES & REMARKS :—(महिषी) महारूपबलशीलादियोगेन पूजनीया । मह-पूजायाम् (चुरा.) [illegible] (स्वा.) । =Respectable on account of

great beauty, strength, good character and conduct. (पेष्यी) पेष्यकारं गर्भशयस्थ वीर्यम् । =Semen which takes the form of pi of flesh.

The same subject is continued :

हिरंगयदन्तं शुचिवर्णमारात्क्षेत्रादपश्यमायुधा मिमानम् ।
ददानो अस्मा अमृतं विपृक्वत्किं मामनिन्द्राः कृणवन्ननुक्थाः ॥ ३ ॥

3. *TRANSLATION* :—O men ! I have seen very closely the son born from the union of those couples who have observed Brahmacharya, and where the mother is a married cultured woman, Such a son has shining teeth like gold or full of splendour, possesses pure and beautiful appearence and wielder of sharp weapons. Being a liberal donor, I give him the bliss of emancipation. What harm can those, who are devoid of true wealth and not learned, do to me ? Nothing.

PURPORT :—O men ! let not your children marry without the observance of perfect Brahmacharya (continence), education, true knowledge, youth and mutual love. If you follow this line, all will be blessed with very good progeny and attain much bliss. Those who become such good children, poverty, foolishness of the poor and the stupid, can not obstrict them in any way.

NOTES & REMARKS :—(हिरण्यदन्तम्) हिरण्येन सुवर्णेन तेजसा वा तुल्या दन्ता यस्य-तेजो वै हिरण्यं (Tattiriya Brahman 1, 8, 9, 11) ।=Whom teeth shining like gold or are full of splendour. (आरात्) समीपात् । आराद् दूर समीपयोः । =From near. (अमृतम्) मोक्षसुखम् । = The happiness of emancipation.(अनुक्था) अविद्वांसः । =Not highly learned.

The relationship between the marriage and good progeny is told :

क्षेत्रादपश्यं सनुतश्चरन्तं सुमद्यूथं न पुरु शोभमानम् ।
न ता अगृभ्रन्नजनिष्ठ हि षः पलिक्नीरिद्युवतयो भवन्ति ॥ ४ ॥

4. *TRANSLATION* :—O men ! the son whom I have beheld

is born of a well-cultured wife. Dealing honestly, shining by himself (because of his virtues) like the formation of armies and very mighty, he is always happy. Those Brahmacharnis, (unmarried girls) who duly observe set rules of the Brahmacharya (continence) select their husbands in youth, and become endowed with the happiness of sons and grandsons, when they become grey-headed (old).

PURPORT :—O men! if you enjoin upon your children to observe Brahmacharya for a pretty long period, they would give you much happiness being righteous, wise and long-lived.

NOTES :—(सुमत्) स्वयमेव । =Himself. (पलिक्नीः) श्वेतकेशाः । =Grey-haired.

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The subject of relation of progeny with marriage is described:

के मे मर्यकं वि यवन्त गोभिर्न येषां गोपा अरणश्चिदास ।
य ईं जगृभुरव ते सृजन्त्वाजाति पश्व उप नश्चिकित्वान् ॥ ५ ॥

5. *TRANSLATION* :—O learned persons! who are they who can separate from us our young sons like the herds for the cowherd? Every one of such children is a man of amiable nature. Those who take care of the animals, who give birth to good progeny (of good breed) and acquire this knowledge (of animal husbandry on animals and Eugenics among men. Ed.) rise above miseries. He who being enlightened, produces or trains such children is our real well-wisher.

PURPORT :—The men should put this question to the highly learned persons. Who are the persons that can make our children of little knowledge endowed with great intelligence? Their answer is that it is only the absolutely truthful experts who can accomplish this task and none else.

NOTES & REMARKS :—(ईम्) विद्याम् । ईम् इति पदनाम (NG 4, 2) पद-गतौ । गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् । =Knowledge. (वियवन्त) वियोजयेयुः । =May separate.

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The attributes of the enlightened persons are told:

वसां राजानं वसतिं जनानामरातयो नि दधुर्मर्त्येषु।
ब्रह्माण्यत्रेरव तं सृजन्तु निन्दितारो निन्द्यासो भवन्तु ॥ ६ ॥

6. *TRANSLATION*:—Let not the learned persons banish him who appoints a dispenser of justice for the benefit of men and their property. Those who are revilers and tell virtues as demerits and demerits as the virtues, are worthy of condemnation on account of their un-righteous conduct. Such people give wealth to the wicked persons to help them in the evil designs. Let such men remain far away from a man, who are free from all the three types of miseries, (individual or physical, social and cosmic).

PURPORT:—*O men! you should give proper punishment to those persons who are of un-righteous conduct, thieves, robbers and malicious, and put them behind the bars (when necessary) in solitary camps. Those who are devotees of God and righteous persons, keep them close to you and honour them.*

NOTES:—(वसाम्) वसतां प्राणिनाम् । = Of living creatures. (अरातयः) अन्यायेनादातारः शत्रवः । =Enemies who take possessions unjustly of the men. (अत्रेः) अविद्यमान त्रिविध दुःखस्य । = He who is free from all the three kinds of sufferings (individual, social and cosmic).

TRANSLATOR'S NOTES:—Prof. Wilson, Griffith and others take Atri as the name of a particular sage, which is against the basic rules of the vedic terminology. Griffith's foot-note runs. "This stanza appears to refer to some contention between the descendants of Atri and some other priestly family, perhaps Bhrigue as Prof. Ludvig thinks regarding the worship of Agni." (The Hymns of the Rigveda Translated by R. T. H. Griffith, P. 467). All this is nothing but wild inagination of some of these Western translators.

शुनश्चिच्छेपं निदितं सहस्राद्यूपादमुञ्चो अशमिष्ट हि षः ।
एवास्मदग्ने वि मुमुग्धि पाशान्होतश्चिकित्व इह तू निषद्य ॥ ७ ॥

7. *TRANSLATION* :—O learned person ! you loosen from thousand-fold bondage even of a man who is engrossed in sensual pleasures, because he attains peace (by your association and teachings). In the same manner, o wise leader ! seated in this righteous dealings, free us from all bondages.

PURPORT :—The duty of the enlightened persons is to separate people from all ignorance, and unrighteous conduct and thus make them highly learned and righteous. Thus they should constantly make them free from the bondage of all miseries.

NOTES & REMARKS :—(शुनःशेपम्) सुखस्य प्रापकम् इन्द्रियाण्मम् । =A man engrossed in sensual pleasures, but trying to confer happiness on others. (यूपात्) मिश्रितादमिश्रिताद् बन्धनात् । =From bondage of all kinds whether mixed or otherwise. (चिकित्वः) बुद्धिमन् । = O wise man !

The attributes of enlightened persons are told :

हृणीयमानो अप हि मदैयेः प्र मे देवानां व्रतपा उवाच ।
इन्द्रो विद्वाँ अनु हि त्वा चचक्ष तेनाहमग्ने अनुशिष्ट आगाम् ॥ ८ ॥

8. *TRANSLATION* :—O burner of all the sins and evi!s like fire ! (enlightened persons) ! donot leave or depart away from me when feel angry. Let me acquire true knowledge from Indra-a preceptor endowed with the great wealth of wisdom who has imparted instructions to you. Being the protector of the vow of truth undertaken by the enlightened persons, he has taught the truth to me. Instructed by him, let me acquire true knowledge.

PURPORT :—Those men who are of evil attributes, actions and temperament should be kept away. By the association of the righteous persons who preach truth, people become good and enjoy happiness.

NOTES & REMARKS :—(अग्ने) त्रिदोषनाशक । =Burner of sins and evils like the fire of three kinds. (इन्द्रः) विद्यैश्वर्ययुक्तः । इदि-परमैश्वर्ये । =Endowed with the great wealth of wisdom. (हृणीयमानः) क्रोधं कुर्वन् । हृणीयते क्रुध्यतिकर्मा (NG 2, 19, 12) =Being angry.

The duties of the enlightened persons are defined :

वि ज्योतिषा बृहता भात्यग्निराविर्विश्वानि कृणुते महित्वा ।
प्रादेवीर्मायाः सहते दुरेवाः शिशीते शृङ्गे रक्षसे विनिक्षे ॥ ९ ॥

9. *TRANSLATION* :—Agni in the form of the sun (sun-light or knowledge. Ed.) etc. shines with great radiance. It makes all things manifest by its light. It sharpens its horns for the destruction of the Rākshasas or germs of diseases. In the same manner, you should dispel all un-divine deceitful intellects or ideas which lead to evil outcome from all sides.

PURPORT :—*As the sun dispels all darkness and fear by generating light, in the same manner, the enlightened persons should dispel all darkness of ignorance, and illuminate the souls of all by generating the sun of true knowledge.*

NOTES & REMARKS :—(मायाः) छलादियुक्ताः प्रज्ञाः । मायेति प्रज्ञानाम (NG 3, 9) अत्र दुष्ट प्रज्ञाग्रहणं प्रसङ्गवशात् । =Intellects full of deceit etc. (दुरेवाः) दुष्टम् एवं प्रापणं कर्म यासां ताः । =Leading to wicked or evil actions. (अग्निः) सूर्यादिरूपेण पावकः इण (ई) गतौ । गतेस्त्रिष्वर्थेषु प्राप्त्यर्थ-ग्रहणम् । =Agni in the form of the sun etc.

The removal of ignorance is told by the illustration of impact of the weapons :

उत स्वानासो दिवि षन्त्वग्नेस्तिग्मायुधा रक्षसे हन्तवा उ ।
मदे चिदस्य प्र रुजन्ति भामा न वरन्ते परिबाधो अदेवीः ॥ १० ॥

10. *TRANSLATION* :– O learned persons! being preachers, you should be able to destroy all wicked tendencies, and always

live in the light of knowledge, like the heroes wield sharp weapons made of Agni (fire, power, electricity) are capable to destroy their wicked enemies. You should enjoy bliss. Keep away or remove anger and other undivine acts, because they obstruct the performance of good deeds.

PURPORT :—*O learned persons ! those who have studied the science of archery and are experts in the use of the arms and missiles, they annihilate enemies by the use of the weapons made of Agni (fire-power) and achieve victory. In the same manner, ward off all ignorance and laziness with force of teaching and preaching of knowledge and manifest knowledge and good virtues.*

NOTES & REMARKS :—(स्वानास:) उपदेशका: । स्वन-शब्दे (भ्वा०) =Preachers. (भामा:) क्रोधा: । भाम इति क्रोधनाम (NG 2, 13) =Anger (रुजन्ति) आभञ्जन्ति । रूजो भङ्गे (तुदा.)= Break away.

The attributes of the enlightened persons are told :

एतं ते स्तोमं तुविजात विप्रो रथं न धीरः स्वपा अतक्षम् ।
यदीदग्ने प्रति त्वं देव हर्याः स्वर्वतीरप एना जयेम ॥ ११ ॥

11\. *TRANSLATION* :—O famous learned person ! I do good deeds and meditation, endowed with patience, forgiveness and other virtues, and manufacture this beautiful chariot (vehicle). So you should also do. O giver of the knowledge of all sciences ! if you build a good chariot, you would receive admirable dealings. We conquer these desirable Prāṇas (vital airs), endowed with admirable happinese. So you should also do.

PURPORT :—*O men ! the highly learned persons conquer and they have only righteous desires in mind. So you should also do.*

NOTES & REMARKS :—(स्तोमम्) प्रशंसितव्य व्यवहारम् । स्तु-स्तुतौ । =Admirable. (हर्या:) कमनीया: । हर्य-गति कान्त्यो (भ्वा०) कान्ति:-कामना । =

Desiable. (अपः) प्राणान्। आपो वै प्राणाः (Stph. 3, 8, 2, 4) प्राणोह्यपः (Jaiminiyopanishad 3, 10,19) =Prānas or vital airs.

The attributes of the enlightened persons are told :

तुविग्रीवो वृषभो वावृधानोऽशत्र्वर्यः समजाति वेदः । इतीममग्निममृतां अवोचन्बर्हिष्मते मनवे शर्म यंसद्धविष्मते मनवे शर्म यंसत्॥१२॥

12. *TRANSLATION:*—O learned persons ! a powerful man of beautiful neck, very mighty, always grows in strength and wisdom. The master of all senses, he acquires wealth without any opposition. He bestows happiness or home upon a thoughtful high learned person, preserves many good things (and performs non-violent sacrifices). Those who have acquired spiritual knowledge, tell about Agni in the form of electricity.

PURPORT:- *It is the duty of all enlightened persons to impart good education to all students, so that they give up animosity and lead others towards happiness.*

NOTES & REMARKS :—(तुविग्रीवः) बहुबलयुक्ता: सुन्दरी वा ग्रीवा वा यस्य सः। तुवीति बहुनाम (NG 3, 1)। अति बहि सुन्दरार्थे प्रयोगः।=Very powerful or having beautiful neck. (अर्यः) स्वामी-अर्य इतीश्वरनाम (NG 2, 22) =Master of science. (बर्हिष्मते) प्रवृद्ध विज्ञानाय (हविष्मते) बहूत्तमपदार्थ युक्ताय हु- दानादनयोःआदाने च। अत्र-आदानक-बहुपदार्थग्रहणम्। बृह-वृद्धौ (भ्वा०) अजगति क्षेपण्यो (भ्वा०)। =For a man of advanced knowledge.

Sūktam-3

Rishi of the Sūktam-Vasushurta Ātreya. Devatā or subject-Agni. Chhanda-Pankti and Trishtup of various kinds. Svara-Panchama and Dhaivata.

The duties of a ruler are told :

त्वम॑ग्ने वरु॑णो जाय॑से यत्त्वं मि॒त्रो भव॑सि यत्समि॑द्धः ।
त्वे विश्वे॑ सहसस्पुत्र दे॒वास्त्वमिन्द्रो॑ दा॒शुषे॒ मर्त्या॑य ॥ १ ॥

1. *TRANSLATION :—* O learned ruler ! O protector of strength ! all enlightened persons are pleased with you when being a friend you are illumined or enlightened ; when you take the form of Varuna-the best acceptable and the fastener of the wicked, and when being Indra you become the giver of wealth. You give the wealth thus to him, who deserves your help and encouragement.

PURPORT :—O ruler ! let that man ever maintain friendship with you, even if you are his friend, foe or indifferent. You should also be friendly to all.

NOTES & REMARKS :—(वरुणः) दुष्टानां बन्धकृच्छ्रेष्ठः। अनृते खलु वै क्रियमाणे वरुणो गृह्णाति (Taittiriya 1, 7,2, 6) वरुणो वा एते गृह्णाति यः पाप्मना गृहीतो भवति (Stph 12, 7, 2,17) =The best binder (fastener) of the wickeds. (इन्द्रः) ऐश्वर्यदाता । इदि-परमैश्वर्ये (भ्वा०) । =Giver of health. (दाशुषे) दातुं योग्याय । दाशृ-दाने (भ्वा.) =Deserving donation or help.

The subject of ruler is continued :

त्वम॑र्य॒मा भ॑वसि॒ यत्क॒नीनां॒ नाम॑ स्वधाव॒न्गुह्यं॑ बिभर्षि ।
अ॒ञ्जन्ति॑ मि॒त्रं सु॒धि॑तं॒ न गोभि॒र्यद्दम्प॑ती॒ सम॑नसा कृ॒णोषि॑ ॥ २ ॥

2. *TRANSLATION :—*O king, possessor of good foodgrains ! you are dispenser of justice of those who desire (justice) and bear a secret name, make the couples of unified mind (loving each other). Therefore all enlightened persons minifest you with good words like they do to a delighted friend.

PURPORT :—That king only is good who is just to his subjects. As a friend gladdens his friend, so should a king do towards his subjects.

NOTES & REMARKS :—(अर्यमा) न्यायाधीशः । =Dispenser of justice. (कनीनाम्) कामयमानानाम् । कनी-दीप्तिकान्तिगतिषु (भ्वा०) कान्तिः कामना =Of the people desiring (justice). (अञ्चन्ति) व्यक्तिकुर्वन्ति । अञ्जू-व्यक्ति म्रक्षण कान्ति गतिषु (भ्वा०) अत्र व्यक्तिकरणार्थं । =Manifest.

TRANSLATOR'S NOTES :—By गुह्यनाम or secret name may be meant appellations like न्यायप्रिय (just) दयालु (kind) प्रजावत्सल (beloved of the people) etc. which the people use for a good ruler.

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The duties of a ruler are mentioned :

तवं श्रिये मरुतों मर्जयन्त रुद्र यत्ते जनिम चारु चित्रम् ।
पदं यद्विष्णोरुपमं निधायि तेनं पासि गुह्यं नाम गोनाम् ॥ ३ ॥

3. *TRANSLATION* :—O Rudra (chastiser of the wickeds) ! good brave men purify you for attaining prosperity. They purify your wonderful and beautiful birth or body, which is to be acquired or achieved. Protect them with that secret name or subduing power of the senses which you have established in you being just like Omnipresent God. Therefore, you are worthy of veneration.

PURPORT :—O king ! as you protect your subjects being impartial like God, then only your emergence or birth will be considered to be successful and useful, and not otherwise.

NOTES & REMARKS :—(मरुतः) मनुष्याः । मरुतःमितराविणो वा ऽमितरोचिनो वा महद् द्रवन्तीति वा (NKT 17, 2, 14) =Men. (पदम्) प्राप्तव्यम् । पद-गतौ । गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् —Worthy of attainment. (गोनाम्) इन्द्रियाणां किरणानां वा गौरिति वाङ्नाम (NG 1, 11)वागादीनि क्रियाणि । =Of the senses or rays of the sun.

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The duties of the subjects are told :

तवं श्रिया सुदृशो देव देवाः पुरू दधाना अमृतं सपन्त ।
होतारमग्निं मनुषो नि षेदुर्दशस्यन्तं उशिजः शंसमायोः ॥ ४ ॥

4. *TRANSLATION* :—O king ! you are a liberal donor, and

the enlightened persons visualize well with your beauty and wealth. They uphold great immortality, desire the welfare of all, and extend fire which is the taker of oblations and which makes life admirable. Let you tell about it to others. They then attain emancipation at the end.

PURPORT :—O men ! you should aquire knowledge of various sciences by the association of the absolutely truthful adepts, become rich, enjoy happiness in this world and attain emancipation at the end.

NOTES & REMARKS :—(सपन्त) आक्रोशन्ति। षप-आक्रोशे (भ्वा.) इति धातुपाठे। सपधातोरा क्रोशार्थः मृग्य: =Deliver sermons with loud voice. (दशस्यन्त:) विस्तारयन्त:। दशि-भाषार्थ: धातु कल्पद्रुमो भासार्थः =Extending. (उशिज:) कामयमाना:। वश-कान्तौ (भ्वा.) कान्ति:-कामना। =Desiring.

The duties of a ruler are told further :

न त्वद्धोता पूर्वो अग्ने यजीयान्न काव्यैः परो अस्ति स्वधावः।
विशश्च यस्या अतिथिर्भवासि स यज्ञेन वनवद्देव मर्तान् ॥५॥

5. *TRANSLATION* :—O king ! you are giver of happiness and possessor of much wealth and foodgrains. You serve or cause to serve men with Yajna in the form of the protection of the subjects. There is no greater performer of the Yajna and none better in the knowledge of poetical works. When you become the guest of your subjects, you become worthy of veneration by them.

PURPORT :—That king alone can administer the State well, who protects his subjects righteously.

NOTES & REMARKS :—(यज्ञेन) प्रजापालनव्यवहारेण। यज-देवपूजा सङ्गतिकरण दानेषु (भ्वा.)-संङ्गति करणार्थमादाय प्रजापालन व्यवहृरेणेतिव्याख्या। =By the dealing of the protection of the subjects. (होता) दाता। हु-दानादनयो: आदाने च (जुहो.) अत्र दानार्थः। =Donor. (वनवत्) सेवयति। वन-संभक्तौ (भ्वा.)। अत्रभक्ति पूर्वं सेवार्थः =Servest or cause to serve.

The duties of the subjects are told :

वयमग्ने वनुयाम त्वोता वसूयवो हविषा बुध्यमानाः ।
वयं समर्ये विदथेष्वह्नां वयं राया सहसस्पुत्र मर्तान् ॥ ६ ॥

6. *TRANSLATION* :—O king ! you are shining like the fire, and protector of strength. We solicit further protection from you, and being already protected by you, desire to acquire wealth and inculcate the spirit of donation. Let us be engaged in day-time in the search of true knowledge, and whenever necessary, in the battles. Let us beg people for wealth for the protection of the State, when it is in danger, or let us serve people with wealth.

PURPORT :—O men ! if you request the enlightened persons to fill you with the virtues, you may gradually become rich.

NOTES & RERARKS :—(समर्ये) सङ्ग्रामे । समर्यें इति संग्रामनाम (NG 2, 17) । = In the battle. (विदथेषु) विज्ञान-व्यवहारेषु । =In the dealing of true knowledge. (वनुयाम) यांचेमहि । वनु-याचने (तना) विद् ज्ञाने । =May we beg ?

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The duties of a king with regard to the protection of the subjects and checking the crimes are highlighted :

यो न आगो अभ्येनो भरात्यधीदघमघशंसे दधात ।
जही चिकित्वो अभिशस्तिमेतामग्ने यो नो मर्चयति द्वयेन ॥ ७ ॥

7. *TRANSLATION* :—O highly learned king ! shining like the fire, you kill the evil-doer thief who commits offence or a sin against us, and troubles us by sin and offence. Give due punishment to him who resorts to violence in this manner.

PURPORT :—O king ! punish those wicked persons who give trouble to or spoil the people. Honour those who are of good character and conduct.

NOTES & REMARKS :—(अभिशस्तिम्) अभितो हिंसाम् । अभि+शसु-हिंसायाम् (भ्वा.) । = Violence from all sides. (मर्चयति) गच्छते । यद्यपि धातुपाठे मर्च-

शब्दार्थः पठितस्तथाप्यत्र प्रकरणवशाद् बाधनार्थे इति महर्षिदयानन्दवत् सायणाचार्य यदि योऽपि । अनेकार्था धातवः । =Troubles, teases. (द्वयेन) पापापराधाभ्याम् । = Both by sin and crime.

The duties of a ruler are told :

त्वाम॒स्या व्यु॒षि दे॑व॒ पूर्वे॑ दू॒तं कृ॑ण्वा॒ना अ॑यजन्त ह॒व्यैः ।
सं॒स्थे यद॑ग्न॒ ईय॑से रयी॒णां दे॒वो मर्तै॒र्वसु॑भिरि॒ध्यमा॑नः ॥ ८ ॥

8. *TRANSLATION* :—O king ! endowed with divine virtues, you are highly learned person. You go among the subjects seated in the assembly, illumined by the mortals with wealth and other honoured requisite articles, and protect them. Let those protecting enlightened persons join you in making you the destroyer of enemies with admirable means.

PURPORT :—O king ! if you nourish the subjects with knowledge and humility, then glory, wealth, the advancement of the state and good persons may be at your disposal.

NOTES & REMARKS :—(व्युषि) सेवसे । व्युष-दाने (दिवा.) व्युष विभागे (दिवा.) अनेकार्था धातवः । अत्र सेवार्थे प्रयोगः । =Serve. (दूतम्) यो दुनोति शत्रूस्तम् । दु-उपतापे (स्वा.) यज-देवपूजासङ्गतिकरणदानेषु । अत्र सङ्गतिकरणार्थः =May join.

The duties of the people with regard to education of children are told :

अव॑ स्पृधि पि॒तरं॒ योधि॑ वि॒द्वान्पु॒त्रो यस्ते॑ सहसः सून ऊ॒हे ।
क॒दा चि॑कित्वो अ॒भि च॑क्षसे॒ नोऽग्ने॑ क॒दाँ ऋ॑त॒चिद्या॑तयासे ॥ ९ ॥

9. *TRANSLATION* :—O highly learned person ! you are the son of a mighty father who has observed Brahmacharya, and are full of splendour like the fire. I think about you (your welfare) again and again. You are like my son and protector from the calamity,

and intensely long for your father and separate him (keep him away) from the misery. Being well-versed in the Vedas, when will you give us good sermons and when will you urge upon us to do good deeds ?

PURPORT :—If parents make their boys and girls acquire knowledge with Brahmacharya, and get them married in ripe youth, then they may enjoy much happiness.

NOTES :—(यातयासे) प्रेरये: । =Urge. (योधि) वियोजय । =Separate. (ऊहे) वितर्कयामि । =Think about or think pros and cons.

The subject of duties towards the child education is dealt :

भूरि नाम वन्दमानो दधाति पिता वसो यदि तज्जोषयासे ।
कुविद्देवस्य सहसा चकानः सुम्नमग्निर्वनते वावृधानः ॥ १० ॥

10. *TRANSLATION :*—O man ! dwelling in good virtues, you should serve that great name (noble tradition), which your devout father upholds by the strength like of an enlightened person. Desiring happiness, he glorifies God and grow like fire.

PURPORT :—O children ! the parents who provide you with second birth (at the hands of the Acharya the preceptor) and enable you to have the appellation of DVIJA or twice—born, you shauld in return, serve them well and discharge your duties.

NOTES & REMARKS :—(कुवित्) महत् । कुवित इति बहुनाम (NG 3, 1) अत्र बहु महत् । =Great. (वनते) संभजति । वन-संभक्तौ (भ्वा.) =Glorifies God well. (जोषयासे) सेवये: । जुषी प्रीतिसेवनयो: । =Serve.

The duties of the parents and teachers to prohibit the progeny from committing the theft and other bad habits are told :

त्वमङ्ग जरितारं यविष्ठ विश्वान्यग्ने दुरिताति पर्षि ।
स्तेना अदृश्रन् रिपवो जनासोऽज्ञातकेता वृजिना अभूवन् ॥ ११ ॥

11. *TRANSLATION :*—O dear very youthful (energetic)

learned person ! you should protect or nourish well your father who is admirer of knowledge and virtues, and give up all acts which lead to misery. Keep yourself away from those foolish sinful thieves and other wicked enemies, whom men see (indulging in the vices).

PURPORT :—O good children ! you should give up all the unrighteous conduct, honour your parents and achieve good reputation by liquidating the bands of thieves.

NOTES & REMARKS :—(जरितारम्) विद्यागुणस्तावकं पितरम् । =Father who is admirer of knowledge and virtues, (अज्ञातकेता:) अज्ञात: केत: प्रज्ञा यैस्ते । =Foolish. (वृजिना:) पापाचारा: वर्जनीया: । =Men of sinful conduct who should be given up.

The duties of the people are stated :

इमे यामासस्त्वद्रिगभूवन्वसवे वा तदिदागो अवाचि ।
नाहायमग्निरभिशस्तये नो न रीषते वावृधानः परा दात् ॥ १२ ॥

12. *TRANSLATION* :—O good children ! the man full of splendour like the fire, keeps us away from the harm. While growing from all sides, he does not give us trouble trying to reform you, and tells your offence detrimental to the acquirement of true wealth. The persons who have control over themselves should purify such people by way of teaching and preaching. By so doing, they enjoy the bliss.

PURPORT :—O men ! do not keep away the learned persons who do not punish anyone, not committing offence.

NOTES & REMARKS :—(यामास:) यमनियमान्विता: । =Endowed with Yamas (five restraints) and Niyamas (five observances.) (त्वद्रिक्) त्वां प्रति यतमान: । =Trying to reform you. (रीषते) हिनस्ति । Harms, resorts to violence, kills.

TRANSLATOR'S NOTES :— (यम्) उपरमे is the root verb of the Yama. There are five Yamas-Ahinsa (non-violence) truth, non-stealing, Brahmacharya, renunciation of surplus wealth and five Niyamas

consisting of purity, contentment, austerity, study of scriptures and surrender to God.

Sūktam—4

Rishi of the Sūktam-Vasushurta Atreya. Devatā-Agni. Chhanda-Pankti and Trishtup of various kinds. Svara-Panchama and Dhaivata.

The duties of a king are narrated :

त्वाम॑ग्ने वसु॑पतिं वसू॑नाम॒भि प्र म॑न्दे अध्व॒रेषु राजन् ।
त्वया॑ वाजं॑ वाज॒यन्तो॑ जयेमा॒भि ष्या॑म पृत्सुतीर्मर्त्या॑नाम् ॥ १ ॥

1. *TRANSLATION :*—O king ! shining with good virtues, you pervade in knowledge like electricity. I gladden you in the Yajnas in accordance with awarding of inviolable dealings by protection of the people and justice, as you are the lord of the vast riches. May we overcome groups of hostile men in battles under your leadership ?

PURPORT :—The persons always achieve victory only with the advancement of the State and its unparalleled prosperity, particularly when the leaders are righteous and highly learned persons.

NOTES & REMARKS :—(पृत्सुतीः) सेनाः । पृत्सु इति संग्रामनाम (NG2,17) पृत्सुतीरिति तत्पर्यायः । =Armies. (अध्वरेषु) अंहिसनीयेषु प्रजापालनन्यायव्यवहारेषु । अध्वर इति यज्ञनाम । ध्वरति हिंसाकर्मा-तत्प्रतिषेधः (NKT 1, 3, 8) । =In the inviolable dealings of the protection of the people and justice. (वाजम्) सङ्ग्रामम् । वाज इति बलनाम (NG 2, 9) तत्प्रधानत्वात्संग्रामेऽपि अत्र वाजपदाभिधेयः । =Battle.

The subject of duties of a king is dealt :

ह॒व्य॒वाळ॒ग्निर॒जरः॑ पि॒ता नो॑ वि॒भुर्वि॒भावा॑ सु॒दृशी॑को अ॒स्मे ।
सु॒गा॒र्ह॒प॒त्याः समिषो॑ दिदीह्यस्म॒द्र्य१॒॑क् सं मि॑मीहि॒ श्रवां॑सि ॥ २ ॥

2. *TRANSLATION :*—O king ! the fire indeed is the bearer of oblations and resplandent. It protects and illuminates like the

Omnipresent God. In the same manner, you being our shining and ever youthful father give us food alongwith various things like fire (knowledge etc.) and others. Knowing us well and enlightening us, arrange for us study, teaching and other beneficial activities.

PURPORT :—O king ! as Agni in the form of electricity and fire does good to all, and as God nourishes or sustains all like father and creates innumerable articles for their use, so you should also be.

NOTES & REMARKS :—(इषः) अन्नानि । इषमिति अन्ननाम (NG 2, 7) अन्नं वा इषम् । (कौषीतकी ब्रा 28, 5.) इषम् इट च पर्याये ।=Foodgrains. (अस्मध्रक्) योऽस्मानंचति । जानाति ज्ञापयति वा । =He who knows or enlightens us. (श्रवांसि) अध्ययनाध्यापनादीनि कर्माणि । =Study, teaching and other beneficial acts.

The duties of the subjects are told :

विशां कविं विश्पतिं मानुषीणां शुचिं पावकं घृतपृष्ठमग्निम् ।
नि होतारं विश्वविदं दधिध्वे स देवेषु वनते वार्याणि ॥ ३ ॥

3. *TRANSLATION :—*O men ! pure and purifying others like fire, the king is enkindled with clarified butter (ghee). He who is just like the Omniscient God, is the lord of the human beings, pure, donor and wise, and whom you uphold (support). He in fact distributes desirable objects among the enlightened persons.

PURPORT :—That king alone is mighty the like fire, who is dispenser of justice like God, highly learned and endowed with noble characteristics. He even can become an emperor (or can shine well on account of his virtues).

NOTES & REMARKS :—(वार्याणि) वरितुं स्वीकर्तुं महाणि । वृञ्-वारणे (स्वा०) हु-दानादनयोः । (जु) ।=Desirable. (होतारम्) दातारम् ।=Donor. (वनते) सम्भजति । वन-संभक्तौ (भ्वा.) । =Distributers.

*TRANSLATOR'S NOTES :—*The appellations like कवि and विश्वविदम् clearly show that here by Agni only material fire is not

meant. Prof. Wilson translates कविम् as wise and विश्वविदम् as 'all knowing'. Griffith translates them as 'sage' and Omniscient' respectively. Rishi Dayananda's translation therefore is most rational.

The same subject of people's duties is continued :

जुषस्वाग्न इळया सजोषा यतमानो रश्मिभिः सूर्यस्य ।
जुषस्व नः समिधं जातवेद आ च देवान्हविरद्याय वक्षि ॥ ४ ॥

4. *TRANSLATION* :—O learned king! shining and burning foes like fire, you always endeavour, love and serve all with good speech (words). Your enemies are like fuel because of your splendour which is like the rays of the sun. Bring the enlightened persons here for participating in feasts with good food, and thus entertain them well.

PURPORT :—*O men! as all the actions of the souls are accomplished by the rays of the sun, so all the just acts of the king like sustaining the subjects are accomplished with the help of absolutely truthful enlightened persons (people and staff).*

NOTES & REMARKS :—(इलया) प्रशंसितया वाचा । इलेति वाङ्नाम (NG 1, 11) ।=With admirable speech. (समिधम्) काष्ठमिव शत्रुम् ।=Enemy who is like the wood.

TRANSLATOR'S NOTES :—The idea imparted in the mantra seems to be that efforts should be made (as far as possible) to convert even enemies into friends by sweet and pleasant words and behaviour.

The duties of a king are further stated :

जुष्टो दमूना अतिथिर्दुरोण इमं नो यज्ञमुप याहि विद्वान् ।
विश्वा अग्ने अभियुजो विहत्या शत्रूयतामा भरा भोजनानि ॥ ५ ॥

5. *TRANSLATION* :—O king! you are endowed with many

good virtues like electricity, possess peace and control mind, senses etc. Like a served and loved enlightened guest at home, you come to our Yajna with gift of good food and other articles. Slay all the armies of the enemies and take possession of the foodgrains left behind by the foes and sustain the people.

PURPORT :—That king becomes very popular who having killed the wicked, deals with his subjects justly.

NOTES & REMARKS :—(यज्ञम्) अन्नाद्युत्तमपदार्थदानम् यज-देवपूजा सङ्गतिकरण दानेषु अत्र तृतीयार्थग्रहणम् ।=The gift of good food and other articles. (अभियुजः) या आभिमुख्यं युन्जते ताः शत्रुसेनाः । =The armies of the enemies. (भोजनानि) प्रजापालनानि भोक्तव्योन्यन्नानि वा । भुजपालनाभ्यवहारयोः (रु.) अभ्यवहारः भोजनम् ।=The protection of the subjects or food materials.

The same subject of king's duties is dealt :

वधेन दस्युं प्र हि चातयस्व वयः कृण्वानस्तन्वे३ स्वायै ।
पिपर्षि यत्सहसस्पुत्र देवान्त्सो अग्ने पाहि नृतम वाजे अस्मान् ॥६॥

6. *TRANSLATION :*—O the best leader ! you are son of a mighty father. Making your body strong by taking good food and other things necessary for sustaining life, you annihilate the robbers and thieves with powerful and fatal weapons. You sustain your subjects well, and protect the learned persons in the battle.

PURPORT :—O king ! always nourish righteous persons by killing the wickeds and by conquering your enemies.

NOTES & REMARKS :—(चातयस्व) हिंसय हिंधि वा ।=Kill yourself or make others kill. (वयः) जीवनम् । वयः जीवनपर्यायरूपेण सुप्रसिद्धम् । Bio इत्यादयो विदेशीयभाषायां जीवनवाचकाः शब्दा एतस्मादेवोद्भूताः । वयः इति अन्ननाम (NG 2, 7) ।=Life.

The duties of the rulers and their subject are described :

व॒यं तें अग्न उक्थैर्विधेम व॒यं ह॒व्यैः पांवक भद्रशोचे ।
अ॒स्मे र॒यिं वि॒श्ववा॑रं॒ समिन्वा॒स्मे विश्वा॑नि॒ द्रविणानि धेहि ॥ ७ ॥

7. *TRANSLATION* :—O pure illuminator of light the learned ! O king, **full of** splendour like electricity ! we honour you with admirable words making you glorious (renowned). You may do the same for us. We make you a possessor of wealth containing all sorts of valuable articles by presenting valuable things and accepting them. So you should do to us.

PURPORT :—As the administered subjects should increase the produce and wealth and prosperity of the king, so the king should also increase their prosperity. Dealing with one another like father and children, you become glorious.

NOTES & REMARKS :—(द्रविणानि) यशांसि । =Good reputation. (उक्थैः) प्रशंसितैर्वचनैः ।=With admirable words.

TRANSLATOR'S NOTES :—द्रविणमिति धननाम (NG 2, 10) धनं द्रविणमुच्यते यदेनदभिद्रवन्ति (NKT 8, 1, 1) । अनया व्युत्पत्या यशोऽपि द्रविणम् यत् एनत् अभिद्रवन्ति । अथवा यशः उत्तमजनधनम् 'मानो हि महतां धनम् इति सुभाषितम् । उक्थम्=वच-परिभाषणे । तत्र थक् प्रत्ययः ।

The duties of the rulers and subjects are elaborated :

अ॒स्माकं॑मग्ने अध्व॒रं जुंषस्व॒ सहंसः सूनो त्रिषधस्थ ह॒व्यम् ।
व॒यं दे॒वेषु॑ सु॒कृतः॑ स्याम॒ शर्मणा नस्त्रि॒वरू॑थेन पाहि ॥ ८ ॥

8. *TRANSLATION* :—O king ! you act like the purifying fire. O son of a mighty person ! you have observed Brahmacharya for a long period. You are impartial to all the three kinds of people, i. e. your subjects, staff and relatives. Serve them with love in our non-violent Yajna in the form of protection and happiness of the subjects. Protect us constantly in our homes, which they deserve suitably built for all the three main seasons i. e.

rains, winter and summer. Because of that we may be able to spread righteous deeds among the enlightened persons.

PURPORT :—*All people should address or present submissions to the ruler in this way—O king ! protect or sustain us properly, so that protected by you we may remain engaged in doing righteous acts and make you also advanced in every manner.*

NOTES & REMARKS :—(त्रिषधस्थ) त्रिभिः प्रजाभृत्यात्मीयैः जनैः सह पक्षपातरहितस्तिष्ठति तत्सम्बुद्धौ । =Impartial to all kinds of people i.e. your subjects, staff and relatives. (शर्मणा) गृहेण । शर्म इति गृहनाम (NG 3, 4) । =With home. (त्रिवरूथेन) त्रिषु वर्षाहिमन्तग्रीष्मसमयेषु वरुथेन वरेण । =Good or suitable in all seasons like rains, winter and summer. (हव्यम्) दातुमर्हं सुखम् । हु-दानादनयोः आदाने च । अत्रदानार्थग्रहणम् । =Happiness worth-giving.

The duties of rulers and people are stated :

विश्वा॑नि नो दु॒र्गहा॑ जातवेदः॒ सिन्धुं॒ न नावा दु॑रि॒ताति॑ पर्षि ।
अग्ने॑ अत्रि॒वन्नम॑सा गृणा॒नो॑ऽस्माकं॑ बोध्यवि॒ता त॒नूना॑म् ॥ ९ ॥

9. *TRANSLATION* :—O highly learned king ! in association with Sanyasis, you constantly move from place to place for preaching, because you take us across all intolerable evils and miseries, like the people are taken across a river by a boat or ocean by a steamer. Respected by us with reverence or honoured with food and glorifying God, we know you are the protector of our lives and possessions.

PURPORT :—*The kings, teachers and preachers take all people across the ocean of misery, and enjoy unparalleled happiness through it.*

NOTES & REMARKS :—(अत्रिवत्) अत्रयः सततं गन्तारो विद्यन्ते यस्य तत्सम्बुद्धौ: अत्रयः अत-सातत्यगमने (भ्वा०) अत्रयः परिव्राजकाः । =Those who have

association with the Sanyasis constantly moving for preaching. (दुरिता) दुःखेन प्राप्तुं भोग्यानि । =Difficult to cross over, intolerable.

The same subject of ruler's 'and people's duties is continued :

यस्त्वां हृदा कीरिणा मन्यमानोऽमर्त्यं मर्त्यो जोहवीमि ।
जातवेदो यशो अस्मासु धेहि प्रजाभिरग्ने अमृतत्वमश्याम् ॥ १० ॥

10. *TRANSLATION* :—O highly learned king ! you are purifier like the fire, and with admiring heart we call upon you. I being an ordinary mortal and you being the immortal because of your glory know the immortality of soul. I enjoy emancipation along with all good people, those who are to be protected. Establish in us good reputation.

PURPORT :—*As the subjects always strive for the welfare of the king (State), the same way, a ruler should also desire the happiness of his subjects. All may enjoy unparalleled happiness with mutual love in this way.*

NOTES & REMARKS :—(कीरिणा) स्तावकेन । किरिरिति स्तोतृनाम् । (NG 3, 16) । =Admirer. (अग्ने) पावकवद्वर्त्तमान राजन् ।=O king purifying like fire.

The same theme of ruler-people moves :

यस्मै त्वं सुकृते जातवेद उ लोकमग्ने कृणवः स्योनम् ।
अश्विनं स पुत्रिणं वीरवन्तं गोमन्तं रयिं नशते स्वस्ति ॥ ११ ॥

11. *TRANSLATION* :—O highly learned wise person ! whosoever performs good works, you bestow apparent happiness upon him. He enjoys welfare and all sorts of riches-horses, cattle, sons and brave followers.

PURPORT :—*O king ! if you make all your subjects endowed with knowledge and humility, wealth, good progeny and prosperity, then all the subjects will have the highest regard for you.*

NOTES & REMARKS :—(लोकम्) द्रष्टव्यम् । लोकृ-दर्शन (भ्वा०) ।=Worth seeing. (नशते) प्राप्नोति । नशत् व्याप्तिकर्मा (NG 2, 18) ।=Attains.

Sūktam-5

Rishi of the Sūktam-Vasushruta Ātreya. Devata or subject-Apram. Chhanda-Nishāda Gāyatri, Virat Gāyatri-Pipilika-Madhya-Gāyatri and Ushnik. Svara-Rishabha.

The duties of the learned men are stated :

सुसंमिद्धाय शोचिषे घृतं तीव्रं जुहोतन । अग्नये जातवेदसे ॥ १॥

1. *TRANSLATION* :—O men ! put the oblations of well-purified (clarified butter), ghee into this well-ablaze purifying fire, which is existent in all the objects.

PURPORT :—The teachers who sow the seeds of knowledge in the pure hearts become glorious and mighty like the sun.

NOTES & REMARKS :—(शोचिषे) पवित्रकराय । शुचिर-पूतीभावे (दिवा०) । =Purifying. (तीव्रम्) सुशोधितम् =Well purified.

TRANSLATOR'S NOTES :—The purport seems to be based upon the social interpretation of the mantra taking Agni for an educated pupil and ghee for the knowledge.

The same subject of teacher's duties is dealt :

नराशंसः सुषूदतीमं यज्ञमदाभ्यः । कविर्हि मधुहस्त्यः ॥ २ ॥

2. *TRANSLATION* :—O men ! a man of genius who is free from deceit, is sweet handed (in dealings) and admired by all men. He showers nectar in this Yajna (in the form of the diffusion of knowledge), He enjoys much happiness thereby.

PURPORT :—*O learned person ! a cow (lit. makes to flow) gives milk for the happiness of all, same way the shower of the sermons containing true knowledge, give happiness to all.*

NOTES & REMARKS :—(सुषूदति) अमृतं क्षरति । षूद-क्षरणे (भ्वा.) = Makes to shower nectar. (यज्ञम्) विद्याप्रचाराख्यं व्यवहारम्, यज-देवपूजासङ्गतिकरणदानेषु, अत्र विद्यादानार्थं ग्रहणम् । =Dealing in the form of diffusion or disseminating of knowledge. (अदाभ्य:) निष्कपट: । = Free from deceit.

Here the duties of a king are mentioned :

इळितो अग्न आ वहेन्द्रं चित्रमिह प्रियम् । सुखै रथेभिरूतये ॥ ३ ॥

3. *TRANSLATION* :—O illumined soul ! being admired by us, bring in this world vehicles which are wonderful and bestow happiness, and dear prosperity in order to protect us.

PURPORT :—*O king ! having attained prosperity, you roam about everywhere for the protection of your subjects.*

NOTES & REMARKS :—(अग्ने) प्रकाशात्मन् । अगि गतौ [गतेस्त्रिष्वर्थेष्वत्र-ज्ञानार्थग्रहणम् अथवा अग्निवत् प्रकाशित: । =Illumined soul. (इन्द्रम्) परमैश्वर्यम् । =Prosperity.

The same subject of duties of a ruler is continued :

ऊर्णम्रदा वि प्रथस्वाभ्य१र्का अनूषत । भवा नः शुभ्र सातये ॥४॥

4. *TRANSLATION* :—O king of pure character ! you proclaim (enact laws etc.) with regard to the distribution of inherited wealth. Be giver of happiness to us. O knowers of the spirit of the mantras ! with your protective powers or the helpers blot out the evils, and impart us (lit. praise us) the knowledge of all sciences.

PURPORT :—*The king and officers of the State should take only their due share of the wealth by proper division and should give due share to the people.*

NOTES & REMARKS :—(अर्का:) मन्त्रार्थविद: । अर्को मन्त्रो भवति यदनेनार्चन्ति (NKT 5, 1, 4) तस्मान्मन्त्रार्थविदोऽर्क: । =The knowers of the

meaning of the mantras (ऊर्णम्रदाः) य ऊर्णं रक्षकैर्म्रदन्ति । ऊर्णुञ् आच्छादने (भ) म्रद्क्षेपे (क्रया.) षण, सम्भक्तौ (भ्वा.) । =Those who blot out evils with protective powers and with the help of men. (सातये) दायविभागाय । =For the due distribution of inheritance or patrimony.

The duties of the house holders-married people are told :

देवीर्द्वारो वि श्रयध्वं सुप्रायणा नं ऊतयें । प्रप्रं यज्ञं पृणीतन ॥ ५ ॥

5. *TRANSLATION* :—O men ! take wives who work for your happiness, cause delight like the good doors (source) by which one can enter the house well. Discharge the duties of this Yajna (in the form of the dealing of household life) properly.

PURPORT :—If men and women are of matching merits, actions and temperament and thereafter marry and begin the household life, they may enjoy perfect happiness.

NOTES & REMARKS :—(द्वारः) द्वाराणीव सुखनिमित्ताः । =Source of happiness like the doors. (सुप्रायणाः) सुष्ठुः प्रकृष्टमयनं गमनं याभ्यस्ताः । सु+प्र । अय-गतौ । =By which one can enter the house (treasure house of knowledge). (यज्ञम्) गृहाश्रमव्यवहारम् । यज-देवपूजा-सङ्गतिकरणरूपो गृहस्थाश्रमयज्ञः : =Dealings of the household life.

The duties of a ruler are further continued :

सुप्रतीके वयोवृधां यह्वी ऋतस्यं मातरां । दोषामुषासंमीमहे ॥ ६ ॥

6. *TRANSLATION* :—O men ! by praying to God at the time of the night and dawn, one gets knowledge well. You promote desirable good life, and are great givers of respect of truth. So you should also beg for your welfare to God at those two times.

PURPORT :—As day and night live together, so married couple should live mutually helping.

NOTES & REMARKS :—(यह्वी) महत्यौ । यह्व इति महन्नाम (NG 3, 3) ।

=Great. (ईमहे) याचामहे । =Beg, pray. (दोषाम्) रात्रिम् । दोषा इति रात्रिनाम (NG 1, 7) । =Night.

The rulers' duties are highlighted :

वातस्य पत्मन्नीळिता दैव्या होतारा मनुषः । इमं नो यज्ञमा गतम् ॥७॥

7. *TRANSLATION* :—O divine donors ! admired by all, come to this our Yajna (unifying dealings) and to good men, like a man goes to a path where the wind is blowing, i.e. is easy track.

PURPORT :—*O men and women ! being admired by all because of the observance of righteous conduct, let us accomplish our dealings or discharge the duties of the household life (grihastha-shrama).*

NOTES & REMARKS :—(यज्ञम्) सङ्गन्तव्यं व्यवहारम् । यजधातोः सङ्गतिकरणार्थमादाय व्याख्यानमत्र । =Unifying dealings or conduct. (होतारा) दातारौ । हु—दानादनयोः आदाने च अत्र दानार्थकः । =Donors.

The duties of a ruler are further dealt :

इळा सरस्वती मही तिस्रो देवीर्मयोभुवः । बर्हिः सीदन्त्वस्रिधः ॥ ८॥

8. *TRANSLATION* :—O men ! the non-violent admirable knowledge, noble speech and good land which are endowed with divine virtues and lead to happiness by having attained and leading the noble domestic life. So you should also be well-established there.

PURPORT :—*O men and women ! for your happiness you achieve knowledge, noble speech and kingdom of the land tracts.*

NOTES & REMARKS :—(इडा) प्रशंसिता विद्या । =Admirable knowledge. (सरस्वती) वाक् । =Noble speech. (बर्हिः) उत्तमं गृहाश्रमम् । =Good domestic life.

TRANSLATOR'S NOTES :—इडा is from ईड्-स्तुतौ, so it means admirable. Here it is used for admirable knowledge and is derived

from बृह-बृद्धौ I. It is used for Yajna and all great actions. Here it is used for great or good domestic life.

The duties of the rulers (administrators) and their subjects are told :

शिवस्त्वंष्टरिहा गंहि विभुः पोषं उत त्मनां । यज्ञेयंज्ञे न उदंव ॥ ९ ॥

9. *TRANSLATION :*—O king ! you destroy all miseries, come to us in every unifying and nourishing act like Ashvinou (2) and Omnipresent God and protect us well.

PURPORT :—O men ! bring about the welfare of all by dealing justly like God.

NOTES & REMARKS :—(त्वष्टः) सर्वदुःखश्छेत्तः । =Destroyer of all miseries. (विभुः) व्यापकः परमेश्वर इव । त्वक्ष्-तनूकरणे (भ्वा.) त्वष्टा तूर्णमश्नुत इति नैरुक्ताः । त्विषेर्वास्याद् दीप्तिकर्मणः त्वदातर्वा स्याद् दीप्तिकर्मणः । =Like the Omnipresent God.

The subject of the acquisition of knowledge is dealt with :

यत्र वेत्थं वनस्पते देवानां गुह्या नामांनि । तत्रं हव्यानिं गामय ॥ १० ॥

10. *TRANSLATION :*—O protector of the forests ! where you know the unknown names of the learned persons, convey the articles worth-giving and worth accepting.

PURPORT:—Those who know the names of the learned persons who have deep knowledge of the medicinal plants, they are able to bestow abundant happiness upon the people.

NOTES & REMARKS :—(हव्यानि) दातुमादातुमर्हाणि वस्तूनि । =Things worth giving and worth accepting.

Here वनस्पते may also mean the knowers of Botanical science. The Botanists know the names of various trees and plants which ordinary people do not know. They should be honoured.

The same subject that is the duties of the rulers-people are described :

स्वाहाग्नये वरुणाय स्वाहेन्द्राय मरुद्भ्यः । स्वाहा देवेभ्यो हविः ॥ ११ ॥

11. *TRANSLATION* :—O men ! for the science of electricity (energy) etc., you should always use truthful (factual) speech. For good men, you should use good and respectful speech. For prosperity and for the welfare of all people, you should do good deeds. For the enlightened persons, you should give articles worth-giving.

PURPORT :—*Men should always do good to the people, by acquiring the knowledg of the science of Agni (fire), and electricity (energy) and by honouring highly learned persons or scientists.*

NOTES & REMARKS :—(स्वाहा) सत्या वाक् । स्वाहा=सु+आह = उत्तमा सत्या वाक् । आ+हा=स्वाहा ओहाक्-त्यागे त्यागादिसत्यक्रिया । =Truthful speech. (स्वाहा) सत्क्रिया =Truthful acts. (इन्द्राय) ऐश्वर्याय । इदि-परमैश्वर्ये (भ्वा.) । =For the sake of prosperity. (मरुद्भ्यः) मनुष्येभ्यः । =For men.

Sūktam-6

Rishi of the Sūktam-Vasushruta Ātreya. Devatā-Agni. Chhanda—Pankti and Brihati of various kinds. Svara-Panchama and Madhyama.

The attributes of Agni are stated :

अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः ।
अस्तमर्वन्त आशवोऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भर ॥१॥

1. *TRANSLATION* :—O learned person ! it is this Agni (energy/electricity etc.) which pervades all and when methodically used, it comes to the milch kine, makes it active and quick going. It makes rapid perishing things inperishable by nature (on account of the refrigerational nature Ed.). I know the nature of this Agni.

By its knowledge and application, bring good to your admirers or devotees of God.

PURPORT :—O men ! if you know and use methodically the Agni (electricity/energy etc.) then it not only brings in rapid movement but also moves others very quickly.

NOTES & REMARKS :—(अस्तम्) प्रक्षिप्तं प्रेरितम् । असु-क्षपणे (दिवा०) । =Thrown, driven or used properly. (आशव:) आशुगामिन: पदार्था: । अशूङ्-व्याप्तौ सङ्घाते च (स्वा०) । =Quick-moving articles.

TRANSLATOR'S NOTES :—The user of the science of Agni (power/energy/electricity) by its proper uses gets prosperity and becomes the possessor of the milch kine, rapid horses and all consumable articles.

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The same subject of Agni is described :

सो अग्नियों वसुर्गृणे सं यमायन्ति धेनवः ।
समर्वन्तो रघुद्रुवः सं सुजातासः सूरय इषं स्तोतृभ्य आ भर ॥ २ ॥

2. *TRANSLATION* :—O learned person ! Agni is a useful item like wealth. It is described in various speeches. To its knower come speedy steeds. Distinguished scientists come to carry on researches on it. It is this Agni (electicity etc) the properties of which I praise (describe). By using it methodically, bring food and other requtsite articles for the teachers of this science.

PURPORT :—O men ! become great scholars or scientists through the knowledge of Agni and other articles and make teachers also prosperous, thus increase their wealth.

NOTES & REMARKS :—(वसु:) द्रव्यस्वरूप: । =An article, a sbustance, wealth. (धेनव:) वाच: । धेनुरिति वाङ्नाम (NG 1,11) ।=Speeches. (सूरय:) विद्वांस: । सूरिरिति स्तोतृनाम (NG 3, 16) यथार्थरूपेण स्तोता विद्वानेव भवितुमर्हतीत्यर्थं =Scholars.

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The same subject of Agni is continued :

अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः।
अग्नी राये स्वाभुवं स प्रीतो याति वार्यमिषं स्तोतृभ्य आ भर ॥ ३॥

3. *TRANSLATION* :—O learned person ! this Agni (fire, electricity/energy/ and the sun) which is illuminator of all, gives very speedy horses and other substances to the people. It makes a man self-reliant for wealth. Being pleased with the knowledge of that Agni, prepare good food to your admirers and teachers.

PURPORT :—O men ! the Agni (fire/ electricity) when properly utilised and accomplished is bestower of happiness so that you may earn more wealth.

NOTES & REMARKS :—(विश्वचर्षणिः) विश्वप्रकाशकः । =Illuminator of all. (स्वाभुवम्) यः स्वयम् आभवति तम् । =Self-reliant.

The knower of the science of Agni is told :

आ ते अग्न इधीमहि द्युमन्तं देवाजरम् ।
यद्ध स्या ते पनीयसी समिद्दीदयति द्यवीषं स्तोतृभ्य आ भर ॥ ४ ॥

4 *TRANSLATION* :—O learned person ! you bestow happiness, you kindly bright undecaying Agni (fire), the admirable fuel that shines in the light and from which we produce more foodgrains for admirers and devotees of God. With the help of that fire, bring food to all your admirers and teachers.

PURPORT :—O learned persons ! enlighten us about that science of Agni (fire/energy/electricity) which you know and on account of which you are admired by the people.

NOTES & REMARKS :—(देव) सुखप्रदातः । =Bestower of happiness. (द्यवि) प्रकाशे । =In the light. (पनीयसी) अतीव प्रशंसनीया । पन-व्यवहारे-स्तुतौ च (भ्वा०) अत्रस्तुत्यर्थग्रहणम् । स्तुति-प्रशंसा । =Very admirable.

TRANSLATOR'S NOTES :—देवो दानाद् वा दीपनाद् वा द्योतनाद् वा

द्युस्थानो भवतीति वा (NKT 7, 4, 16) । अत्र दानार्थग्रहणम् । दिवु-क्रीडाविजिगीषाव्यवहार द्युतिस्तुतिमोदमदस्वप्न कान्तिगतिषु (दिवा०) अत्र द्युत्यर्थग्रहणम् । द्युतिः =प्रकाशः ।

More about the Agni is continued :

आ ते॑ अग्न ऋचा ह॒विः शुक्र॑स्य शोचिषस्पते ।
सुश्च॑न्द्र दस्म॒ विश्प॑ते॒ हव्य॑वा॒ट् तुभ्यं॑ हूयत इषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥५॥

5. *TRANSLATION* :—O learned king ! you are lord of the light (of knowledge), possessor of good gold (wealth), protector of your subjects and destroyer of miseries, and you are pure. It is with your admiration, and inspiration that a gift is given. O conferer of what is worth-giving ! we bestow happiness upon you. Bring good to the devotees of God.

PURPORT :—Those learned persons, who accomplish various works with fire/energy and other articles, are able to fulfil their noble desires.

NOTES & REMARKS :—(शुक्रस्य) शुद्धस्य । शुचिर-पूतीभावे (दिवा०) । =Of the pure. (शोचिषः) प्रकाशस्य । शोचिरिति ज्वलतोनाम (NG 1, 17) । =Of light. (ऋचा) प्रशंसया । =By admiration or praise. (सुश्चन्द्र) शोभनं चन्द्रं हिरण्यं यस्य तत्सम्बुद्धौ । चन्द्रमिति हिरण्यनाम (NG 1, 2) =With pure gold. (दस्म) दुःखोपक्षयितः । दसु-उपक्षये (दिवा०) =Destroyer of miseries.

The same subject of Agni is further elaborated :

प्रो त्ये अ॒ग्नयो॒ऽग्निषु॒ विश्वं॑ पुष्यन्ति॒ वार्य॑म् ।
ते हि॑न्वि॒रे त इ॑न्वि॒रे त इ॑षण्यन्त्यानु॒षगिषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥ ६ ॥

6. *TRANSLATION* :—O men ! these Agnis (the elements of energy) which exist in fire, earth, water and other articles, support all that is desirable. They increase the power of the desirable objects. They pervade them and accomplish works. By acquiring its knowledge, these Agnis need fuel for running (to take food)

suitably, and thus enlighten your admirers or the devotees of God.

PURPORT :—O men! after knowing Agni (electricity) and other elements that are on the earth, water etc. you can recognise and know God (who is their Creator.)

NOTES & REMARKS :—(हिन्विरे) वर्द्धयन्ति । हि-गतौ वृद्धौ च (स्वा०) अत्र वृद्धयर्थः । =Increase. (इन्विरे) व्याप्नुवन्ति । इवि- व्याप्तौ (भ्वा) । इषु- इच्छायाम् (तु) = Pervade. (इषण्यन्ति) अन्नादिकमिच्छन्ति । =Desire food etc. (इषम्) विज्ञानम् । इषम् इष।गतौ (दिवा०) गतेस्त्रिष्वर्थेस्वत्र ज्ञानार्थग्रहणम् = True knoledge.

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The science of Agni is highlighted :

तव॒ त्ये अ॑ग्ने अ॒र्चयो॒ महि॑ व्राधन्त वा॒जिनः॑ ।
ये पत्व॑भिः श॒फानां॑ व्र॒जा भु॒रन्त॒ गोना॒मिषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥ ७ ॥

7. *TRANSLATION* :—O learned person! by the knowledge of the movements of the hoofs of the cows which uphold rapidity, and of the great flames of the fire which generate the speed of the transport-like speedy horses and accomplish various works, they bring good foodand knowledge to your admirers or the devotees of God.

PURPORT :—As the horses and cows run on their feet, same way the flames of the fire go up rapidly. Those who know how to use Agni (fire/energy/electricity), water and other elements, grow from all sides.

NOTES & REMARKS :—(व्राधन्त) वर्द्धन्ते । = Grow, increase. (पत्वभिः) गमनैः । पत-गतौ (चुरा.) । =By movements. (भुरन्त) धरन्ति भुरण धारणपोषणयोः । =Support, uphold.

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The duties of a ruler are told :

नवा॑ नो अग्न॒ आ भ॑र स्तो॒तृभ्यः॑ सुक्षि॒तीरिषः॑ ।
ते स्या॑म॒ य आ॑नृ॒चुस्त्वादू॑तासो॒ दमे॑दम॒ इषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥ ८ ॥

8. *TRANSLATION* :—O learned king! we honour you because

of your acting as our messenger. Give us righteous and learned men, fresh food materials and other things grown on good lands or by good farmers. Thus we may get desired encouragement, fulfil the noble desires of all deserving righteous and highly learned persons at their doors.

PURPORT :—*He alone is a very good ruler, who has good servants and unparalleled wealth for making all happy and makes all proper arrangements in his State. He collects all information of the whole kingdom through his intellegence service and messangers.*

NOTES & REMARKS :—(सुक्षितीः) शोभनाः क्षितयः पृथिव्यो मनुष्या वा यासु ताः। क्षितिरिति पृथिवीनाम (NG 1, 1) क्षितयः इति मनुष्यनाम (NG 2, 3)। =Containing good lands or good men. (दमे दमे) गृहे गृहे। दम इति गृहनाम (NG 3, 4)। =At every home.

The same subject of ruler's duties is dealt :

उभे सुश्चन्द्र सर्पिषो दर्वी श्रीणीष आसनि ।
उतो न उत्पुपूर्या उक्थेषु शवसस्पत इषं स्तोतृभ्य आ भर ॥ ९ ॥

9. *TRANSLATION* :—O king ! you are protector of the army, possessor of good gold and other wealth. You make cooked preparations of ghee, through your servents to be taken in mouth eaten. By the use of the two laddles, let you nourish us well, in all your admirable righteous acts, and bring good knowledge and food to all the teachers and the pupils.

PURPORT :—*Only that ruler can develop his State, who can make proper arrangements of food (messing) for his army and appoints good physicians for the preservation of their health, and is admired by all.*

NOTES & REMARKS :—(उक्थेषु) प्रशंसितेषु धर्म्येषु कर्मसु। =For admirable righteous acts. (श्रीणीषे) पचस्वि। श्रीञ्-पाके (क्रया)। =Cooks or makes to cook through servants.

The ruler's duties are further detailed :

एवाँ अग्निमंजुर्यमुर्गीर्भिर्यज्ञेभिरानुषक् ।
दधदस्मे सुवीर्यमुत त्यदाश्वश्व्यमिषं स्तोतृभ्य आ भर ॥ १० ॥

10. *TRANSLATION* :—O king ! you are protector of the army, and therefore give good strength to us. With our speeches and united actions, we suitably control or utilise Agni which possesses rapidity and other attributes, like horses and good force. Moreover, we give food to your admirers, and knowers of the science of fire and electricity.

PURPORT :—O king ! give good food and other things and constantly honour those, who having acquired the knowledge of Agni, water etc. manufacture various kinds of aircrafts.

NOTES & REMARKS :—(आश्वश्व्यम्) आशवो वेगादयो गुणा अश्वाः इव यस्मिन्स्तम् । =Possessing rapidity and other attributes like horses. (अजुर्यमुः) प्रक्षिपेयुर्नियच्छेयुश्च । अज गतिक्षेपणयोः यमु उपरमे । =Throw utilise or control. (यज्ञेभिः) सङ्गतैः कर्मभिः । यज-देवपूजासंङ्गतिकरणदानेषु अत्र सङ्गतिकरणार्थं । =By united actions.

Sūktam-7

Rishi of the Sŭktam-Isha Atreya. Devatā-Agni. Chhanda-Anushtup, Ushnik and Brihati of various kinds. Svara-Gāndhāra And Madhyama.

The merits of friendship are stated :

सखायः सं वः सम्यञ्चमिषं स्तोमं चाग्नये ।
वर्षिष्ठाय क्षितीनामूर्जो नप्त्रे सहस्वते ॥ १ ॥

1. *TRANSLATION* :— O friends ! always respect those men who have due praise and foodgrains etc. by generating energy (fire) which causes rain and is like a relation of a mighty person and is powerful.

PURPORT :—O men ! live and deal with one another in this world as friends and having acquired the science of energy and other elements, impart it to others for their benefit.

NOTES & REMARKS:—(सम्यञ्चम्) समीचीनम् । =Right, Proper. (क्षितीनाम्) मनुष्याणाम् । =Of men. क्षितय इति मनुष्यनाम (NG 2, 3) नप्ता is son's or daughter's son

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The subject of friendship is narrated :

कुत्रा चिद्यस्य समृतौ रण्वा नरो नृषदने ।
अर्हन्तश्चिद्यमिन्धते संजनयन्ति जन्तवः ॥ २ ॥

2. *TRANSLATION :*—Those persons who take delight in the good intellect, full of right kind of knowledge, and honour the respectable men in the assembly. Such persons generate and kindle fire, and are not dishonoured anywhere.

PURPORT :—Those souls are noble which are constantly engaged in the welfare of others, and are benevolent to the best of their ability.

NOTES & REMARKS :—(समृतौ) सम्यग् यथार्थबोधयुक्तायां प्रज्ञायाम् । सृ गतौ (जुहो.) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् । =In the intellect endowed with right kind of knowledge. (अर्हन्तः) सत्कुर्वन्तः । अर्ह-पूजायाम् (भ्वा.) Honouring.

The duties of the enlightened persons are told :

सं यदिषो वनामहे सं हव्या मानुषाणाम् ।
उत द्युम्नस्य शवस ऋतस्य रश्मिमा ददे ॥ ३ ॥

3. *TRANSLATION :*— O men ! the way we take and properly utilise foodgrains and other presentable commodities which create and boost economic power or reputation and truth and take the support of light (of knowledge); in the same manner, you should also do.

PURPORT :—If enlightened persons generate the light of knowledge in the souls of men by dealing with them impartially, then they may become good and fit to receive words of wisdom.

NOTES & REMARKS :—(द्युम्नस्य) धनस्य यशसो वा। द्युम्नमिति धननाम (NG 2, 10) द्युम्नं द्योततेर्यशो वा अन्नं वा (NKT 5, 1, 5)। =of wealth or good reputation. (रश्मिम्) प्रकाशम्। =Light.

EDITOR'S NOTES :—In the Divine prayer of AsatoMaa Sadgamaya, Tamaso Maa Jyotirgamaya, the Jyoti or light has been described and symbolized to knowledge. Hence the translated portion is revelent.

The same subject of friendship moves on :

स स्मा कृणोति केतुमा नक्तं चिद्दूर आ सते ।
पावको यद्वनस्पतीन्प्र स्मा मिनात्यजरः ॥ ४ ॥

4. *TRANSLATION :*—O men ! that person who possesses the decaying and purifying quality of fire and makes men to protect forests (or forest dwellers) even at night and staying away at a distant place, gives knowledge to another good person. He in fact destroys the wicked and vices and is respected everywhere.

PURPORT :—The enlightened men even when living at a distant place are benevolent day and night like the fire. They are indeed the protectors of the forests of trees, which are really the ornaments (gems) of the world. (Forests provide sufficient oxygen for the preservation of life. Editor).

NOTES & REMARKS :—(केतुम्) प्रज्ञाम्। केतुरिति प्रज्ञानाम (NG 3, 9)। =Intellect or good knowledge. (मिनाति) हिनस्ति। मीञ्-हिंसायाम् (क्रया.) =Destroy.

The attributes and duties of the enlightened persons are told :

अवं स्म यस्य वेषणे स्वेदं पथिषु जुह्वति ।
अभीमह स्वजेन्यं भूमा पृष्ठेव रुरुहुः ॥ ५ ॥

5. *TRANSLATION* :—O men ! in whose pervasive dealing or search, hewers make their sweet flow (labour to the maximum) and ascend as on the back of the earth, the portion of which can be conquered and grow harmoniously. You should also do research in the same manner.

PURPORT :—Those persons who accomplish their works after knowing the dealings going on their way, enjoy much happiness.

NOTES & REMARKS :—(वेषणे) व्याप्ते व्यवहारे। विष्लृ व्याप्तौ (जुहो.) । =In pervasive dealings. (रुरुहुः) वर्धन्ते। रुह-बीजजन्मनि प्रादुर्भावे च (भ्वा.) =Grow.

EDITOR'S NOTES :—Probably the last portion of the translation points out to the importance of research in the Social Forestry.

The duties of the enlightened persons are stated :

यं मर्त्यः पुरुस्पृहं विदद्विश्वस्य धायसे ।
प्र स्वादनं पितूनामस्ततातिं चिदायवे ॥ ६ ॥

6. *TRANSLATION* :—A man should use his desirable knowledge or things for the good of all, because he gets it for the sake of a man and for upholding the world. What tasteful food he gets should be used for benefitting others, after acquiring necessary strength for himself. And a householder when he comes in contact, with such a person should also be persuaded to use his wealth and energy for doing good to others.

PURPORT :—A man should use whatever good things and knowledge he gets to acquire the happiness of all.

NOTES & REMARKS :—(अस्ततातिं) गृहम् (अस्तताति गृहनाम (NG

3, 4) ।=House-holder. (पितुमान्) अन्नानाम। पितुरिति अन्ननाम (NG 2, 7) । =Of food of various kinds.

The duties of a ruler are told again :

स हि ष्मा धन्वाक्षितं दाता न दात्या पशुः ।
हिरिश्मश्रुः शुचिदन्नृभुरनिभृष्टतविषिः ॥ ७ ॥

7. *TRANSLATION* :— That man grows happily who has gold-like his beard, whose teeth are pure or clean, who is extremely wise, whose army has not been burnt or destroyed, or defeated and who is a good donor. As a living bird flies upward to an undecayed firmament, the same way who catches hold of the wicked enjoys delight.

PURPORT :—As a man who cuts crops, separates chaff from and takes corn, or as an animal cuts into pieces the corn etc. in the same manner a king should punish robbers and wicked persons severely.

NOTES & REMARKS :—(धन्व) अन्तरिक्षम्। धन्व इत्यन्तरिक्ष नाम (NG 1, 3) धन्वान्तरिक्षं धन्वन्त्यस्मादापः। =Firmament. (ऋभुः) मेधावी। ऋभुरिति मेधावि नाम (NG 3, 15) । =Extremely wise, genius. (अनिभृष्टतविषिः) न निभृष्टा प्रदग्धा तविषी सेना यस्य सः। =One whose army has not been burnt or destroyed or defeated.

Something about the proper administrator of the State is stated :

शुचिः ष्म यस्मा अत्रिवत्प्र स्वधितीव रीयते ।
सुषूरसूत माता क्राणा यदानशे भगम् ॥ ८ ॥

8. *TRANSLATION* :—A mother, performing good deeds gives birth to a son, who is like a brave upholder of the thunderbolt, or is like the fatal weapons or who is like a man free from the sufferings of three kinds (worldly, divine or spiritual. Ed.). She and her

husband whom she loves intensely and for whose delight she delivers provide much hapiness and prosperity.

PURPORT:—If parents generate children according to the Vedic injunctions after completing Brahmacharya, they may enjoy happiness and prosperity

NOTES & REMARKS:—(रीयते) श्लिष्यति। री-गतिरेषणयोः (क्रया.) =Loves intensely, embraces. (क्राणा) कुर्वती। =Perform good deeds. (स्वधितीव) वज्रधर इव स्वधितिरिति वज्रनाम। =Like a man wielding thunderbolt-like weapons.

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The duties of the enlightened persons are further mentioned :

आ यस्ते सर्पिरासुतेऽग्ने शमस्ति धायसे।
ऐषु द्युम्नमुत श्रव आ चित्तं मर्त्येषु धाः ॥ ९ ॥

9. *TRANSLATINN*:—O learned leader, the man who takes delight in performance of the Yajna with ghee and other articles to those who are upholder of good virtues, give good reputation or wealth, good food and true unifying knowledge to him among the men.

PURPORT:—If a man gives knowledge, and physical and spiritual wealth to any men, then the person who is thus benefited should also mutually reciprocate and honour him doing good to him.

NOTES & REMARKS :—(श्रवः) अन्नम्। श्रव इति अन्ननाम (NG 2, 7) श्रव इत्यन्ननाम श्रूयत इति सतः। (NKT 10, 15) =Food. (चित्तम्) संज्ञानम्। चिति संज्ञाने। (भ्वा.)। =Good knowledge.

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The duties of a king described with the word Agni, are cited :

इति चिन्मन्युमध्रिजस्त्वादातमा पशुं ददे।
आदग्ने अपृणतोऽत्रिः सासह्याद्दस्यूनिषः सासह्यान्नॄन् ॥ १० ॥

10. *TRANSLATION*:—O learned king! shining like fire, you

are born among the upholders of the people and overcome anger. Being ever-industrious, you subdue wicked robbers and thieves, who are trouble-shooters and putup with all desires and leading men. I accept an animal offered by you with love.

PURPORT :—Those kings become lords of the inviolable kingdom who having given up anger and vices, having crushed all robbers and thieves, who inflicted on the gentlemen.

NOSES & REMARKS :—(अध्रिजः) अध्रिषु धारकेषु जातः । = Born among the upholders of the people. (अत्रिः) सततं पुरुषार्थी । अत्-सातत्यगमने (भ्वा.) । = Industrious.

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Sūktam—8

Rishi of the Sūktam-Isha Ātreya. Devata-Agni. Chhanda-Trishtup and Jagti of various kinds. Svara-Dhaivata and Nishāda.

त्वाम॑ग्न ऋ॒ताय॑वः॒ समी॑धिरे प्र॒त्नं प्र॒त्नास॑ ऊ॒तये॑ सहस्कृत ।
पु॒रु॒श्च॒न्द्रं य॑ज॒तं वि॒श्वधा॑यसं॒ दमू॑नसं गृ॒हप॑तिं॒ वरे॑ण्यम् ॥ १ ॥

The duties of householders are told; taking the sense the word 'Agni' :

1. *TRANSLATION* :—O mighty householder ! you have earlier observed Brahmacharya. Honour those ancient or aged learned persons who are always desirous of truth, who have enlightened you for protection, but are not experienced, with regard to possession of much gold and other kind of wealth. In fact, they are upholder of all dealings, controller of the senses and mind, most acceptable, and efficient in the discharge of the duties of a household.

PURPORT :—O men ! always honour those persons who make you advanced by giving you knowledge and other things.

NOTES & REMARKS :—(अग्ने) कृतब्रह्मचर्यगृहाश्रमिन् । = O observer of Brahmacharya who thereafter entered with houesholder's stage. (ऋतायवः) ऋतं सत्यमिच्छवः । = Seekers of truth. (प्रत्नम्) प्राचीनम् ।

(प्रत्नास:) प्राचीना विद्वांस: । =Ancient or aged scholars. (सहस्कृत) सहोबलं कृतं येन तत्सम्बुद्धौ । =One who acquired wealth. (पुरुश्चन्द्रम्) बहुहिरण्यादियुक्तम् । =Stuffed with gold and other kinds of wealth. (दमूनसम्) इन्द्रियान्त: करणस्य दमकरम् । =Controller of senses and upkeeper of conscience.

The duties of householders are stated :

त्वाम॑ग्ने अति॑थिं पू॒र्व्यं विश॑: शो॒चिष्के॑शं गृ॒हप॑तिं॒ नि षे॑दिरे ।
बृ॒हत्के॑तुं पुरु॒रूपं॑ धन॒स्पृतं॑ सु॒शर्मा॑णं॒ स्वव॑सं जर॒द्विष॑म् ॥ २ ॥

2. *TRANSLATION :*—O householders ! shining like the fire, honour those persons who sit around you, and who are like a guest wandering about for preaching. Taught by the ancient or aged experienced persons, having the light of just dealings as hair (minute), very wise, beautiful, desirous of wealth, and possessing a good abode endowed with much protective power, his poison in the form of his foes has been destroyed.

PURPORT :—Householders should always nourish the people, honour the guests, have good homes, disseminate knowledge, augment intellect, protect from all sides and be free from attachment and malice.

NOTES & REMARKS :—(शोचिष्केशम्) शोचींषि न्यायव्यवहार प्रकाशा: केशा इव यस्य तम् । शोचिरिति ज्वलतो नाम (NG 1, 17) अत्र प्रकाशार्थप्रयोग: ।= Having the light of just dealing like hair. (जरद्विषम्) जरद् विनष्टं शत्रुरूपं विषं यस्य तम् जृष् वयोहानौ (दिवा०) । =He whose poison in the form of the foes has been removed (The root of जरत् also means declining age. Ed.).

The householder's duties are mentioned :

त्वाम॑ग्ने मानु॑षीरीळते॒ विशो॑ होत्रा॒विदं॒ विवि॑चिं रत्न॒धात॑मम् ।
गुहा॒ सन्तं॑ सुभग वि॒श्वद॑र्शतं तुविष्व॒णसं॑ सु॒यजं॑ घृत॒श्रिय॑म् ॥ ३ ॥

3. *TRANSLATION :*—O prosperous householder ! shining

like fire, men praise or illuminate you with virtues. You are knower of havan (non-violent sacrifice) discriminator between good and bad, upholder of gems, illuminer of all, good performer of the yajnas, and eater of ghee (clarified butter) or shining with ghee seated in the cave of heart (as soul) and render service to all. Let us also know well such men.

PURPORT :—O men ! you should know a good king, like you know about the science of energy/electricity, that brings new life and consciousness.

NOTES & REMARKS :—(विविचिम्) विवेचकं विभाग कर्त्तारम् विचिर-पृथग्भावे (रुधा.) । =Discriminator. (तुविष्वणसम्) बहूनां सेवकम् तुवि इति बहुनाम (NG 3,1) । =Doer of service to all.

The duties of a learned person are told taking the sense of word 'Agni' :

त्वामग्ने धर्णसिं विश्वधा वयं गीर्भिर्गृणन्तो नमसोप सेदिम ।
स नो जुषस्व समिधानो अङ्गिरो देवो मर्तस्य यशसा सुदीतिभिः ॥४॥

4. *TRANSLATION* :—O learned person ! we approach you who are bearer of virtues and upholder of all, praising you with our words and with obeisance. O dear to us like Prāna ! you are a liberal donor, shining with your virtues and love, and serve us with good donations or gifts of men, food, water and wealth.

PURPORT :—It is the nature of all, to have the same feeling and attitude, as one has towards himself and looks after his own interests.

NOTES & REMARKS :—(यशसा) उदकेनान्नेन धनेन वा । यश इति उदकनाम 1, 12 ॥ अन्ननाम 2, 7 । धननाम (NG 2, 10) =With good donations or gifts. (सुदीतिभि:) सुष्ठु दानैः । =With noble contribution or donation.

The learned person's duties further elaborated :

त्वमग्ने पुरुरूपो विशेविंशे वयो दधासि प्रत्नथा पुरुष्टुत ।
पुरूण्यन्ना सहसा वि राजसि त्विषिः सा ते तित्विषाणस्य नाधृषे ॥५॥

5. *TRANSLATION :*—O king ! praised by many, it is your lustres illumined by the knowledge like the flame of fire by which you shine. It makes you bold from all sides. This your lustre upholds various kinds of foodgrains for the welfare of your subjects. Being multiformed, you maintain life with strength like the old established system. You should know all this.

PURPORT :—O man ! as Agni (fire) upholds this world, you should also uphold all men in the light of knowledge.

NOTES & REMARKS :—(तित्विषाणस्य) अग्निज्वालयेव विद्यया प्रकाशमानस्य । त्विष दीप्तौ (भ्वा) =Shining with knowledge as by the flame of fire. (वयः) जीवनम् । =Life.

The duties of scholars are mentioned :

त्वामग्ने समिधानं यविष्ठ्य देवा दूतं चक्रिरे हव्यवाहनम् ।
उरुज्रयसं घृतयोनिमाहुतं त्वेषं चक्षुर्दधिरे चोदयन्मति ॥ ६ ॥

6. *TRANSLATION :*—O most youthful (energetic) king ! the learned persons uphold (use for various purposes) Agni/fire, and it drives the most acceptable (good) vehicles very speedly. In his house there is water (combined with fire) full of sound from all sides, and is resplendent, a powerful mean for seeing like the eye, stimulator of intellect, and accomplisher of various dealing. In the same manner, we may also uphold you.

PURPORT :—Men can not know the properties of fire and the result of its combination with water etc. without the association and guidance of enlightened persons.

NOTES & REMARKS :—(हव्यवाहनम्) यो हव्यान्यादातुमर्हाणि यानानि सद्यो वहति तम् । हु-दानादनयोः आदाने च । अत्र आदानार्थं गृहीत्वा व्याख्यानम् । =

Which drives acceptable vehicles quickly ? (उरुज्रयसम्) बहुवेगवन्तम्। =Very speedy. (घृतयोनिम्) घृतमुदकं प्रदीप्तं कारणं वा योनिर्गृहं यस्य तम्। घृतमिति उदकनाम् (NG 1, 12) योनिरिति गृहनाम (NG 3, 4) घृ-क्षरणदीप्त्योः (जु) =In whose house there is water or enkindling cause.

The duties of the enlightened persons are further told :

त्वाम॑ग्ने प्र॒दिव॒ आहु॑तं घृ॒तैः सु॑म्ना॒यव॑ः सुष॒मिधा॒ समी॑धिरे ।
स वा॑वृधा॒न ओष॑धीभिरुक्षि॒तो॒३॒॑ऽभि ज्रयां॑सि॒ पार्थि॑वा॒ वि ति॑ष्ठसे ॥७॥

7. *TRANSLATION* :—O learned person ! as men desirous of happiness, enkindle with ghee and other things and with good fuel, the fire endowed with light, in the same manner, you being great and using ghee etc. make others grow with Soma, barley and other nourishing substances and thus perform speedy works known on the face of the entire earth, so let us make you happy, who are preacher and teacher of technology.

PURPORT :—O men ! as highly learned persons or scientists generate energy from all resources, so the enlighted persons accept virtues from all sides.

NOTES & REMARKS :—(ज्रयांसि) वेगयुक्तानि कर्माणि। =Works full of speed. (उक्षितः) संसिक्तः। उक्ष-सेचने उक्षित इति महन्नाम (NG 3, 3)। =Sprinkled. (घृतैः) प्रदीपकैः साधनैः। घृ-क्षरण दीप्त्योः (जु. हो.)। =Enkindling means.

Sūktam—9

Rishi of the Sūktam-Gaya-Ātreya. Devatā-Agni. Chhanda-Ushnik, Anushtup and Brihati of various kinds. Svara-Rishabha, Madhyama and Panchama.

The attributes of Agni (energy) etc. are told :

त्वामंग्ने हविष्मंन्तो देवं मर्तांस ईळते ।
मन्यें त्वा जातवेंदसं स हव्या वंक्ष्यानुषक् ॥ १ ॥

1. *TRANSLATION :*—O learned person ! you are purifying like fire. The men of good charitable disposition praise the resplendent Agni, present in all embodied things, therefore they praise you. I know you well. You convey all oblations suitably.

PURPORT :—Those who seek after the properties of Agni (energy/electricity) and other elements, generate dealings in accordance with their knowledge.

NOTES & REMARKS :—(अग्ने) पावक इव वर्त्तमान विद्वान् । =Observed person purifying like fire. (हविष्मन्तः) प्रशस्तदानादियुक्ताः हु-दानादनयोः आदाने च (हु) अत्र दानार्थं ग्रहणम् । =Men endowed with charity and other virtues.

The attributes of the enlightened persons are described :

अग्निर्होता दास्वंतः क्षयंस्य वृक्तबंर्हिषः ।
सं यज्ञासश्चरंन्ति यं सं वाजांसः श्रवस्यवंः ॥ २ ॥

2. *TRANSLATION :*—As a donor is purifier like fire and he lives in the middle and independent auspacious house, which is inhabited by men of charitable disposition. In the same manner, the man who is surrounded by shrewd and intelligent men, desires food and good reputation and is worthy of association, and thus becomes the enlightener of the people.

PURPORT :—Men should build spacious houses and acquire the knowledge of various articles.

NOTES & REMARKS :—(क्षयस्य) निवासस्य । क्षि-निवास गत्योः (भ्वा) अत्र-निवासार्थं । =Of the dwelling place.

The attributes of Agni (energy/electricity) are told :

उत स्म यं शिशुं यथा नवं जनिष्टारणी ।
धर्तारं मानुषीणां विशामग्निं स्वध्वरम् ॥ ३ ॥

3. *TRANSLATION* :—The parents procreate new baby, likewise Agni (energy) is generated by attraction of two substances. Let learned persons generate Agni (energy) which upholds human beings and by which many (Yajnas) non-violent good acts are performed.

PURPORT :—There is a simile in the mantra. As parents enjoy happiness by giving birth to a good progeny, in the same manner, learned scientists become prosperous by tapping the resources of energy.

NOTES & REMARKS :—(स्वध्वरम्) सुष्ठ्वहिंसाधर्मं प्राप्तम् अध्वरः-ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 9, 3, 8) =Non-violent.

The attributes of the enlightened men are told :

उत स्म दुर्गृभीयसे पुत्रो न ह्वार्याणाम् ।
पुरू यो दग्धासि वनाग्ने पशुर्न यवसे ॥ ४ ॥

4. *TRANSLATION :*—O learned person ! like the serpents, you are very difficult to be caught by your adversaries. You are full of splendour like the fire burning forests, or like an animal eating the grass. Therefore, you are the knower of science.

PURPORT :—He who is like a serpent or a cow for acquiring the knowledge of science, is fit to know the properties of energy and other elements.

NOTES & REMARKS :— (ह्वार्याणाम्) कुटिलानाम् । ह्वृ-कौटिल्ये (भ्वा) =Of the serpents which creep crookedly. (यवसे) अद्याय घासाय । =For eatable grass.

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The same subject of attributes of enlightened persons is dealt :

अध स्म यस्यार्चयः सम्यक्संयन्ति धूमिनः ।
यदीमह त्रितो दिव्युप ध्मातेव धमति शिशीते ध्मातरी यथा ॥ ५ ॥

5. *TRANSLATION* :—Accomplish works with the energy, which effective in all directions, and which going to distant places makes sound in the firmament (in the planets. Ed.) and which makes thing subtle in the article making noise.

PURPORT :—O men ! you should acquire the knowledge of the science of energy prior to other sciences connected with physics.

NOTES & REMARKS :—(त्रितः) संप्लावकः । तृ-प्लवनसन्तरणयोः । (भ्वा.) प्लुङ् । =Going well to distant places. (ध्मातेव) धमनकर्त्तेव । =Like one making sound. (ईम्) सर्वतः । =From all sides.

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The attributes of enlightened persons are enlightened :

तवाहमग्न ऊतिभिर्मित्रस्य च प्रशस्तिभिः ।
द्वेषोयुतो न दुरिता तुर्याम मर्त्यानाम् ॥ ६ ॥

6. *TRANSLATION* :—O learned person ! let me become admirable under your protection and praises, for you are my friend. You should also be praiseworthy everywhere. Let us all join to undo the malicious acts and miseries of the people.

PURPORT :—A friend admires his friend, while an enemy

takes no interest in the welfare of his adversary. In the same manner, having become friends, let us destroy the miseries of the mortals.

NOTES & REMARKS :—(तुर्यम) हिंस्याम । तुर्वी-हिंसायाम् (भ्वा०) =Let us destroy.

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The subject of merits of enlightened are described :

तं नो अग्ने अभी नरो रयिं सहस्व आ भर ।
तं क्षेपयत्स पोषयद्भुवद्वाजस्य सातये उतैधि पृत्सु नो वृधे ॥ ७ ॥

7. *TRANSLATION* :—O powerful learned person ! endowed with the forbearance and other virtues, provide us good leaders and the desired wealth. Let us honour you for this. May you constantly remind us to do good deeds ? May you cherish us well ? May you be helpful to us in the distribution of food etc. among the needy or deserving persons ? Be our helper in the battlefields for our all-round development.

PURPORT :—*The seekers of truth should pay to the enlightened persons in a nice way. Please urge upon us to cultivate good virtues, cherish us with Brahmacharya and other means. As you are capable to distinguish between truth and untruth, the experts in the military science protect us ceaselessly.*

NOTES & REMARKS :—(क्षेपयत्) प्रेरयेत् । क्षिप-प्रेरणे (दिवा०) ।=May urge ? (वाजस्य) अन्नादेः । संविभागाय (सातये) वाजइति अन्ननाम (NG 2, 7) षण-संभक्तौ (भ्वा) ।=For proper distribution of food and other things.

Sūktam-10

Rishi of the Sūktam-Gaya Ātreya. Devatā-Agni, Chhanda-Anushtup, Ushnik and Brihati of various kinds. Svara-Rishabha, Madhyama and Panchama.

The attributes of the enlightened persons are further told by the word 'Agni'

अग्न ओजिष्ठमा भर द्युम्नमस्मभ्यमधिगो ।
प्र नो राया परीणसा रत्सि वाजाय पन्थाम् ॥ १ ॥

1. *TRANSLATION* :—O learned person! going towards the upholders of the people bring to us ever good reputation or wealth full of the greatest splendour. You take delight by showing us the path of true knowledge alongwith the acquirement of abundant wealth. Therefore you deserve reverence.

PURPORT :—Those persons become endowed with due reputation, who, by good teachings increase, the reputation of others.

NOTES & REMARKS :—(अधिगो) योऽद्युन्धारकान् गच्छन्ति तत्सम्बुद्धौ। =O learned persons going towards the upholders of the people. (वाजाय) विज्ञानाय। वाज:-वज गतौ इत्यामाभिष्पन्नः। गतेष्त्रिष्वर्थेष्वत्र ज्ञानार्थ-ग्रहणम् (परीणसा) इति बहुनाम (NG 3, 1)। =For knowledge.

The Agni (qualities of learned people) goes on :

त्वं नो अग्ने अद्भुत क्रत्वा दक्षस्य मंहना ।
त्वे असुर्य१मारुहत्क्राणा मित्रो न यज्ञियः ॥ २ ॥

2. *TRANSLATION* :—O teacher or preacher of wonderful merits, actions and temperament! make us grow with the great status of the person who is endowed with intellect of a clever and powerful man. As a man fit to perform Yajna, grows and

develops the strength of a friend who gives up even his life for the welfare of others, same way, make us advanced or progressive.

PURPORT :—He alone is a sublime or ideal teacher who for .. honour of all, gives them true knowledge.

NOTES & REMARKS :—(अग्ने) अध्यापकोपदेशकौ। अग्निः अग्निः कस्माद-ग्रणीर्भवति (NKT 7, 4, 15) अगि गतौ (भ्वा०) गतेस्त्रिष्वर्थेषु ज्ञानार्थं ग्रहणम् वृम्रा "अध्यापकोपदेशकौ" इति व्याख्यौ। =O teacher or preacher. (दक्षस्य) चतुरस्य विद्याबल युक्तस्य। दक्ष इति बलनाम (NG 2, 9) =Of a clever person endowed with knowledge and strength.

The attributes of the enlightened persons are stated :

त्वं नो॑ अग्न ए॒षां गयं॑ पु॒ष्टिं च॑ वर्धय ।
ये स्तोमे॑भिः प्र सू॒रयो॒ नरो॑ म॒घान्या॑न॒शुः ॥ ३ ॥

3. *TRANSLATION* :—O learned person ! with the association of those leading enlightened men who have acquired wealth with the compliance of tanets relevant contained in the Vedic mantras, increase their progeny, wealth or home and their strength.

PURPORT:—Absolutely truthful enlightened persons should intensify the happiness and strength of all.

NOTES & REMARRS :—(गयम्) अपत्यं गृहं च। गय इत्यपत्य नाम (NG 2, 2) धननाम 2, 10 गृहनाम 3, 4) = Progeny, wealth and home.

The same subject of learned person's attributes and their duties are told :

ये अ॑ग्ने चन्द्र ते॒ गिरः॑ शु॒म्भन्त्यश्व॑राधसः ।
शुष्मे॑भिः शु॒ष्मिणो॒ नरो॑ दि॒वश्चि॒द्येषां॑ बृ॒हत्सु॑की॒र्तिर्बोध॑ति॒ त्मना॑ ॥ ४ ॥

4. *TRANSLATION* :—O learned person ! you proclaim to

be giver of delight, and thus accomplish energy etc. like the words of the leading and mighty men. You desire the welfare of all, and shine with their virtues. You know their great glory or good reputation and retain it your soul. Let them be your friends.

PURPORT :—The learned persons become friends and are endowed with the matching merits, actions and temperaments. They tell one another about the science of Agni (energy and electricity) and other elements, and thus get their noble desires fulfilled.

NOTES & REMARKS :—(अश्वराधस:) विद्युदादिपदार्थसंसाधिका: । =Accomlishers of energy and other things. (दिव:)कामयमाना: । =Desiring (the welfare of others). (चन्द्र) आह्लादप्रद । =Giver of delight.

The technocrats are described :

तव॒ त्ये अ॑ग्ने अ॒र्चयो॒ भ्राज॑न्तो यन्ति धृष्णुया ।
परि॑ज्मानो॒ न वि॒द्युत॑: स्वा॒नो रथो॒ न वा॑ज॒यु: ॥ ५ ॥

5. *TRANSLATION* :—O learned persons! the enlightened men who take to technical science in your company are illumined with knowledge and humility and enlighten others. Clever (having the kingdom of the earth all around), and like the energy or like the fast band of aircraft and other vehicles making sound, they soon become prosperous.

PURPORT :—There is simile in the mantra. Those who really know the technical science, become quick-going travellers, like the energy everywhere, and like the aeroplane and other vehicles. They acquire wealth from all sides and enjoy much happiness.

NOTES & REMARKS :—(अर्चय:) विद्याविनयप्रकाशिता: । =Illumined with knowledge and humility. (परिज्मान:) परितो ज्मा भूमिराज्यं येषान्ते । =Those who have acquired vast tracts of land.

The same subject of technocrate is continued well :

नू नों अग्न ऊतये सबाधसश्च रातये ।
अस्माकासश्च सूरयो विश्वा आशास्तरीषणि ॥ ६ ॥

6. *TRANSLATION* :—O learned king! those enlightened persons who are facing similar difficulties and are our part and parcel (kith and kin) help us in overcoming all types of the ocean of misery for our protection and are benevolent.

PURPORT :—They are scholars or scientists who manufacture aircraft and other vehicles soon and make us travel around the world. They are called as men of admirable charity.

NOTES & REMARKS :—(रातये) दानाय । = For charity, donation. (तरीषणि) तरणे । = In crossing over or overcoming.

The duties of the pupils are mentioned :

त्वं नों अग्ने अङ्गिरः स्तुतः स्तवान आ भर ।
होतर्विभ्वासहं रयिं स्तोतृभ्यः स्तवसे च न उतैधि पृत्सु नों वृधे ॥ ७ ॥

7. *TRANSLATION* :—O donor! you are dear to us like our Prăna (vital breath). O learned person! being admired by us and praising the worthy wise men, bring to us wealth which can put an end to even the most difficult situation. Bring us such wealth for all admirers (individually and collectively) and stand in all battles for our advancement.

PURPORT :—The pupils have great regard and honour for the donors, because they give due recognition and respect to them. The right type of admirers (not the sycophants) are the great pillars of strength.

NOTES & REMARKS :—(अङ्गिरः) प्राण इव प्रिय । प्राणो वा अंङ्गिराः (Stph 6, 1, 2, 28, II, 6, 5, 2, 3, 4) । = O dear like our Prăna. (पृत्सु) सङ्ग्रामेषु । पृत्सु इति संग्राम नाम (NG 2.17) । = In battles.

Sūktam—11

Rishi of the Sūktam-Sutambhara Ātreya. Devatā-Agni Chhanda-Jagati of various kinds. Svara-Nishāda.

The attributes of Agni (fire) are told :

जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे ।
घृतप्रतीको बृहता दिविस्पृशा द्युमद्वि भाति भरतेभ्यः शुचिः ॥ १ ॥

1. *TRANSLATION* :—O men ! you should know well about the fire (energy) which is protector of the people, is ever awake, giver of much strength, and enkindled by the oblations of ghee and which is pure. It is manifested for the acquisition of new prosperity with great light (of knowledge). It shines brilliantly for the upholders and supporters of the people.

PURPORT :—Highly learned persons must know well the properties of Agni (energy and electricity) and other elements.

NOTES & REMARKS :—(सुविताय) ऐश्वर्याय । = For the sake of property. (भरतेभ्यः) धारणपोषण कृद्भ्यो । मनुष्येभ्यः । = For men who are upholders and supporters of the people.

TRANSLATOR'S NOTES :—It is gratifying to find that both Sayanacharya and Mahidhara have interpreted ऋत्विग्भ्यः for priests and not for the descendants of Bharata. Both Wilson and Griffith have translated भरतेभ्यः as "for Bharatas" though both have admitted in their foot-notes that Sayanacharya and Mahidhara take this word for priests. Maharshi Dayananda Sarasvati's interpretation given above is the best giving the derivative भृञ्-भरणे (भ्वा०) डु भृञ् धारणपोषणयोः (जु) That shows also width of vision and broader outlook not confining it to priests. सुविताय-षु-प्रसवैश्वर्ययोः (भ्वा) अत्र ऐश्वर्यार्थं ग्रहणम् ।

The attributes of the enlightened persons are stated :

यज्ञस्यं केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थे समीधिरे ।
इन्द्रेण देवैः सरथं स बर्हिषि सीदन्नि होतां यजथाय सुक्रतुः ॥ २ ॥

2. *TRANSLATION* :—O leading scholars ! as they enkindle (honour well) a man who is purifire and shining like the fire, is the best leader, giver of true knowledge, firm in three things (places/ vidya Dharma and industriousness), in the same manner, you who are endowed high, like in the firmament, alongwith energy earth, and other things and various vehicles.

PURPORT :—Those highly learned persons only are the enlighteners of all, who stand firm in Vidya (true knowledge) Dharma (righteousness) and industriousness and urge others to do the same.

NOTES & REMARKS :—(यज्ञस्य) सम्यग्ज्ञानस्य । =Of true knowledge. (इन्द्रेण) विद्युता । =With electricity.

The enlightened person's attributes are mentioned :

असंमृष्टो जायसे मात्रोः शुचिर्मन्द्रः कविरुदंतिष्ठो विवस्वंतः ।
घृतेनं त्वावर्धयन्नग्न आहुत धूमस्ते केतुरंभवद्दिवि श्रितः ॥ ३ ॥

3. *TRANSLATION* :—O student shining like fire ! inviting respectfully, we honour you whom the enlightened persons have developed with the light of Vidya (knowledge) as from the sun. Like smoke from the fire your intellect is in the resplendent, most desirable and venerable God. Having received education from matter like Vidya and Acharya (preceptor), you become pure, delighted, admirable and far-sighted sage.

PURPORT :—Those boys and girls who having received education from enlightened men and women (with the observance of Brahmacharya) become pure.

NOTES & REMARKS :—(असंमृष्टः) सम्यगशुद्धः । =Very impure. (घृतेन) विद्याप्रकाशेन । घृ-क्षरणदीप्त्योः । =With the light of knowledge.

(आहुत) सत्कारेण निमन्त्रित । =Invited respectfully. (दिवि) प्रकाशमाने कमनीये सत्कर्त्तव्य परमेश्वरे दिवु-क्रीडा विजिगीषा व्यवहार-द्युति स्तुति मोदमद स्वप्नकान्तिगतिषु (दि०) अत्र द्युति कान्ति स्तुत्यर्थं ग्रहणम् । =In Resplendent, desirable and venerable God. (मन्द्रः) प्रशंसितः आनन्दितः मदि-स्तुति मोदमदस्वप्न कान्ति गतिषु (भ्वा०) । =Admired, delighted.

The attributes of Agni and other elements are told further :

अग्निर्नो यज्ञमुप वेतु साधुयाग्निं नरो वि भरन्ते गृहेगृहे ।
अग्निर्दूतो अभवद्धव्यवाहनोऽग्निं वृणाना वृणते कविक्रतुम् ॥ ४ ॥

4. *TRANSLATION* :—O men ! the Agni pervades all our unifying dealings, the good and leading men keep Agni (fire) in every home, the fire which takes acceptable oblations to distant places, and acts like a messenger, and the wise men choose fire which is beneficial like the intellect of wise persons.

PURPORT :—The persons are always respectable who are mighty like fire, benevolent like good men and are auspicious to all men.

NOTES & REMARKS :—(यज्ञम्) सङ्गन्तव्यं व्यवहारम् । यज-देवपूजा सङ्गतिकरणदानेषु अत्र सङ्गति करणार्थः । =Unifying act. (वेतु) व्याप्नोतु । वी-गति व्याप्ति प्रजन कान्त्य सनखादनेषु (अदा०) अत्र व्याप्त्यर्थः । =May pervade.

EDITOR'S NOTES :—The fire as intepreted above clearly establishes the meaning but the material fire.

The attributes of the enlightened persons are further mentioned :

तुभ्येदमग्ने मधुमत्तमं वचस्तुभ्यं मनीषा इयमस्तु शं हृदे ।
त्वां गिरः सिन्धुमिवावनीर्महीरा पृणन्ति शवसा वर्धयन्ति च ॥ ५ ॥

5. *TRANSLATION* :—O student ! having pure heart like fire, let this most sweet speech be for you; and let this intellect be giver of happiness to you. Take those great adorable and protective Vedic speeches which fill up your knowledge, like the large rivers

replenish the sea and sustain you with strength and service and augment your power.

PURPORT :—*O students ! as rivers decorate and fill the sea, so let speeches endowed with knowledge and humility decorate and fill you, so that by their power, let only true ond beneficial words may always come out from your mouths.*

NOTES & REMARKS :—(अवनी:) रक्षिका:। अवधातोरनेकार्थेषु प्रथमस्य रक्षणार्थस्यात्र ग्रहणम्। = Protective. (शवसा) बलेन परिचरणेन वा। शवतीति परिचरणकर्मा (NG 3, 5) शव इति बलनाम (NG 2,9)। = By dint of power and spirit of service.

The same subject is continued :

त्वामंग्ने अङ्गिरसो गुहां हितमन्वविन्दञ्छिश्रियाणं वनेवने ।
स जांयसे मथ्यमांनः सहों महत्त्वामांहुः सहंसस्पुत्रमंङ्गिरः ॥ ६ ॥

6. *TRANSLATION* :—O student ! you are eager to acquire knowledge like the enlightened persons are dear like the Prānas and well versed in various sciences. You attain God pervading every soul-like the fire in the forest in the cave of intellect and enable you also to attain Him. Like wise you become a great scholar when churned (trained well) so that O dear like the Prāna (vital breath) ! the scholars tell you that the son of a man endowed with knowledge and strength, as having acquired great energy.

PURPORT :—*O men ! as Yogis ever enjoy happiness or bliss, having attained God through self-restraint or combination of concentration, meditation and trance, so you should also enjoy bliss by attaining Him.*

NOTES & REMARKS :—(अङ्गिरस:) प्राणा इव विद्यासु व्याप्ता जना: प्राणो वा अङ्गिरा: (Stph 6, 1, 2, 28, 11, 6, 5, 2, 3, 4)। = Men pervading all sciences like the Prănas. (गुहा) बुद्धौ। = In the cave of intellect. (अङ्गिर:) प्राण: इव प्रिय। अगि-गतौ। गतेस्त्रयोऽर्था: ज्ञानं गमनं प्राप्तिश्च। अत्र प्राप्त्यर्थं ग्रहणं। व्याप्ति पर्यायरूपेण। = Dear like Prāna.

Sūktam—12

Rishi of the Sūktam–Sutambhara Ātreya. Devata-Agni. Chhanda-Pankti and Trishtup of various kinds. Svara-Panchama and Dhaivata.

The attributes of Agni (energy) are told :

प्राग्नये बृहते युज्ञियांय ऋतस्यं वृष्णे असुंराय मन्मं ।
घृतं न युज्ञ आस्ये॒ सुपूंतं गिरं भरे वृषभायं प्रतीचीम् ॥ १ ॥

1\. *TRANSLATION* :—O men ! as I utter a speech which imparts knowledge and motivates to perform suitable act to manifest this Agni (energy) in which Yajnas (non-violent of sacrifices) are performed, which showers water, is in Prānas (in subtle form) and is most powerful. So you should also uphold or utilise it properly. I do it by putting in the mouth pure ghee (clarified butter) as well as in the Yajna.

PURPORT :—Men should try to acquire the knowledge of the earth and other objects, after getting the knowledge of the fire.

NOTES & REMARKS :—(मन्म) ज्ञानोत्पादकं कारणम् । मन्म-मननीयानीति (NKT 10, 4, 42)। =That which causes knowledge. (ऋतस्य) जलस्य । ऋतम् इति उदकनाम (NG 1, 12) =Of water. (प्रतीचीम्) पश्चिमां क्रियाम् । =Suitable etc.

The duties of the enlightened persons are stated :

ऋतं चिकित्व ऋतमिच्चिकिद्धयृतस्य धारा अनुं तृन्धि पूर्वीः ।
नाहं यातुं सहसा न द्वयेनं ऋतं संपाम्यरुषस्य वृष्णः ॥ २ ॥

2\. *TRANSLATION* :—O men desirous of knowing true cause ! know God only Who is Absolutely True. Know also the true and

most established since ancient time that cause the knowledge of truth and root out all ignorance ? I do not desire to be guided merely by physical force and do not curse or condemn truth of a non-violent mighty person, which is like pure water. This truth I get by the strength acquired by the knowledge of cause and effect.

PURPORT :—O men ! the enlightened persons always uphold truth by condemning untruth and uphold knowledge by giving up ignorance. So you should also emulate.

NOTES & REMARKS :—(ऋतम्) १. सत्यं कारणम् । २. सत्यं ब्रह्म । ऋतमिति सत्यनाम (NG) =1. True cause. 2. God who is absolutely True. (त्नन्धि) हिन्धि (उ) । तृदिर हिंसानादरयोः (रुधा०) अत्र हिंसार्थग्रहणम् =Destroy, dispel. (अरुषस्य) अहिंसकस्य । रुष-हिंसायाम् (भ्वा०), दिवा । =Of a non-violent person.

The duties of a highly learned person are mentioned :

कथा नो अग्न ऋतयंन्नृतेन भुवो नवेदा उचथस्य नव्यः ।
वेदा मे देव ऋतुपा ऋतूनां नाहं पतिं सनितुरस्य रायः ॥ ३ ॥

3. *TRANSLATION* :—O learned person ! by which method or knowledge do you enlighten us ? Observing truth in conduct after knowing the virtues of universal truth, protects us in different seasons and indicates what is proper. I, a newly learned man, do not squander away the wealth which is divided according to the needs of the seasons. So you should also know me and not destroy me.

PURPORT :—O men ! it is only by observance of truth that the true kingdom of earth is obtained. By kingdom of the earth and prosperity, all people enjoy happiness.

NOTES & REMARKS :—(उचथस्य) उचितस्य । वच-परिभाषणे (अदा) षण संभक्तौ (भ्वा) । =Of what is proper ? (सनितुः) विभाजकस्य । नवेदा इति मेधाविनाम (NG 3, 15) । =Of the divider.

The duty of the highly educated persons is told :

के तें अग्ने रिपवे बन्धनासः के पायवंः सनिषन्त द्युमन्तंः ।
के धासिमंग्ने अनृंतस्य पान्ति क आसतो वचंसः सन्ति गोपाः ॥४॥

4. *TRANSLATION* :—O learned king ! you should know well these things. (1) Who are the imprisoners of your enemies ? (2) Who are the protectors of your kingdom or State ? (3) Who are the persons desiring the welfare of all or enlightened, who divide work and wealth among all ? O illuminator of Vidya (true knowledge) and humility, Who protect food and who are the persons who defend or support false conduct ?

PURPORT :—*O learned king ! you should perform such the way by your foes may be destroyed and the subjects may be well-sustained or cherished.*

NOTES & REMARKS :—(धासिम्) अन्नम् । धासिरिति अन्ननाम (NG 2, 7) । =Food. (द्युमन्तः) कामयमानाः प्रकाशवन्तो वा । दिवु-क्रीड़ा विजिगीषा व्यवहारद्युति स्तुति मोदमद कान्तिगतिषु । अत्र कान्तिद्युत्यर्थ ग्रहणम् । कान्तिः कामना । द्युति प्रकाशः । =Desiring of the welfare of all or shining.

A king is advised to be judicious :

सखांयस्ते विषुंणा अग्न एते शिवासः सन्तो आशिवा अभूवन् ।
अधूंर्षत स्वयमेते वचोंभिर्ऋजूयते वृंजिनानि ब्रुवन्तंः ॥ ५ ॥

5. *TRANSLATION* :—O learned king ! let your attendants and yourself destroy even learned persons who being your benevolent friends before, have now turned into malevolent enemies. But protect or support those persons who behave uprightely, teaching men about the acquisition of wealth or preservation of strength by their noble words.

PURPORT :—*It is the duty of men (king and his servants) to dishonour those former friends who turn into enemies and to honour those former foes who turn into friends.*

NOTES & REMARKS :—(अघूर्षत) हिंसन्तु । =Destroy. (वृजिनानि) धनानि बलानि वा वृजनिम् इति बलनाम (NG 2, 9) । =Wealth or strength.

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The duties and functions of a king are described :

यस्ते अग्ने नमसा यज्ञमीट्ट ऋतं स पात्यरुषस्य वृष्णः ।
तस्य क्षयः पृथुरा साधुरेतु प्रसर्स्राणस्य नहुषस्य शेषः ॥ ६ ॥

6. *TRANSLATION* :—O king ! may your residence protect us, which is very good like the son of a good man urging all to tread on the path of righteousness and which makes the Yajna prosperous by giving food and other commodities. It protects true justice. Let it come to us. (Let it be helpful to us when needed).

PURPORT :—O men ! enjoy good happiness by protecting a man who serves the enlightened persons and protects (defends) Dharma.

NOTES & REMARKS :—(नहुषस्य) मनुष्यस्य । नहुष इति मनुष्यनाम (NG 2, 3) । =Of a man. (शेषः) यः शिष्यते सः । शेष इत्यपत्यनाम (NG 2, 2) । =One who imparts teaching and disciplines others like his son. (अरुषस्य) अहिंसकस्य । १. रुष- हिंसायाम् (भ्वा०) २. रुष-हिंसायाम् । =Of the non-violent.

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Sūktam—13

Rishi of the Sūktam-Sutambhara Ātreya. Devatā-Agni. Chhanda-Gāyatri of various kinds.Svara-Shadja.

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The attributes of the enlightened persons (Agnis) are told :

अर्चन्तस्त्वा हवामहेऽर्चन्तः समिधीमहि । अग्ने अर्चन्त ऊतये ॥ १ ॥

1. *TRANSLATION* :—O learned leader ! we accept you (as leader) for our protection and advancement, honouring you. Let

us illumines the world well, honouring you. Let us become great scholars by revering you.

PURPORT :—O learned persons ! let us receive good education and wisdom by honouring you and let us enjoy bliss.

NOTES & REMARKS :—(सम्-इधीमहि) प्रकाशयेम। इन्धी-दीप्तौ (रुधा०) हु० दानादनयो: । प्रदाने च (जुहो०) अत्र प्रदानार्थग्रहणम् । आदानमत्रस्वीकरणम् अग्रणी-रूपेण। =Let us illumine well. (हवामहे) स्वीकुर्महे। =We accept.

The duties of enlightened persons are described :

अग्नेः स्तोमं मनामहे सिध्रमद्य दिविस्पृशः। देवस्य द्रविणस्यवः ॥२॥

2. *TRANSLATION* :—O men ! we desiring wealth to day know the properties, functions and nature of fire (enlightened persons). It is accomplisher of various purposes, and gives happiness being under the control of God and radiant. So you should also know this truth.

PURPORT :—Those who are desirous of wealth, must acquire the knowledge of the fire and other objects,

NOTES & REMARKS :—(स्तोमम्) गुण कर्मस्वभाव प्रशसाम्। =The praise (appraisal. Ed.) of the properties, functions and nature. (दिविस्पृशः) यो दिवि परमात्मनि सुखं स्पृशति तस्य। =Of fire which is giver of happiness being in the control of the Refulgent God. (सिध्रम्) साधकम्। स्तु-स्तुतौ (अदा) षिधु-संराद्धौ (दिवा)। =Accomplisher of various purposes.

The same subject of enlightened persons is continued :

अग्निर्जुषत नो गिरो होता यो मानुषेष्वा। स यक्षद्दैव्यं जनम् ॥ ३ ॥

3. *TRANSLATION* :—O learned persons ! a donor who is purifier like the fire loves and accepts our speeches and he associates with and adores a scholar endowed with divine virtues. So you should also do.

PURPORT :—If there is no fire, none can even move his tongue.

NOTES & REMARKS :—(अग्निः) पावक इव विद्वान् । =A learned person purifier like the fire. (होता) दाता । हु-दानादनयोः आदाने च अत्र दानार्थग्रहणम् । =Donor. (यक्षत्) सङ्गच्छेत्पूजयेद्वा । यज-देवपूजा सङ्गतिकरण दानेषु । अत्र पूजा सङ्गति-करणार्थं ग्रहणम् । =May associate with or worship ?

The attributes of the enlightened persons are described :

त्वमंग्ने सप्रथा असि जुष्टो होता वरेण्यः । त्वया यज्ञं वि तन्वते ॥ ४ ॥

4. *TRANSLATION* :—O learned person ! the scholars perform Yajnas (non-violent sacrifices) with you, and you are a donor or accepter of good virtues, a renowned person, served by people, and most acceptable. Therefore you are worthy of respect.

PURPORT :—Men should perform Yajnas which are accomplishers of Dharma (righteousness) Artha (wealth) Kama (fulfilment of noble desires) and Moksha (emancipation) with the association of absolutely truthful enlightened persons.

NOTES & REMARKS :—(सप्रथाः) प्रसिद्धकीर्तिः । प्रथ-प्रख्याने (भ्वा) =A man of renowned glory, famous. (जुष्टः) सेवितः । जुषी-प्रीतिसेवनयोः (तुदा) । =Served by the people ?

The same subject of enlightened persons (Agni) is continued :

त्वामंग्ने वाजसातमं विप्रां वर्धन्ति सुष्टुतम् । स नो रास्व सुवीर्यम् ॥५॥

5. *TRANSLATION* :—O great scholar ! the wisemen exalt you, as you are the greatest distributor of knowledge (sharer of knowledge with others), and endowed with good reputation and strength. Bestow upon us good energy.

PURPORT :—O men ! if absolutely truthful enlightened persons

exalt you from all sides, your unparaellled influence may grow more and more day-by-day.

NOTES & REMARKS :—(वाजसातमम्) वाजानां विज्ञानानां वेगानामतिशयेन विभाजकम्। वाजः वज गतौ-गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम्। षण-संभक्तौ (ष्वा)। =Disseminator of knowledge and rapidity. (विप्राः) मेधाविनः। =Extremely wise men.

The subject of enlightened person is further developed :

अग्ने नेमिरराँ इव देवाँस्त्वं परिभूरसि। आ राधश्चित्रमृञ्जसे ॥ ६ ॥

6. *TRANSLATION* :—O learned person ! you encompass the divine virtues or enlightened men from all sides, like the circumference surrounds spokes of a wheel. Because you accomplish (earn well) wonderful wealth (of wisdom), therefore, you are worthy of veneration.

PURPORT :—*There is simile here. As the wheel is adorned with the spokes etc, so men are adorned with the association of the enlightened persons and good virtues.*

NOTES & REMARKS :—(देवान्) दिव्यान् गुणान् विदुषो वा विद्वांसो हि देवाः (Stph 3, 7, 3, 10)। =Divine virtues or enlightened persons. (ऋञ्जसे) प्रसाध्नोषि। ऋञ्जति:—प्रसाधनकर्मा (NKT 6,4,21)। =Accomplish or earn well.

Sūktam - 14

Rishi of the Sūktam-Sutambhara Ātreya. Devatā. Chhanda-Gāyatri of various kinds. Svara-Shadja.

The properties of Agni (fire) are told :

अग्निं स्तोमेन बोधय समिधानो अमर्त्यम् । हव्या देवेषु नो दधत् ।:१:।

1. *TRANSLATION :*—O learned person ! awaken that immortal Agni (fire) with praise of its properties which is well-kindled and takes the articles worth—giving and accepting (them. Ed.) put into it the divine objects or in the enlightened men.

PURPORT :—O men ! with great industriousness acquire the knowledge of physics.

NOTES & REMARKS :—(हव्या) दातुमादातुमर्हाणि वस्तूनि । हु- दानादनयो: आदाने च (जु०) । =The articles worth—giving and accepting.

More about the Agni (enlightened persons) is continued :

तमध्वरेष्वीळते देवं मर्ता अमर्त्यम् । यजिष्ठं मानुषे जने ।। २ ।।

2. *TRANSLATION :*—The men who in all inviolable righteous acts glorify that Immortal Eternal and Most Adorable, the Most Unifying God, self effulgent like the resplendent fire, enjoy much happiness.

PURPORT :—Those persons who acquire the knowledge of the science of physics like the knowledge of fire, become happy from all sides.

NOTES :—(अध्वरेषु) अहिंसनीयेषु धर्म्येषु व्यवहारेषु । =In all inviolable righteous acts. (यजिष्ठम्) अतिशयेन सङ्गन्तारम् । =The Greatest unifier.

The same subject of enlightened persons is dealt :

तं हि शश्वन्त ईळते स्रुचा देवं घृतश्चुता । अग्निं हव्याय वोळ्हवे ॥ ३ ॥

3. *TRANSLATION* :—The eternal souls should praise that Resplendent God with the practice of Yoga, as the priests and the performers of the Yajnas praise fire with the ladle (Sruchha) with which ghee (fuel oil) is put to carry the articles worth—giving and accepting to distant places.

PURPORT :—As the artisans having acquired the knowledge of fire and other objects accomplish many purposes and fulfil their noble desires, so let the men fulfil their noble desires by knowing God in right perspective.

NOTES :—(शश्वन्तः) अनादिभूता जीवाः । = Eternal souls. (स्रुचा) यज्ञसाधनेनेव योगाभ्यासेन । = By the practice of Yoga as with the ladle in the Yajnas.

Agni (fire and king) is told futher :

अग्निर्जातो अरोचत घ्नन्दस्यूञ्ज्योतिषा तमः । अविन्दद् गा अपः स्वः ॥४॥

4. *TRANSLATION* :—O men ! as the fire as soon as (manifested) blazes brightly, dispersing with its lustre darkness (of smoke), and gets in touch with the rays of the sun, firmament and clouds, in the same manner, a king endowed with knowledge and humility, slaying the wicked thieves, dispells injustice with justice, achieves victory and gets good reputation.

PURPORT :—As fire shines by dispelling darkness, in the same menner, a king should shine by eliminating all wicked thieve.

NOTES & REMARKS :—(गाः) किरणान् । सर्वे रश्मयो गाव-उच्यन्ते (NKT 2, 2, 8) । = Rays of the sun. (अपः) अन्तरिक्षम् । आप इति अन्तरिक्षनाम (N.G. 1, 3) । = Firmament. (स्वः) आदित्यम् । स्वः आदित्यो भवति सु अरणः सु ईरणः । स्वृतोरसान् स्वृतो भासं ज्योतिषां स्वृतो भासेति वा (NKT 2, 4, 14) । = The sun.

The same subject of Agni is further stated :

अ॒ग्निमी॑ळेन्यं॑ क॒विं घृ॒तपृ॑ष्ठं सपर्यत । वेतु॑ मे शृ॒णव॒द्धव॑म् ॥ ५ ॥

5. *TRANSLATION* :—O men ! as a learned person pervades and listens to my invocation, in the same manner, serve (make proper use of) the Agni (energy) which is praiseworthy, illuminator or far sighted and has ghee at its base.

PURPORT :—Those men who practise the study of the science of fire and other branches of (physics) can enjoy happiness constantly.

NOTES & REMARKS :—(ईलेन्यम्) प्रशंसनीयम् । ईड-स्तुतौ (अदा०) । =praiseworthy. (कविम्) क्रान्तदर्शनम् । =Illuminator, seen from a distance. (सपर्यत) सेवध्वम् । सपर्यति परिचरणकर्मा (NG 3, 5) । =Serve, utilise properly.

The illustration of Agni is told :

अ॒ग्निं घृ॒तेन॑ वावृधुः स्तोमे॑भिर्वि॒श्वच॑र्षणिम् । स्वा॒धीभि॑र्वच॒स्युभिः॑ ॥६॥

6. *TRANSLATION* :—With the help of those highly learned men who desire to use always good words, and who are endowed with meditation, who augment illuminator fire with ghee and praises, would acquire the knowledge of fire and other objects.

PURPORT :—As fire grows with fuel etc. likewise true knowledge increases by the association with and in company of the enlightened persons.

NOTES & REMARKS :—(विश्वचर्षणिम्) विश्व प्रकाशकम् विश्वचर्षणीरिति पश्यति कर्मा (NG 3, 10) अत्र दर्शनार्थ: । =Illuminator of all. (स्वाधीभि:) सुष्ठुध्यानयुक्तै: सु+आ+ध्यै चिन्तायाम् (भ्वा०) । =With those endowed with good meditation.

Sūktam—15

Rishi of the Sūktam-Dharuna Angirasa, Devata-Agni, Chhanda—Pankti and Virāt of various kinds. Svara-Dhaivata and Panchama.

The attributes of the enlightened persons and fire are told :

प्र वेधसे कवये वेद्याय गिरं भरे यशसे पूर्व्याय ।
घृतप्रसत्तो असुरः सुशेवो रायो धर्ता धरुणो वस्वो अग्निः ॥१॥

1. *TRANSLATION* :—O learned persons ! as I hold this purifying fire which is kindled with ghee, gives happiness to the Prānas, good delight, upholds the wealth, and sustains the earth and other things. So far getting its true knowledge; I utter words of praise to a scholar, who is worthy of being known, admirable, and having received education from experienced and enlightened persons are extremely wise. In the same manner, you should also support him for the above purpose.

PURPORT :—O learned persons ! teach the extraordinary science of Agni (energy and electricity) to the intelligent and virtuous students.

NOTES & REMARKS :—(वेधसे) मेधाविने । वेधा इति मेधाविनाम । (NG 3, 15) =For extremely wise. (कवये) विपश्चिते । कविः इति । मेधाविनाम (NG 2, 15) । =For scholar.

TRANSLATOR'S NOTES :—The epithets like वेधाः, कविः etc. used in the mantra clearly denote that by Agni is here meant a wise and enlightened leader as Rishi Dayananda Sarasvati has justifiably interpreted. Both Wilson and Griffith translate the words as 'the Creator' and the 'far seeing'-far-sighted (Wilson) and Wise Ordainer (Griffith), but think erroneously that by Agni, is meant the fire. How strange and absurd it is ?

The attributes of the enlightened persons are stated :

ऋतेन॑ ऋ॒तं ध॒रुणं॑ धारयन्त य॒ज्ञस्य॑ शा॒के प॑र॒मे व्यो॑मन् ।
दि॒वो धर्म॒न्ध॒रुणे॑ से॒दुषो॒ नॄञ्जा॒तैरजा॑ताँ अ॒भि ये न॑न॒क्षुः ॥ २ ॥

2. *TRANSLATION* :—Those men uphold (firmly acquire) true knowledge who by the observance of truth attain God Who is the upholder of the true material cause (matter), living in the Omnipresent Supreme Being, Who is the sustainer of the sun and the eternal laws, for getting strength and for the performance of all noble activities and approach. Enlightened men dwell in God and know themselves to be the born souls, though living with ordinary men.

PURPORT :—*Those are truly learned persons who having associated with the scholars (of the past and present) acquire the knowledge of God, souls, matter and its effects.*

NOTES & REMARKS :—(व्योमन्) व्यापके। वि+अ`मन अवघातोः। प्रवेशार्थ-मादाय व्याख्या। =Pervading. (सेदुषः) ज्ञानवतः। =Wise men. (ननक्षुः) प्राप्नुवन्ति। नक्षतिर्गति कर्मा (NG 14, 2) =Approach, attain.

The attributes of the enlightened persons are mentioned :

अं॒हो॒युव॑स्त॒न्व॑स्तन्वते॒ वि वयो॑ म॒हद्दु॒ष्टरं॑ पू॒र्व्याय॑ ।
स सं॒वतो॒ नव॑जातस्तु॒तुर्या॑त्सिं॒हं न क्रु॒द्धम॒भितः॒ परि॑ ष्ठुः ॥ ३ ॥

3. *TRANSLATION* :—O men ! if a person the righteous men separating all sins in the body extend great and rare new life and then remain happy. That men living in their company becomes highly learned with new practice and destroys all evils as an angry lion destroys the animals that approach him.

PURPORT :—*There is simile in the mantra. Those men who keep themselves away from all sins and observe Dharma (righteousness), augment their physical and spiritual happiness and the span of life. As an angry lion slays the animals that come near him,*

so men should destroy all evils or vices.

NOTES & REMARKS :—(अंहोयुवः) यें5होपराधं युवन्ति पृथक्कुर्वन्ति ते। यु मिश्रणामिश्रणयोः (अदा) अत्र अमिश्रणार्थः अमिश्रणम् पृथक् करणम्। =Those who remove or separate all sins. (सः संवतः) ससेवमानः। सम+वन संभक्तौ (भ्वा०) =Serving. (तुतुर्यात्) हिंस्यात् तुरी-गतित्वरण हिंसनयोः (दिवा) अत्र हिंसार्थः। =May kill.

The attributes and duties of the enlightened persons are told :

माते॒व यद्भर॑से पप्रथा॒नो जनं॑जनं॒ धाय॑से॒ चक्ष॑से च।
वयो॑वयो जरसे॒ यद्दधा॑नः॒ परि॒ त्मना॒ विषु॑रूपो जिगासि ॥ ४ ॥

4. *TRANSLATION* :—O learned persons ! you are a scholar as you are distinguished with regard to your knowledge, uphold every man to sustain and impart instructions to him like a mother. Leading a good life yourself you admire a desirable life and being a great scholar, you praise the properties of all things.

PURPORT :—Those learned persons become venerable in the world, who foster all students like mothers, who desire the advancement of all and instruct them about the actions which increase Brahmacharya and span of life.

NOTES & REMARKS :—(विषुरूपः) प्राप्तविद्यः। वि+सु+रूपः =He who has acquired good knowledge. (जिगासि) प्रशंससि। (जिगासि)। गाः स्तुतौ (जुहो)। =Praise. (चक्षसे) ख्यापयितुम्। चक्षिङ् व्यक्तायां वाचि (प्रदा) =To tell, instruct.

The same subject of enlightened person's duties is continued :

वाजो॒ नु ते॒ शव॑सस्पात्वन्त॑मु॒रुं दोघं॑ ध॒रुणं॑ देव रा॒यः।
प॒दं न ता॒युर्गुहा॒ दधा॑नो म॒हो रा॒ये चि॒तय॒न्नत्रि॑मस्पः ॥ ५ ॥

5. *TRANSLATION* :—O learned person ! you are giver of peace and bliss. May your impetus meet and maintain peak of strength and fulfil noble desires and uphold of the wealth. As a thief

keeps contact with his colleague seeking his footprints, likewise bearing truth in the cave of the intellect for the acquirement of great wealth of wisdom and enlightening a protector of men, please all.

PURPORT :—*As a thief follows another theif by seeking his footprints, same way, you should bear truth in your souls, fulfil your noble desires and please all.*

NOTES & REMARKS :—(दोषम्) प्रपूरकम् । =Fulfiller (of noble desires). (अविम्) पालकम् । =Protector of men. (प्रस्थः) प्रीणय । = Please, satisfy.

Sūktam—16

Rishi of the Sŭktam-Puru Ātreya. Devata-Agni. Chhanda-Trishtup. Ushnik and Brihati. Svara-Dhaivata, Rishabha and Madhyama.

The energy is described :

बृहद्वयो हि भानवेऽर्चा देवायाग्नये ।
यं मित्रं न प्रशस्तिभिर्मर्तासो दधिरे पुरः ॥ १ ॥

1. *TRANSLATION* :—O learned person ! honour or utilise properly Agni (in the form of energy) which is resplendent and endowed with divine properties is evident as men always have a friend in front of them with words of praise (to learn about it), and utilise it properly so that there may be a bright splendour (prospects).

PURPORT :—*As a friend gets happy and grows by upholding a friend, in the same manner, the enlightened persons grow with bliss, after having acquired the knowledge of Agni (energy) and its other forms.*

NOTES & REMARKS :—(वयः) प्रदीपकं तेजः । (वयः) वी-व्याप्ति प्रजन कान्त्यसन् खादनेषु-अत्र कान्त्यर्थं ग्रहणं । कृत्वा व्याख्या ।=Splendourt hat enkindles. (भानवे) विद्युदाख्य । सर्वधातुभ्योऽसुन् (उणादिकोषे 3, 18, 9) इति वीधातोः

असुन् प्रत्ययः । =For Agni in the form of the electricity.

The same subject of energy is continued :

स हि द्युभिर्जनानां होता दक्षस्य बाह्वोः ।
वि हव्यमग्निरानुषग्भगो न वारमृण्वति ॥ २ ॥

2. *TRANSLATION* :—A learned leader is purifier like Agni (energy) and giver of strength to the arms (armed strength Ed.) of the people (by teaching them proper exercise). Like the sun, he uses the acceptable and presentable objects suitably, and becomes powerful by fulfilling his righteous desires.

PURPORT :—*Those highly learned persons only are fortunate who treat all people as their own selves, impart them knowledge and thus make them advanced in every way.*

NOTES & REMARKS :—(द्युभिः) धर्म्यैः कामैः (द्युभिः) दिवु-क्रीडा विजिगीषा-व्यवहार-द्युति-स्तुति मोदमद स्वप्नकान्तिः गतिषु (दिवा०) अत्र कान्तिः कामना । =By the fulfilment of righteous desires. (भगः) सूर्य्यः । भगः-भज-सेवायाम् (भ्वा०) भगं । श्रीयोनि-वीर्येच्छाज्ञान-वैराग्यकीर्तिषु । माहात्म्यैश्वर्यं यत्नेषु धर्ममोक्षे च ना-रवौ । मेदिनीकोषे गवाकर्म-श्लो० 12 । =The sun. (हव्य) दातुमर्हम् । हु-दानादनयोः आदाने च (ज) अत्र दानार्थग्रहणम् । =Worth giving.

The victory in battles is narrated :

अस्य स्तोमे मघोनः सख्ये वृद्धशोचिषः ।
विश्वा यस्मिन्तुविष्वणि समर्ये शुष्ममादधुः ॥ ३ ॥

3. *TRANSLATION* :—Those men enjoy all happiness, who are in the praise-list and friendship of this man because he is possessor of great lustre and wealth and enjoys strength, and upholds power in a king and trading community.

PURPORT :—*The persons become possessors of admirable wealth and beauty when they are friendly to one another, try to do noble deeds with physical and spiritual strength and achieve victory*

in the battle fields etc.

NOTES & REMARKS :—(अर्ये) स्वामिनि वैश्ये वा । अर्यः स्वामि वैश्ययोः (अष्टाध्याय्याम्) । = In a king or a trader. (तुविष्वणि) बलसेवने । तुवि इति बलनाम (NG 3, 1) बत बहुबलम् । वन-संभक्तौ (भ्वा०) । = In the enjoyment of strength. (शुष्मम्) बलम् । शुष्मम् इति बलनाम । = Spiritual strength.

The growth of the prosperity of the state is described :

अधा ह्यग्न एषां सुवीर्यस्य मंहना ।
तमिद्यह्वं न रोदसी परि श्रवो बभूवतुः ॥ ४ ॥

4. *TRANSLATION* :—O learned king ! those persons achieve victory who take shelter under that mighty and great man, Commander-in-Chief of the army, as heaven and earth depend on the great sun, by the greatness of their good vigour. For the attainment of food and glory, they surround him.

PURPORT :—O men, the prosperity of that State grows more and more who have great and well-trained army.

NOTES & REMARKS :—(यह्वम्) महान्तं सूर्यम् । यह्व इति महन्नाम (NG 3, 3) = The grand sun. (मंहना) महत्त्वेन । महि-वृद्धौ (भ्वा) वृद्धिरत्र-महत्वम् = By greatness.

The same subject of prosperity is dealt :

नू न एहि वार्यमग्ने गृणान आ भर ।
ये वयं ये च सूरयः स्वस्ति धामहे सचोतैधि पृत्सु नो वृधे ॥ ५ ॥

5. *TRANSLATION* :— O learned person ! cooperating with us and other devotees of God who desire the welfare of all, praise whatever is acceptable and let the virtues of the enlightened persons come to us and bring us above well-being from all sides. Be our augmenter or helper in the Battles.

PURPORT :—With those men who bestow happiness upon all,

men should always make progress.

NOTES & REMARKS :—(गृणानः) विद्वद्गुणान् स्तुवन् गृ-शब्दे (भ्वा) अथस्तुत्यात्मक शब्दार्थः गृ-स्तुतौ । =Admiring the virtues of great scholars. (पृत्सु) सङ्ग्रामेषु । पृत्सु इति संग्रामनाम (NG 2, 17) सूरिः इति स्तोतृनाम (NG 3, 16) =In battles.

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Sūktam — 17

Rishi of the Sūktam-Puru Ātreya. Devatā-Agni. Chhanda-Ushnik, Anushtup and Brihati. Svara-Gāndhāra and Madhyama.

The science of fire and other elements is told :

आ यज्ञैर्देव मर्त्य इत्था तव्यांसमूतये ।
अग्निं कृते स्वध्वरे पूरुरीळीतावसे ॥ १ ॥

1. *TRANSLATION* :—O learned person ! a thoughtful man praises (takes maximum use of Ed.) great fire (energy) in a good non-violent noble act with dealings of honour, accorded to the enlightened and good men. He gives away charity for imparting knowledge and other virtues, and uses it for protection, and progress etc.

PURPORT :—*The persons who take interest in the association of the scholars and are engaged in doing good deeds, acquire the knowledge of fire and other elements, and they are protected from all sides.*

NOTES & REMARKS :—(यज्ञैः) विद्वत्सत्काराद्यैर्व्यवहारैः । यज-देवपूजा संगतिकरणदानेषु (भ्वा.) । =By dealings of honour to the enlightened person, and association of good men and charity. (तव्यांसम्) अतिशयेन वृद्धम् । तु-गतिवृद्धिहिंसासु सौत्रः अत्र वृद्ध्यर्थः । =Highly advanced, great. (स्वध्वरे) शोभनेऽहिंसामये । अध्वर इति यज्ञनाम । ध्वरति हिंसा कर्मा तत्प्रतिषेधः (NKT. 1, 3, 8) । =In a good non-violent act. (अवसे) विद्यादिसद्गुणप्रवेशाय । =For entry into knowledge and other virtues.

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The duties of enlightened persons are mentioned :

अस्य हि स्वयशस्तर आसा विधर्मन्मन्यसे ।
तं नाकं चित्रशोचिषं मन्द्रं परो मनीषया ॥ २ ॥

2. *TRANSLATION* :—O follower of a particular (and straight) Dharma ! I also revere that glorious person, who utters true and sweet words from his mouth and practises Yogasanas. In fact, he is very wise, giver of bliss, free from all miseries and is endowed with wonderful light of wisdom.

PURPORT :—O learned person ! you should always do righteous and glorious deeds leading to good reputation. Thus you can enjoy much happiness.

NOTES & REMARKS :—(आसा) मुखेनासनेन वा । =With mouth or with the Asanas (postures of Yoga). (नाकम्) अविद्यमानदु:खम् । कमिति सुखनाम (NG 3, 6) अकम् दु:खम् न यस्मिन् विद्यते अत्रेति नाक: तम: । =Free from all miseries.

The same subject of enlightened persons' duties is further highlighted :

अस्य वासा उ अर्चिषा य आयुक्त तुजा गिरा ।
दिवो न यस्य रेतसा बृहच्छोचन्त्यर्चयः ॥ ३ ॥

3. *TRANSLATION* :—O learned person ! remove all miseries because you are endowed with the light of knowledge and noble speech. By your power, good works/shine or recieve much prominence like charming or desirable objects.

PURPORT :—O men ! those only persons knowledge, glory and reputation shine like the light of the sun, who spread much knowledge.

NOTES & REMARKS :—(अर्चिषा) विद्याप्रकाशेन । अर्चिरिति ज्वलतो नाम =By the light of knowledge. (दिव:) कमनीयार्थस्य । दिवुधातो: कान्त्यर्थमादाय व्याख्या । कान्ति: कामना । =Of a charming or desirable object. (अर्चय:) सत्कृत्य: । =Good deeds. (तुजा) प्रेरय । अत्र द्व्यचोतस्तिङ इति दीर्घ: ।

=Motivate or inspire.

TRANSLATOR'S NOTES :—अत्र दुःखानि तुज इतियोगाद् हिंसार्थमत्र बोध्यम् ।

By the illustration of Agni (learned person) the knowledge is described :

अस्य क्रत्वा विचेतसो दस्मस्य वसु रथ आ ।
अधा विश्वासु हव्योऽग्निर्विक्षु प्र शस्यते ॥ ४ ॥

4. *TRANSLATION* :—O leraned person ! under the leadership of fire (learned person. Ed.) and who is acceptable to all and is praised among the people, when added with the intellect of the similar who is equally enlightener and destroyer of all miseries, carries good things puts in charming chariot are admired.

PURPORT :—As Agni (fire) shines among the people, so wise men endowed with knowledge and humility shine among the people.

NOTES & REMARKS :—(दस्मस्य) दुःखोपक्षयितुः । दसु-उपक्षये (दिवा.) =Of the person who is destroyer of all miseries. (विचेतसः) विज्ञापकस्य । वि+चिती संज्ञाने (भ्वा.) =Of enlightener.

The attributes of the enlightened persons are further mentioned :

नू न इद्धि वार्यमासा संचन्त सूरयः ।
ऊर्जो नपादभिष्टये पाहि शग्धि स्वस्तय उतैधि पृत्सु नो वृधे ॥ ५ ॥

5. *TRANSLATION* :—O learned person ! as the enlightened devout persons link electricity by their sitting down (in laboratories) in the same manner, you protect our energy, never falling down for others' enjoyment or happiness. Be with us in the battles for our alround progress and welfare.

PURPORT :—If men emulate the enlightened person, they can easily achieve victory by the attainment of good merits, and with

increased power.

NOTES & REMARKS :—(आसा) उपवेशनेन । आसा-आस्येन मुखम् आस-उपवेशन (अदा.) । =By sitting down (on an assignment). (सचन्त) सम्बन्धन्ति, षच् समवाये (भ्वा.) । =Relate, connect. (वार्यम्) वरेषु पदार्थेषु भवं विद्युदग्निम् वृञ्वरणे । =Electric fire.

Sūktam-18

Rishi of the Sŭktam- Dvita Mriktavāha Ātreya. Devatā-Agni. Chhanda Anushtup, Ushnik and Brihati of various kinds.

A guest is illustrated as Agni :

प्रातर॒ग्निः पु॑रुप्रि॒यो वि॒शः स्तवे॒तातिथिः ।
विश्वा॑नि॒ यो अम॑र्त्यो ह॒व्या मर्ते॑षु॒ रण्य॑ति ॥ १ ॥

1. *TRANSLATION* :—O men ! guest is venerable who is purifier like the fire, is liked and loved and served by many. Being immortal by the nature of his soul, he takes delight in good (even though perishable) deeds; showers his praises over all things that are worth giving, and delivers sermons to the people from morning (till night).

PURPORT :—O men ! only the absolutely truthful guest is to be most revered. He knows well the mystery of the soul and God. Preacher of truth, highly learned, beloved of the enlightened persons and well-wisher of all like God, he is ever cheerful.

NOTES & REMARKS :—(अग्निः) अग्निरिव पवित्रः । =Purifire like the fire. (मर्तेषु) मरणधर्मेषु कार्य्येषु । =In acts which are perishable.

The subject of venerable guests is continued :

द्वि॒ताय॑ मृ॒क्तवा॑हसे॒ स्वस्य॒ दक्ष॑स्य मं॒हना॑ ।
इन्दुं॒ स ध॑त्त आनु॒षक्स्तो॒ता चि॑त्ते अमर्त्य ॥ २ ॥

2. *TRANSLATION* :—O men ! you are immortal by the nature of your soul, admirer of truth and knowlege. You have in

your mind the idea of acquiring wealth, should delight a guest who has received education in both births i.e. from the parent and Acharya (preceptor). He confers pure knowledge and ever remains with (is confident of) the greatness of his own power.

PURPORT :—Those men who honour absolutely truthful enlightened persons, ever enjoy bliss, and acquire true knowledge.

NOTES & REMARKS :—(द्विताय) द्वाभ्यां जन्मभ्यां विद्यां प्राप्ताय । = For one who has received education in both births i.e. from the parent and Acharya (or preceptor) (इन्दुम्) ऐश्वर्यम् । इदि परमैश्वर्ये (भ्वा.) ।= Wealth, prosperity.-(अमर्त्यं) आत्मस्वरूपेण नित्य । = Immortal or eternal by the nature of his soul.

The behaviour towards a guest is outlined :

तं वो दीर्घायुशोचिषं गिरा हुवे मघोनाम् ।
अरिष्टो येषां रथो व्यश्वदावन्नीयते ॥ ३ ॥

3. *TRANSLATION :—*O persons ! I call upon the guests and extremely wealthy persons, because your chariot or transport distinctly never moves for a sinful killing. O owners of cattle wealth and treasures of scientific knowledge and virtues ! I invite you personally to visit our home for the sake of your welfare, because your speech purifies to all on a perpetual basis.

PURPORT :—The people who provide with warmth service in honour to long lived guests and who are crowned with Dharma (righteousness) like non-violence etc.

NOTES & REMARKS :—(दीर्घायुशोचिषम्) दीर्घमायुः शोचिः पवित्रकरं यस्य तम् । = Those who lead long life in a pious and purifying manner. (गिरा) वाण्या । = With speech. (हुवे) आह्वये । = Call upon. (मघोनाम्) बहुधनयुक्तानाम् । = Of those who are blissed with plenty of wealth. (येषाम्) अतिथीनाम् । = That is, of the guests. (रथः) यानम् । = Chariot; transport. (अश्वदावन्) योऽश्वान्व्याप्ति करान् विज्ञानादि गुणान्ददाति

तत्सम्बुद्धो । =O owner of cattle wealth & blessed with scientific knowledge & virtues.

The subject of guest is further described :

चित्रा वा येषु दीधितिरासन्नुक्था पान्ति ये ।
स्तीर्णं बर्हिः स्वर्णरे श्रवांसि दधिरे परि ॥ ४ ॥

4. *TRANSLATION* :—O men ! only those are the best guests who possess the glorious knowledge, in whose mouth recite admirably Vedic mantras followed by good deeds. They protect covered (bring into limelight the hidden), knowledge like the firmament in a man endowed with happiness, and who uphold from all sides good and other commodities.

PURPORT :—The guests endowed with knowledge and good virtues, are well wishers of all, and industrious and impartial. They protect all by imparting good teachings and are the real benefactors of the world.

NOTES & REMARKS :—(दीधिति:) प्रकाशमाना विद्या । दीधीङ्-दीप्ति देवनयोः । (अदा०) अत्रदीप्त्यर्थं ग्रहणम् । =Glorious or shining knowledge. (बर्हि:) अन्तरिक्षमिव विज्ञानम् । =True knowledge like the firmament. (स्तीर्णम्) आच्छादितम् । स्तृञ् आच्छादने (भ्वा०) । =Hidden (secret).

More mentioned about the guests :

ये मे पञ्चाशतं ददुरश्वानां सधस्तुति ।
द्युमदग्ने महि श्रवो बृहत्कृधि मघोनां नृवदमृत नृणाम् ॥ ५ ॥

5. *TRANSLATION* :—O learned person ! the guests give me the admirable knowledge of Agni (energy, electricity) and other proper impetuous articles. Endowed with the light of true science, let them grant me vast and great knowledge and good food. O immortal (by the nature of soul) ! make the wealthy persons truly progressed like your leading men.

PURPORT :—O men ! honour the guests very well who impart you the knowledge of physics and other sciences.

NOTES & REMARKS :—(अश्वानाम्) वेगवतामग्न्यादिपदार्थानाम् । =Of impetuous objects like the Agni (energy/electricity etc.) and others. (द्युमत्) यथार्थज्ञानप्रकाशयुक्तम् । =Endowed with the light of true knowledge.

TRANSLATOR'S NOTES :—अग्निर्वा अश्वः श्वेतः (Stph 3, 6, 2, 4) अग्निरेष यदश्वः (Stph 6, 3, 3, 22)। सोऽग्निरश्वो भूत्वा प्रथमः प्रजिगाम (Gopatha upanishad 3, 4, 11,) अश्वो न देववाहनः (ऋ. 3, 27 14) इति। अश्वेति वा एष (अग्निः) भूत्वा देवेभ्यो यज्ञं वहति (Stph 1, 4, 1, 30)।

Sūktam—19

Rishi of the Sūktam-Vavri Atreya-Devata or Subject-Agni. Chhanda- Gāyatri, Ushnik, Anushtup and Pankti of various kinds. Svara-Gāndhara and Rishabha.

The teachings of the enlightened person are stated :

अभ्यवस्थाः प्र जायन्ते प्र वव्रेर्वव्रिश्चिकेत। उपस्थे मातुर्वि चष्टे ॥१॥

1. *TRANSLATION* :—O learned person ! and accepter of truth experiences, the various (high, low and middle) states (accepter of truth) knows reality. He becomes distinguished by remaining close to and following her mothers' teachings since childhood.

PURPORT :—There is no living being who does not have high, middle and low states. But only that person is able to reform these various states, when trained by his mother, father and Acharya (precepter).

NOTES & REMARKS :=(वव्रिः) अङ्गीकर्त्ता । स्वीकर्त्ता । वृङ्-वरणे (स्वा०) । =Accepter (of truth). (विचष्टे) विख्यायते । वि+चक्षिङ् व्यक्तायां वाचि दर्शनेऽपि । =Become distinguished.

More stated about the teachings from the enlightened persons :

जुहुरे वि चितयन्तोऽनिमिषं नृम्णं पान्ति । आ दृळहां पुरं विविशुः ॥२॥

2. *TRANSLATION* :—The persons who enlighten others day and night behave not crookedly but uprightely. They protect wealth (internal as well as external) enter into a strong city.

PURPORT :—*The persons of upright nature are enlighteners of truth and are engaged in doing good work every moment. They bring prosperity to the State.*

NOTES & REMARKS :—(चितयन्त:) ज्ञापयन्तः । चिती-संज्ञाने (भ्वा.) । =Enlightening, teaching. (नृम्णम्) धनम् । नृम्णम् इति धननाम (NG 2,10) =Wealth. (जुहुरे) कुटिलयन्ति । (जुहुरे) हृ-कौटिल्ये (भ्वा.) । अत्र-विजुहरे-सरलभावेन वर्तन्त इत्यर्थः । =Behave crookedly.

The enlightened persons are narrated :

आ श्वैत्रेयस्य जन्तवो द्युमद्वर्धन्त कृष्टयः
निष्कग्रीवो बृहदुक्थ एना मध्वा न वाजयुः ॥ ३ ॥

3. *TRANSLATION* :—O learned persons ! all living beings including men grow in the midst of water in the firmament (raining water). A man desiring good food is delighted with this sweet water. Similarly a man who has ornaments made of gold (named nishka equal to four golden coins) in his neck is very much admired and enjoys glorious happiness.

PURPORT :—*O men ! knowing that all substances are born of the water and have their origin in water, enjoy happiness of all kinds. (The human and other living beings have 85 percent, and more water in their bodies. Ed.).*

NOTES & REMARKS :—(श्वैत्रेयस्य) श्वित्रास्वन्तरिक्षस्थासु दिक्षु भवस्य जलस्य । मधु इति उदकनाम (NG 1, 12) । =Of the water in the firmament. (कृष्टयः) मनुष्याः । कृष्टयः इति मनुष्यनाम (NG 2, 3) । =Men. (वाजयुः) [illegible] =Desiring good food.

TRANSLATOR'S NOTES :—In the original Sanskrit commentary मधवा has been explained as मधुना though in the Hindi translation it has been rendered as मधुर जलसे. Better sense will be honey, which is considered in Ayurveda to be one of the best foods.

For teachings the enlightened persons are described :

प्रियं दुग्धं न काम्यमजामि जाम्योः सचा ।
घर्म्मो न वाजंजठरोऽदब्धः शश्वतो दभः ॥ ४ ॥

4. *TRANSLATION* :—I have good appetite of a healthy person, am inviolable, and engaged in good actions. Ceselessly like the destructive force or dear like the milk. I attain whatever is desirable on the earth and heaven because they produce or contain food materials. You should also do the same with me.

PURPORT :—There is a simile used in the mantra. Those men are the protectors of all. like the earth who pervade (are knowers of) all sciences. As the sun light is dear to all like the milk, the followers of Dharm (righteousness) are also liked.

NOTES & REMARKS :—(जाम्योः) प्रत्तव्यान्नप्रदयोर्द्यावापृथिव्योः । अमु अदने (भ्वा.) । =Givers of food materials of the earth and heaven. (दभः) दभ्नाति हिनस्ति येन सः । दभ्नोति वधकर्मा (NG 2, 19) =Destructive. (अजामि) प्राप्नोमि । घर्म इति अहर्नाम् (NG 1, 19) । =Attain, achieve.

The enlightened persons are further mentioned :

क्रीळन्नो रश्म आ भुवः सं भस्मना वायुना वेविदानः ।
ता अस्य सन्धृषजो न तिग्माः सुसंशिता वक्ष्यो वक्षणेस्थाः ॥५॥

5. *TRANSLATION* :—O learned person ! you are like the rays of the sun. The Agni (in the form of energy/electricity) manifests itself alongwith light carrying its flames and air bestows happiness. They are similarly well-admired like the heroes lying in the vehicles impulsive armies. Supporting and ever cheerful, let

them be giver of happiness to all.

PURPORT :—*There is simile in the mantra. O learned person! as the extensive rays of the sun give happiness everywhere to all, in the same manner, being good scholars, you should go everywhere and gladden all by giving good sermons or teachings.*

NOTES & REMARKS :—(वक्षणेस्थाः) या वाहने तिष्ठन्ति ताः । वह-प्रापणे (स्था.) । = Laying or sitting in the vehicles. (वक्ष्यः) वोढ्यः । = Carrying. (रश्मे) रश्मिवद्वर्त्तमान विद्वान् । = O scholar who are like the rays of the sun.

Sūktam-20

Rishi of the Sŭktam-(Endeavouring) Atris. Devata or subject-Agni. Chhanda-Anushtup and Pankti. Svara-Gāndhāra and Panchama.

The duties of the enlightened persons, are mentioned with the word 'Agni' :

यमग्ने वाजसातम् त्वं चिन्मन्यसे रयिम् ।
तं नो गीर्भिः श्रवाय्यं देवत्रा पनया युजम् ॥ १ ॥

1. *TRANSLATION* :—O distributor of knowledge and other things among others! O highly learned person! whichever wealth you consider good for yourself, which (wealth) is to be admired by the truthful learned persons, which (wealth) is useful to hold (being noble), convey or disseminate that to others also (for their use) through your dealings and good speeches.

PURPORT :—*Whatever good desire one has for his ownself, he should have the same kind of desire for others. That only is the righteous dealing. As living beings do not to suffer from miseries in their own case and pray and attempt for happiness, they should do the same for others also.*

NOTES & REMARKS :—(वाजसातम) प्रतिशयेन वाजानां । विज्ञानादिपदार्थानां-

विभाजकं-तस्संवद्धो । वाजः वन-गतौ गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् । =Distributor of true knowledge and other things among others. (वनया) व्यवहारेण प्रापय प्रक्षसंहितायामिति दीर्घः । वन-व्यवहारे स्तुतौ च । अत्र व्यवहारार्थग्रहणम् । =Convey or disseminate it to achieve by your dealings.

The same subject of enlightened persons is continued :

ये अ॒ग्ने॒ नेरय॑न्ति ते वृ॒द्धा उ॒ग्रस्य॒ शव॑सः ।
अप॒ द्वेषो॒ अप॒ ह्वरो॒ऽन्यव्र॑तस्य सश्चिरे ॥ २ ॥

2. *TRANSLATION* :—O learned person ! let the old (experienced) in knowledge and age act aimed at your sublime (superior) strength, and perish those who have malice towards you. Those who do not act on the path of an un-righteous person behaving crookedly, do not suffer or falter.

PURPORT:—Those persons only should be respected as old who always speak the truth, who make all happy by doing good to them and who never act against the injuction of Dharma.

NOTES & REMARKS :—(शवसः) बलस्य । शव इति बलनाम (NG 2, 10) । =Of strength. (ह्वरः) कुटिलाचरणाः ह्व-कौटिल्ये (भ्वा०) । =Of crooked conduct.

The enlightened person's way of life is mentioned :

होता॑रं त्वा वृणीम॒हेऽग्ने॒ दक्ष॑स्य॒ साध॑नम् ।
य॒ज्ञेषु॑ पू॒र्व्यं गि॒रा प्रय॑स्वन्तो हवामहे ॥ ३ ॥

3. *TRANSLATION* :—O learned persons ! we industrious perons invoke an accomplisher of strength in the Yajnas by our speech gained by ancient truthful persons, and choose (apply) Agni (energy) for happiness. So we choose you as a priest.

PURPORT :—The people have great regard for a benevolent person doing good to others. Therefore, the enlightened men always do good deeds to others.

NOTES & REMARKS:—(होतारम्) दातारम् । = Donor, giver of happiness etc. (प्रयस्वन्तः) प्रयतमानाः) । = Endeavouring, industrious.

The duties of the enlightened persons are told further :

इत्था यथा त ऊतये सहसावन् दिवेदिवे ।
राय ऋताय सुक्रतो गोभिःष्याम सधमादो वीरैः स्याम सधमादः ॥४॥

4. *TRANSLATION* :—O mighty wise person ! we are ceaselessly endowed with noble speeches for protection and advancement and for the wealth earned with righteous conduct. Likewise you should also be. Let us be accompanied by the heroes day and night, living together.

PURPORT :—Only those persons enjoy happiness who work hard with strength for acquisition of wealth by taking the army of the heroes with them.

NOTES & REMARKS :—(ऋताय) धर्म्मंव्यवहारेण प्राप्ताय । ऋ-गतौ (क्रया) अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थंग्रहणम् । = Received with righteous conduct. (सधमादः) सहस्थानाः । सह्सद तुष्टयोः (चुरा०) । = Having the same place, living together.

Sũktam—21

Rishi of the Sũktam-Sasa Ātreya. Devatā-Agni. Chhanda-Anushtup, Ushnik and Brihati of various kinds. Svara-Rishabha and Madhyama.

The enlightened persons (Agni) is mentioned :

मनुष्वत्त्वा नि धीमहि मनुष्वत्समिधीमहि ।
अग्ने मनुष्वदङ्गिरो देवान्देवयते यज ॥ १ ॥

1. *TRANSLATION :*—O learned person ! you are dear to us like Prāṇa. We place Agni (fire/energy) for the accomplishment of various works. We make a man glorious (lit. enkindle) divine and make for him (in his favour) because he desires to enlightened

persons to cultivate divine virtues, like a thoughtful person. In the same manner, we establish you in the performance of the truthful act and thus be united like good men.

PURPORT :—The thoughtful persons desire to cultivate divine virtues. They should know the science of Agni (energy/and electricity) and other objects.

NOTES & REMARKS :—(मङ्गिर:) प्राण इव प्रिय: । =Dear like Prāna. (यज) सङ्गच्छस्व । =Be united or associated. (देवयते) देवान् दिव्यगुणान्कामयमानाय । =Desiring divine virtues.

The same subject of enlightened persons is dealt ;

त्वं हि मानुषे जनेऽग्ने सुप्रीत इध्यसे ।
स्रुचस्त्वा यन्त्यानुषक्सुजात सर्पिरासुते ॥ २ ॥

2. *TRANSLATION* :—O well-born learned person ! you are purifier like the fire. As the fire is enkindled with ghee, in the same manner, you are enkindled in a famous man, when well-pleased with him. As the ladle and other implements of the Yajna are received suitable by you like wise you should be agreeable to all.

PURPORT :—O men ! the fire grows by the use of the sticks and ghee etc. Likewise, you should grow constantly by acquiring knowledge and cultivating good virtues.

NOTES & REMARKS :—(जने) प्रसिद्धे । =Distinguished, famous. (मानुषक) आनुकूल्येन । =Suitably, agreeably.

The attributes of a knower of technology are told :

त्वां विश्वे सजोषसो देवासो दूतमक्रत ।
सपर्यन्तस्त्वा कवे यज्ञेषु देवमीळते ॥ ३ ॥

3. *TRANSLATION* :—O highly learned poet ! all the enlightened persons loving and serving one another make the fire as messenger, and praise its properties in the company of good people,

and thus serve or utilise it for various purposes. Likewise, we serve and honour you.

PURPORT :—Those who make the fire (energy) as messenger or communicator (taking from it various useful works) become owner of admirable wealth.

NOTES & REMARKS :—(सप्रर्यन्तः) परिचरन्तः । जुषी-प्रीति सेवनयोः (तुदा०) =Serving. (सजोषसः) समान प्रीति सेविनः समर्यति परिचरण कर्मा (NG 3, 5) =Loving and serving one another equally.

The enlightened persons is further highlighted :

देवं वो देवयज्ययाग्निमीळीत मर्त्यः ।
समिद्धः शुक्र दीदिह्यृतस्य योनिमासदः ससस्य योनिमासदः ॥ ४ ॥

4. *TRANSLATION :*—O highly learned persons ! let a man praise divine fire (or energy) in the company of absolutely truthful scholars. O mighty person ! being enkindled (enlightened) illuminate all.—Know the cause and property of true infinitesimal particles or atoms and also their cause and effect.

PURPORT :—The persons who accomplish their works after knowing the secrets of creation of including their cause and effect, know the order of thc creation. They however do not suffer.

NOTES & REMARKS :—(ऋतस्य) सत्यस्य परमाण्वादेः । ऋतमिति सत्यनाम (NG 3, 10) अत्र सत्य परमाण्वादे ग्रहणम् । =Of the true infinitesimal particles or atoms etc. (ससस्य) कार्य्यस्य । =Of the effect. (योनिम्) कारणम् । =Cause.

Sūktam-22

Rishi of the Sūktam-Vishvasama Ātreya-Devatā-Agni Chhanda Gāndhāra. Svara-Rishibha-Brihati-Madhyama.

The Agni is mentioned :

प्र विश्वसामन्नत्रिवदर्चा पावकशोचिषे ।
यो अध्वरेष्वीड्यो होता मन्द्रतमो विशि ॥ १ ॥

1. *TRANSLATION :*—O man full of alround peace ! revere

him (Agni-enlightened person) exceedingly like a distinguished scholar, because he is praiseworthy in all Yajnas or non-violent noble deeds, a liberal donor, endowed with much bliss among the people and shining like the purifying fire.

PURPORT :—Men should honour only righteous persons and not others.

NOTES & REMARKS :—(प्रवित्) व्यापकविद्यवत् । प्रत-सातत्यगमने धातु-पाठ । गमनस्य गतेर्वा त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च । ज्ञानार्थमादाय व्यापक विद्य इति व्याख्यानम् । =Like a person knower of many sciences. (पावक-शोचिषे) पावकस्य शोचिः प्रकाश इव प्रकाशो यस्य तस्मै । शोचिरिति ज्वलनाम (NG 1, 17) ज्वलनं प्रकाश इत्यर्थान्तरम् । =For a person whose life is like the light of the purifying fire.

The same subject of Agni is further developed :

न्य१ग्निं जातवेदसं दधाता देवमृत्विजम् ।

प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः ॥ २ ॥

2. *TRANSLATION* :—O learned persons ! utilise well that Agni which upholds and sometimes disintegrates or breaks up earth and other objects. It has to be united, and is pure like the performer of the Yajnas. It is present in created things and is endowed with divine attributes, functions and nature.

PURPORT :—As the Ritviks (performers of the Yajnas) conclude the Yajna, in the same manner, Agni (in the form of energy or electricity) accomplishes technological (projects).

NOTES & REMARKS :—(यज्ञः) सङ्गन्तव्यः । यज धातो पूजा । अत्र सङ्गतिकरणार्थः । =Worthy or being united or used. (देवव्यचस्तमः) यो देवान्पृथिव्यादीन्धरति-भिनत्ति च सोऽतिशयितः । वि+अंजु गति पूजनयोः । अत्र गतेः गमनप्राप्त्यर्थं-ग्रहणम् । वि—विशिष्टतया वि—विरुद्धोर्थे । =Which upholds and sometimes breaks up earth and other objects.

The subject of Agni is further described :

चिकित्विन्मनसं त्वा देव मर्तास ऊतये ।
वरेण्यस्य तेऽवस इयानासो अमन्महि ॥ ३ ॥

3. *TRANSLATION* :—O learned person ! let us the mortals know you well, because you are endowed with enlightened mind. We approach you by the association of your desirable protective cover shining and purifying.

PURPORT :—*Men should carry out research into sciences by the association of highly learned scientists.*

NOTES & REMARKS :—(चिकित्वन्मनसम्) चिकित्विमाविज्ञानवतां मनइव मनो यस्य तम् । चिती-संज्ञाने (भ्वा.) अव-धातोरनेकार्थेष्वत्र कान्त्यर्थं ग्रहणम् । Whose mind is like the mind of great scholars or scientists. (अवस:) कमनीयस्य । कान्ति: कामना । =Of desirable protection. (इयानास:) प्राप्नुवन्त: इणगतौ (अदा.) । =Approaching.

TRANSLATOR'S NOTES :—Even the translation of Prof. Wilson of चिकित्वन्मनसम् as "who are of intelligent mind" clearly shows that by Agni, material fire is not meant but a highly learned leader. Strangely and erroneously Prof. Wilson and many western scholars like him think that fire is glorified in such mantras.

The Agni is further mentioned :

अग्ने चिकित्व्यस्य न इदं वचः सहस्य ।
तं त्वा सुशिप्र दम्पते स्तोमैर्वर्धन्त्यत्रयो गीर्भिः शुम्भन्त्यत्रयः ॥ ४ ॥

4. *TRANSLATION* :—O powerful and learned husband and wife ! you have handsome chin and nose. The persons free from three kinds of misery—physical and mental, social and cosmic-grow harmoniously because of admirable dealings and men free from lust, anger and greed purify all by their noble speeches. Therefore, know well this our utterance and of the devotee. We revere you.

PURPORT :—*The industrious persons make all grow and*

preachers purify all. All men should also act like that.

NOTES & REMARKS :—(सुशिप्र) शोभनाहनुनासिक । =Having handsome chin and nose. (अत्रय:) अविद्यमानत्रिविधदु:खा: । =Free from three kinds of misery आध्यात्मिक (physical & mental) आधिभौतिक (Social) आधिदैविक (Cosmic)। (अत्रय:) त्रिभि: काम क्रोध लोभ दोषै: रहिता: । =Free from the three evils of lust, anger and greed.

TRANSLATOR'S NOTES :—The second interpretation given by Maharshi Dayananda Sarasvati reminds the verse in the Bhagavad Gita. त्रिविधं नरकस्येदं, नाशनमात्मन: । काम: क्रोधस्तथा लोभ:, तस्मादेतत् त्रय त्यजेत् । (गीता अ. १६) । It is wrong on the part of Prof Wilson and Griffith to take the word अत्रय:—twice, used in this mantra and else where, as the sons of the Atri-a particular sage. It is against the fundamental principles of the Vedic Termology.

Sūktam—23

Rishi of the Sŭktam-Dyumna Vishvacharshani. Devatā or subject-Agni. Chhanda-Anushtap and Pankti of various kinds. Svara-Dhaivata and Panchama.

The attributes of Agni (a brave person) are told :

अग्ने सहन्तमा भर द्युम्नस्य प्रासहा रयिम् ।
विश्वा यश्चर्षणीरभ्यासा वाजेषु सासहत् ॥ १ ॥

1. *TRANSLATION* :—O brave person ! you are full of splendour like the fire, give us wealth of good reputation because it overcomes all powerful and glorious armies and gives inspiring and exhorting teachings with your mouth.

PURPORT :—A desirous to achieve victory has well-trained army of brave soldier. Having inspired them with the teaching of heroism, he urges them to fight with foes.

NOTES & REMARKS :—(द्युम्नस्य) धनस्य यशसो वा । द्युम्नम् इति धननाम (NG 2, 10) द्युम्नं द्योततेर्यशोवा अन्नं वा (NKT 5,1,5) । =Of wealth or

good reputation. (प्रासहा) यः प्रकर्षेण शत्रुबलानि सहन्ते ताः सेनाः । मन्त्रान्येषा-मपीत्याद्यचो दीर्घः । =The armies which can overcome the strength of the adversaries. (चर्षणीः) प्रकाशमाना मनुष्यसेनाः । =The glorious armies of men.

The brave persons are highlighted :

तमग्ने पृतनाषहं रयिं सहस्व आ भर ।
त्वं हि सत्यो अद्भुतो दाता वाजस्य गोमतः ॥ २ ॥

2. *TRANSLATION* :—O mighty king ! bring to us that hero who is the best among good men, gives happiness and wealth consisting of many cattle, land and wealth. Endowed with wonderful actions, that brave man enables to defeat the army of the foes.

PURPORT :—That king alone can achieve victory and attain prosperity, who supports truthful, highly learned, firm, liberal and brave persons.

NOTES & REMARKS :—(सहस्वः) बहु सहो बलं विद्यते यस्य तत्सम्बुद्धौ सह इति बलनाम (NG 3, 9) । =Very powerful. (वाजस्य) सुखधनादेः । वाज इति धननाम (NG 2, 9) । =Of happiness and wealth etc.

The attributes of a hero are told :

विश्वे हि त्वा सजोषसो जनासो वृक्तबर्हिषः ।
होतारं सद्मसु प्रियं व्यन्ति वार्या पुरु ॥ ३ ॥

3. *TRANSLATION* :—O king ! all the highly learned persons take shelter under you, who are a liberal donor at your palace to all. Loving and serving one another, famous for their good character and conduct, proficient in all sciences like the priests well-versed in the Vedas, such brave persons acquire much wealth.

PURPORT :—O king ! you must always protect and honour those staff who love to take the state on the path of progress and are righteous.

NOTES & REMARKS :—(वृक्तबर्हिषः) श्रीत्विग्भिः ऋत्विज इव सर्वविद्यासु कुशलाः। वृक्तबर्हिषः इति ऋत्विङ्नाम (NG 3, 18)। =Proficient in all sciences, like the priests well-versed in the Vedas. (जनासः) प्रसिद्धशुभाचरणाः। जनी-प्रादुर्भावे। =Famous for their good character and conduct.

The subject of brave persons is further developed :

स हि ष्मा॑ वि॒श्वच॑र्षणिर॒भिमा॑ति॒ सहो॑ द॒धे।
अग्ने॑ ए॒षु क्षये॒ष्वा रे॒वन्नः॑ शुक्र दीदिहि द्यु॒मत्पा॑वक दीदिहि ॥ ४ ॥

4. *TRANSLATION* :—O learned mighty person! you shine like the fire. One can certainly be a victor who is endowed with the light of all knowledge, upholds power in the dwelling places which ultimately creates self-respect and self-confidence. With the help of such a person, grant unto us articles with admirable wealth. O purifire! with pure character and conduct you enlighten us well.

PURPORT :—The men who possess perfect physical and spiritual power are able to impart strength to all.

NOTES & REMARKS :—(विश्वचर्षणिः) अखिलविद्याप्रकाशः। चर्षणिरिति पदनाम (NG 4, 2) पद-गतौ। गतेस्त्रिष्वर्थेषु ज्ञानार्थं ग्रहणम्। विश्वचर्षणीः इति-पश्यति कर्मा (NG 3, 11)। =A man full of the light of the knowledge of all sciences. (दीदिहि) १. देहि =Give २. प्रकाशय। =Enlighten.

Sūktam—24

Rishi of the Sūktam-Bandhu, Subandhu, Shruta Bandhu and Vipra Bandhu. Devata-Agni. Chhanda-Bhūrig Brahati.

The attributes of Agni (God or king) are told :

अग्ने॒ त्वं नो॒ अन्त॑म उ॒त त्रा॒ता शि॒वो भ॑वा वरू॒थ्यः॑ ॥ १ ॥
वसु॑र॒ग्निर्वसु॑श्रवा॒ अच्छा॑ नक्षि द्यु॒मत्त॑मं र॒यिं दाः॑ ॥ १ ॥ २ ॥

1. *TRANSLATION* :—O king! you are our close friend, our

protector and auspicious, and are living in good abode and providing others also to inhabit, with wealth and food materials. Be auspicious and protector like Agni, (fire). Grant us most glorious wealth.

(2) In the case of God as pointed out by Maharshi Dayananda Sarasvati in his purport-O God! you are our close friend (on account of your Omnipresence), our saviour, and conferer of bliss and worthy of the highest praise.

PURPORT :—*A ruler should be like God who is Omnipresent, protector of all, gives joy to all, and provide all objects happiness.*

NOTES & REMARKS :—(अन्तमः) समीपस्थः । अन्तमः अन्तिकमः अन्तिकं कस्मादानीतं भवति (NKT 3, 2, 10) ।=Living near us. (वरूथ्यः) वरूथेषूत्तमेषु गृहेषु भवः वरूथम् इति गृहनाम (NG 3, 4) ।=Living in good houses or abodes. (वसुश्रवाः) धनधान्ययुक्ताः । श्रव इति अन्ननाम (NG 2, 20) ।= Endowed with wealth and foodgrains etc.

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The duties of the enlightened persons are further told by the name of Agni :

स नो बोधि श्रुधी हवमुरुष्या णो अघायतः समस्मात् ॥ ॥
तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥ ३ ॥ ४ ॥

3. & 4. *TRANSLATION* :—O ruler! you are thoroughly purifier and illuminator of truth, therefore enlighten us. Listen attentively to what we read as memorandum or our invocation. Keep us away from all sinners or desires of committing sins. We pray to you for our happiness and the happiness of our friends.

PURPORT :—*All subjects should pray to the ruler in the following manner :*

You should keep away all sins and crimes, and protect us.

Augment the dissemination of knowledge, increase happiness for all righteous friends and punish the wicked constantly.

NOTES & REMARKS :—(शोचिष्ठ) अतिशयेन शोधकः। शुचिर्—पूतीभावे (दिवा)। =Exceedingly purifier. (दीदिवः) सत्यप्रद्योतकः। दीदयति ज्वलति कर्मा (NG 1, 16)। =Illuminator of truth. (ईमहे) याचामहे। ईमहे याच्या-कर्मा (NG 1, 16) =Beg for, pray.

Sūktam—25

Rishi of the Sūktam-Ātreyas (the sons of Atri). Chhanda-Anushtup and Ushnik. Svara-Dhaivata and Rishabha.

The attributes of Agni are told :

अच्छा वो अग्निमवसे देवं गासि स नो वसुः ।
रासत्पुत्र ऋषूणामृतावा पर्षति द्विषः ॥ १ ॥

1. *TRANSLATION* :—O learned person! the radiant Agni (fire) you admire for your protection. That Agni is giver of various articles like the sons of the seers who are distinguisher of truth from untruth, and overcomes the foes and gives us victory.

PURPORT :—*As a good son of a scholar, having become highly learned abandons greed and other evils and makes his parents happy, in the same manner, the fire (energy) when properly utilised bestows happiness upon all.*

NOTES & REMARKS :—(ऋषूणाम्) मन्त्रार्थविदाम्। अत्र वर्णव्यत्ययेन इकारस्य स्थाने उत्वम्। =Of the knowers of the meanings of the Vedas. (ऋतावा) सत्यासत्यस्य विभाजकः। (वन-संभक्तौ)। =Distinguisher between truth and false-hood.

TRANSLATOR'S NOTES :—Victory can be achieved by the use of Agneyastra and other powerful electric weapons. (Agni here.)

Now the duties of Agni (ruler) are told :

स हि सत्यो यं पूर्वे चिद्देवासंश्चिद्यमीधिरे ।
होतारं मन्द्राजिह्वमित्सुदीतिभिर्विभावसुम् ॥ २ ॥

2. *TRANSLATION* :—That truthful and noble king alone is fit to rule whom even the old (experienced) scholars enkindle or enlighten, because he is a liberal donor, sweet-tongued, and endowed with glorious wealth and holy splendour.

PURPORT :—That king alone is able to protect the people and make the state prosperous who is honoured on account of his virtues accepted even by absolutely truthful enlightened person.

NOTES & REMARKS :—(सुदीतिभिः) सुष्ठु दीप्तिभिस्सहितम् । सु+दीप्तिभिः वर्णलोपः । =Endowed with holy splendours. (विभावसुम्) प्रकाशयुक्त वसु धनं यस्य तम् । वि+भा+वसु भा-दीप्तौ (मदा) । =Possessor of glorious wealth.

The attributes of Agni (enlightened persons) are told :

स नो धीती वरिष्ठया श्रेष्ठया च सुमत्या ।
अग्ने रायो दिदीहि नः सुवृक्तिभिर्वरेण्य ॥ ३ ॥

3. *TRANSLATION* :—O acceptable learned king ! you are purifier like the fire. Give us riches free from all evils alongwith the choicest, most excellent, the best and subtle intellect through the action.

PURPORT :—Only those should be honoured by all who desire to have good intellect.

NOTES :— (सुवृक्तिभिः) सुष्ठु वृक्तिवर्जनं यासां ताभिः क्रियाभिः । =Through the activities free from sins.

The same subject of duties of the Agni are stated :

अग्निर्देवेषु राजत्यग्निर्मर्तेष्वाविशन् ।
अग्निर्नो हव्यवाहनोऽग्निं धीभिः संपर्यत ॥ ४ ॥

4. *TRANSLATION* :—O men ! know the various kinds of

Agni and serve them with good intellect. There is an Agni (highly learned person) purifier like the fire who shines among the persons, of his class. There is another Agni (in the form of energy) which shines among the mortals when used methodically or scientifically. There are third and fourth categories of Agni in the form of the fire and the sun which carries the oblations to distant places.

PURPORT :—*O learned persons ! if you know well Agni of various kinds as hinted at the mantra, what happiness is there you may not obtain ? (You will get it all).*

NOTES & REMARKS :—(अग्निः) १-पावक-इव वर्तमानो विद्वान् अग्निः कस्माद्ग्रणीर्भवति (NKT 7, 4, 15) अग्निरिति पदनाम (NG 5, 1) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च। विद्वदर्थे ज्ञानार्थ ग्रहणम् । पावक सूर्यार्थे सुखतापादि प्रापकम् । =A scholar who is purifier like the fire. (अग्निः) २. विद्युत । =Electricity. ३. सूर्यादिरूपः । =Agni in the form of the fire and the sun.

The same subject of Agni is highlighted :

अग्निस्तुविश्रवस्तमं तुविब्रह्माणमुत्तमम् ।
अतूर्तं श्रावयत्पतिं पुत्रं ददाति दाशुषे ॥ ५ ॥

5. *TRANSLATION* :—A highly learned person purifier like the fire gives a liberal donor a son, who is endowed with much hearing (knowledge) of Shastras glory and abundant food materials, who has as his associates many knowers of the four Vedas, is excellent, un-harmed and the one whose guardian is preacher of truth or is giver of noble advice. He is worthy of the greatest reverence.

PURPORT :—*O men ! you should honour only those who make people scholars and righteous.*

NOTES & REMARKS :—(तुविश्रवस्तमम्) अतिशयेन बह्वन्नश्रवणयुक्तम् । श्रवः इति अन्ननाम (NG 2, 7) श्रव इति अन्ननाम, श्रूयते इति सतः (NKT 10, 1, 5)

श्रव: प्रशंसायाम् इति (NKT. 4. 4. 24) =Endowed with much hearing of the Shastras glory and abundant food materials. (सुविब्रह्माणम्) बह्वो ब्रह्मणश्चतुर्वेदविदो विद्वांसो यस्य तम् । =Who has many knowers of the Four Vedas as his associates or friends? (अतूर्तम्) अहिंसितम् =Unharmed.

The subject of Agni (enlightened person or God) is continued :

अग्निर्ददाति सत्पतिं सासाह यो युधा नृभिः ।
अग्निरत्यं रघुष्यदं जेतारमपराजितम् ॥ ६ ॥

6. *TRANSLATION* :—O men ! Agni (God or a highly learned leader) gives a good protector of the people with the help of his army and leading men and thus is capable to overcome even a king. Like a speedy horse he is very active (lit. swift), conqueror of all and is never defeated.

PURPORT :—O learned persons ! as God gives a righteous ruler, to the most righteous persons, and as a good army conquers the foes under the command of a highly learned, brave and righteous commander-in-chief, in the same manner, he should be revered much.

NOTES & REMARKS :—(अत्यम्) अतति व्याप्नोत्यध्वानमत्यश्वम् । अत्य इत्यश्वनाम (NG 1, 14) । =Horse. (रघुष्यदम्) लघुगमनम् । =Swift footed, active.

The attributes of Agni (a learned person or a ruler) are told :

यद्वाहिष्ठं तदग्नये बृहदर्च विभावसो ।
महिषीव त्वद्रयिस्त्वद्वाजा उदीरते ॥ ७ ॥

7. *TRANSLATION* :—O full of splendour ! like a honour and serve like the queen, for the pleasure of the king. A person who confers much happiness upon the ruler, we may also attain that wealth and the food materials which reach from you.

PURPORT :—As a chaste queen constantly serves her husband and gets abundant happiness from him, in the same manner, men having served the enlightened persons and acquire good intellect from them. They also make others happy ceaselessly.

NOTES & REMARKS :—(वांहिष्ठम्) अतिशयेन वोढारम् । वह-प्रापणे (भ्वा०) । =Conveyer of much happiness. (महिषीव) ज्येष्ठा राज्ञीव । मह-पूजायाम् (भ्वा०) अविमह्योष्टिष् पच् (उणादिकोषे १, ४५) । =Like a venerable principal queen.

Duties of enlightened persons are told by the illustration of cloud :

तव॑ द्युमन्तो॑ अर्चयो॒ ग्रावे॑वोच्यते बृहत् ।
उ॒तो ते॑ तन्य॒तुर्य॑था स्वा॒नो अ॑र्त॒ त्मना॒ दि॒वः ॥ ८ ॥

8. *TRANSLATION* :—O learned persons ! obtain by your efforts the desired goods with the help of your brilliant rays with which you utter great truth like that of a cloud and your sound like that of the lightning.

PURPORT :—There is a simile in the mantra. The persons enjoy all happiness who teach the hidden meanings of the mystic words and are industrious like the lightining or electricity, and also makes others so.

NOTES & REMARKS :—(अर्चयः) किरणाः । =Rays. (ग्रावाइव) मेघः इव । ग्रावा इति मेघनाम (NG 1, 10) । =Like the cloud. (दिवः) कामयमानान् पदार्थान् । दिवधातोः-कान्त्यर्थमादाय व्याख्या कान्तिः कामना । =Desired objects. (स्वानः) शब्दः । स्वन शब्दे (भ्वा) । = Sound.

The attributes of the enlightened persons are told :

ए॒वाँ अ॒ग्निं व॑सू॒यवः॑ सहसा॒नं व॑वन्दिम ।
स नो॒ विश्वा॒ अति॒ द्विषः॒ पर्ष॑न्ना॒वेव॑ सु॒क्रतुः॑ ॥ ९ ॥

9. *TRANSLATION* :— O learned person ! desiring wealth (including the wealth of wisdom) we praise you, who are full of

splendour like the lightning or electricity, and have wonderful power of endurance. A wise performer of good deeds, you may take us across all acts of malice, like they cross over a river with a boat.

PURPORT :—Here is a simile. As people cross over the sea with a big steamer easily, so it is by the association of the enlightened men, that men can remove their evils and defects easily.

NOTES & REMARKS :—(अग्निम्) विद्युतमिव विद्वांसम् । = A learned person who is full of splendour like the lightning or electricity (वयन्दिम) प्रशंसेम । = May praise ? (सुक्रतुः) सुष्ठुप्रज्ञः सुकर्मा वा । क्रतुरिति प्रज्ञानाम (NG 3, 9) क्रतुरिति कर्मनाम (NG 2, 1) । = Endowed with good intellect and performer of good deeds.

TRANSLATOR'S NOTES :—वदि-अभिवादन—स्तुत्योः (भ्वा) Here the second meaning of स्तुति or praise has been taken.

Sūktam-26

Rishi of the Sūktam-Atris desiring wealth (of all kinds-secular as well as spiritual). Devata or subject-Agni. Chhanda-Gāyatri of various kinds. Svara-Shadaja.

The attributes of Agni (a highly learned man) are told :

अग्ने पावक रोचिषा मन्द्रया देव जिह्वया । आ देवान्वक्षि यक्षि च ॥१॥

1. *TRANSLATION* :—O learned person ! giver of knowledge and purifier like the fire; you are to be worshipped. With your very pleasing speech which is giver of the knowledge and bliss, you approach others and, honour and become associated with the enlightened persons, endowed with divine attributes.

PURPORT :—Those persons become worthy of adoration or veneration who preach truth lovingly, approach the enlightened persons urge upon others to emulate them.

NOTES & REMARKS :—(देव) विद्याप्रदातः । = Giver of knowledge

(जिह्वया) वाण्या । =By speech. (यक्षि) सत्करोषि सङ्गच्छसे च । =Entertain and unite.

The properties of Agni (fire) are told :

तं त्वा घृतस्नवीमहे चित्रभानो स्वर्दृशम् । देवाँ आ वीतये वह ॥ २ ॥

2. *TRANSLATION* :—O learned person ! the fire is purifier of the ghee and full of wonderful lustre, is resplendent. You are also purifier of the people, who call you for use-you who are full of splendour like the sun. We also pray to you to perform the Yajna and invoke divine virtues or enlightened persons.

PURPORT :—If men know Agni (energy) endowed with many properties, they may enjoy much happiness.

NOTES & REMARKS :—(घृतस्नो) यो घृतं स्नाति शुन्धति तत्सम्बुद्धौ ष्णा-शौचे (भ्वा०) । =O purifier of the ghee (clarified butter). (ईमहे) याचामहे ईमहे इति याञ्चाकर्मा (NG 3, 19) =Pray to, by request. (वीतये) प्राप्तये) वी-गति व्याप्ति प्रजन कान्त्यसन खादनेषु (अदा०) अत्र व्याप्त्यर्थः । =For achievement.

The attributes of the Agni (enlightened persons) are told further :

वीतिहोत्रं त्वा कवे द्युमन्तं समिधीमहि । अग्ने बृहन्तमध्वरे ॥ ३ ॥

3. *TRANSLATION* :—O enlightened person ! we manifest (praise) you well who are great, like the resplendent and vast fire in a non-violent sacrifice, illuminate us with pure knowledge.

PURPORT :—Men should certainly use Agni (fire or electricity) for the accomplishment of technological works.

NOETS & REMARKS :—(अध्वरे) अहिंसायज्ञे । अध्वर इति यज्ञनाम । ध्वरतिर्हिंसाकर्मा तत्प्रतिषेधः (NKT, 3, 8) । =In a non-violent sacrifice. (वीतिहोत्रम्) वीतिर्व्याप्तिर्होत्रं ग्रहणं यस्यात् तम् । =Vast, pervasive.

The duties of the enlightened persons are told further in the fourth mantra :

अग्ने विश्वेभिरा गहि देवेभिर्हव्यदातये । होतारं त्वा वृणीमहे ॥ ४ ॥

4. *TRANSLATION* :—O learned person ! we choose you a donor as the priest of the Yajna. Come with all the enlightened persons for giving what is worth giving (including knowledge, happiness etc.).

PURPORT :—Men should invite the great scholars respectfully and you should come along with other enlightened men and give true teachings to the people constantly.

NOTES & REMARKS :—(हव्यदातये) दातव्यदानाय । हु दानादनयोः आदाने च (जुहो०) । =For giving what is worth giving. (देवेभिः) विद्वद्भिः । विद्वांसो हि देवाः (Stph 3, 7, 3, 10) =With highly learned persons.

The same subject is continued :

यजमानाय सुन्वत आग्ने सुवीर्यं वह । देवैरा सत्सि बर्हिषि ॥ ५ ॥

5. *TRANSLATION* :—O learned person ! give good vigour to liberal institutor of the Yajna who is seated in a very good assembly and conduct the Yajna (non-violent sacrifice).

PURPORT :—O men, you should always give happiness to a person who protects or nourishes you. Decide every thing about the dealings by putting it before an assembly.

NOTES & REMARKS :—(यजमानाय) दात्रे । यज-देवपूजा संङ्गतिकरण दानेषु (भ्वा०) अत्र दानार्थः । =For a liberal donor. (सत्सि) सभायाम् । =In an assembly. (बर्हिषि) अत्युत्तमायाम् । बर्हिषि इति महन्नाम (NG 3,3) बृह-वृद्धौ । In very good and great.

The duties of the Agni (learned persons) are further highlighted :

समिधानः सहस्रजिदग्ने धर्माणि पुष्यसि । देवानां दूत उक्थ्यः ॥६॥

6. *TRANSLATION* :—O burner of the wickeds ! you are like

the fire. A kindled and bright (in the form of energy and electricity) Agni acts like the messenger of the learned scientists transmitting the news to distant places and receiving them back, in the same manner, you support all righteous actions, being victor of thousands of foes and admirable, and brighten the divine virtues within. You are, therefore, worthy of honour.

PURPORT :—When men use Agni with scientific knowledge (energy and electricity) for the accomplishment of various purposes, it accomplishes the works like a thoughtful man.

NOTES & REMARKS :—(अग्ने) अग्निरिव दुष्टदाहक । =Burnner of the wickeds like Agni (energy or electricity). (दूत:) यो दुनोति समाचारं दूरं दूराद्वा गमयत्यागमयति दु-गतौ (स्वा०) । =Who transmits the news to distant places or receives.

Upholding of Agni is told :

न्य१ग्निं जातवेदसं होत्रवाहं यविष्ठ्यम् । दधाता देवमृत्विजम् ॥ ७ ॥

7. *TRANSLATION* :—O men ! uphold or methodically utilise Agni (energy or electricity) which exists in many objects and is conveyor of the oblations to distant places. Like the performer of the Yajna you are well-known among the young and are endowed with the divine virtues.

PURPORT :—The artists accomplish their works, and so do the energy and electricity, etc. and accomplish many purposes.

NOTES :—(ऋत्विजम्) यज्ञसाधकम् । =Performer or conductor of Yajna, a priest. (होत्र वाहम्) यो होत्राणि हुतानि द्रव्याणि वहति । (वह प्रापणे) । The fire or energy takes oblations to distant places.

The duties of the learned persons (artists) are stated :

प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः । स्तृणीत बर्हिरासदे ॥ ८ ॥

8. *TRANSLATION* :—O learned persons ! stick to that Yajna

(truthful and reasonable unifying dealing) which exceedingly pervades the divine objects and today (immediately) reaches firmament for stay or moving suitably.

PURPORT :—The persons are well-wishers of all, only when they associate themselves with good men, make progess in technology or art.

NOTES & REMARKS :—(यज्ञ:) सत्य: सङ्गतो व्यवहार:। यज-देवपूज संङ्गति करणदानेषु (श्वा) अत्र सङ्गतिकरणार्थं ग्रहणं कृत्वा व्याख्यानम्। =Truthful, reasonable and unifying dealing. (बर्हि:) अन्तरिक्षम्। वि+अंचु गति पूजनयो:। गतेस्त्रयोऽर्था: ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थग्रहण व्याप्ति पर्यायरूपेण बर्हि अन्तरिक्षनाम (NG 1, 3)। =Firmament. (देवव्यचस्तम:) यो देवेषु। पदार्थेषु अतिशयेन व्याप्त:। =Pervading in the divine or useful objects exceedingly.

The duties of the learned persons are elaborated :

एदं मरुतो अश्विना मित्रः सीदन्तु वरुणः। देवासः सर्वया विशा ॥९॥

9. *TRANSLATION* :—Let good men teachers and preachers, friends the most acceptable men and other highly learned persons have properly seated alongwith (the representatives) all people.

PURPORT :—The king and members of the representative assemblies etc. having taken their seats of justice should give up all injustice or partiality, and thus earn popularity among the subjects.

NOTES & REMARKS :—(अश्विना) अध्यापकोपदेशकौ अश्विनावध्वर्यू Aitittraya 118, Stph 1, 12, 17 Gopathe 2, 6) अध्वर्यु:—अध्वरं युनक्ति अध्वरस्य नेता, अध्वरं कामयत इति वा (NKT 1, 3, 8) अध्यापनं ब्रह्मयज्ञ: (मनु) अध्यापनात्मक ब्रह्मयज्ञस्य नेतारौ अध्यापकोपदेशकावेव संभवत:। =Teachers and preachers.

Sūktam—27

Rishi of the Sŭktam-Tryarunas Traivrishnas, Trasadasyu-Pourukutsya Ashvamedha, Bhārat and Atri. Devatā-Agni and Indragnee. Chhanda-Trishtup and Ushnik. Svara-Gāndhāra and Rishabha.

The duties of Agni (the enlightened persons) are told :

अनंस्वन्ता सत्पंतिर्मामहे मे गावा चेतिष्ठो असुरो मघोनः ।
त्रैवृष्णो अंग्ने दुशभिः सहस्रैर्वैश्वानर त्र्यंरुणश्चिकेत ॥ १ ॥

1. *TRANSLATION* :—O Agni (learned leader) ! shining in all, you are protector of good men. You and your tens of thousands of persons follow owner of dependable and good transport. Enlightener of all with noble speech, taking delight in the breath exercises showerer of happiness, peace and bliss, you are endowed with three virtues of truth, justice and kindness, or self-control charity and shown kindness by your wealthy persons. Therefore I honour you.

PURPORT :—*The men who are experts in driving various kinds of vehicles and have close rapport with thousands of persons, possess wealth. foodgrains and animals.*

NOTES & REMARKS :—(मामहे) सत्कुर्याम् । =May I honour ? (असुरः) असुषु प्राणेषु रममाणः । =Taking delight in the Prānas (by their control through Prāna-apana). (त्रैवृष्णः) यस्त्रिषु वर्षति स एव । =He who is showerer in three ways. (त्र्यरुणः) त्रयोऽरुणा गुणा यस्य सः । =Possessor of or endowed with three virtues.

TRANSLATOR'S NOTES :—Traivrashnya may be taken showerer of happiness, peace and bliss: सुख, शान्ति, आनन्द । = त्र्यरुणः = Three virtues may be taken as सत्य (Truthfulness) न्याय (justice) and दया (kindness) or दम (self-control) दान (charity) दया (kindness).

The attributes of enlightened persons are told :

यो मे॑ श॒ता च॑ विंश॒तिं च॒ गोनां॒ हरी॑ च यु॒क्ता सु॒धुरा॒ ददा॑ति ।
वैश्वा॑नर॒ सुष्टु॑तो वावृधा॒नोऽग्ने॒ यच्छ॒ त्र्य॑रुणाय॒ शर्म॑ ॥ २ ॥

2. *TRANSLATION* :—O learned leader shining in all, the possessor of truth, justice and kindness, give home and happiness to him, who when praised well and growing in all spheres, gives me one hundred twenty cows and a pair of load carrying horses.

PURPORT :—O men ! give to those persons who are protectors of the cattle wealth with horses due arrangements of their proper maintenance.

NOTES & REMARKS :—(शर्म) गृहं सुखं वा । शर्मेति गृहनाम (NG 3. 4) शर्मेति सुखनाम (NG 3, 6) = Home or happiness.

TRANSLATOR'S NOTES :—The exact significance of शता च विंशति च (one hundred and twenty) is a matter of research for the Vedic scholars.

More mentioned about the enlightened persons :

ए॒वा ते॑ अग्ने सुम॒तिं च॑का॒नो नवि॑ष्ठाय नव॒मं त्र॒सद॑स्युः ।
यो मे॒ गिर॑स्तुविजा॒तस्य॑ पू॒र्वीर्यु॒क्तेना॒भि त्र्य॑रुणो गृ॒णाति॑ ॥ ३ ॥

3. *TRANSLATION* :—Let us honour that TRYARUNA (achiever of mental, physical and spiritual happiness) by well-concentrated mind. Desirous of good intellect and speech they are well-known and perfect in nine kinds of organs (i.e. physical fitness. Ed.), similar to a new and admirable man. Being a frightner of the robbers and thieves, he praises the speeches of the ancient (experience) persons.

PURPORT :—O learned person ! let us confer upon him knowledge, who wishes to take virtues for others (i.e. inculcate among others).

NOTES & REMARKS :—(त्र्यरुणः) त्रीणि मनःशरीरात्मसुखानि ऋच्छति सः ।

=He who achieves physical, mental and spiritual happiness. (त्रसदस्युः) त्रस्यन्ति दस्यवो यस्मात् । =He from whom robbers and thieves fear.

TRANSLATOR'S NOTES :—नवद्वाराणां पूरणम्-मुख्य द्वेचक्षुषी २ द्वे श्रोत्रे, २ नासिके, गुदोपस्थाविति नव द्वाराणि तेषां पूरणम् ।

Importance of the sermon is told :

यो मे इति प्रवोचत्यश्वमेधाय सूरये ।
दददृचा सनिं यते ददन्मेधामृतायते ॥ ४ ॥

4\. *TRANSLATION* :—I am grateful to the person who tells me, who is quickly pure and learned man, to be honoured who with the teaching of Rigveda and other Vedas gives me speech that can distinguish correctly between truth and untruth. Such a person gives pure intellect to me, who desires to attain truth and I am always trying to secure or learn it.

PURPORT :—When preachers preach to others they should say, this is what the Vedas enjoin upon us, this is how it has been practised by absolutely truthful learned persons, and this is what we preach to you for your welfare.

NOTES & REMARKS :—(सनिम्) सेवनीयां सत्याऽसत्ययोर्विभाजिकां वाणीम् । =Speech which is noble as it distinguishes well between truth and untruth, correctly. (अश्वमेधाय) आशुपवित्राय । =For quickly pure.

TRANSLATOR'S NOTES :—मेधृ-मेधाहिंसनयोः सङ्गमे च । मेधा-शुद्ध बुद्धिः मेध्यः पवित्र इति सुप्रख्यातम् । अश्वः अशूङ्-व्याप्तौ । आशुव्याप्तिः शीघ्रम् । पण संभक्तौ (भ्वा०) ।

The benefit of sermons is continued :

यस्य मा परुषाः शतमुद्धर्षयन्त्युक्षणः ।
अश्वमेधस्य दानाः सोमा इव त्र्याशिरः ॥ ५ ॥

5\. *TRANSLATION* :—Let me put up with those who some-

times utter harsh speeches but are sprinkled with sweet sermons, related to the science of administration of very vast empire, and thus giving me delight like the Soma creeper etc.

PURPORT :—The desirous to acquire knowledge should gladly put up with even the harsh language which acts quickly. They should be quite and peaceful like the moon and should gain knowledge and humility.

NOTES & REMARKS :—(उक्षण:) मधुरैरुपदेशै: सेचमान: । =Sprinkling with sweet sermons. (अश्वमेधस्य) चक्रवर्तिराज्यपालनस्य विद्याया: । =Of the science of the administration of a good and very vast empire.

TRANSLATOR'S NOTES :—राष्ट्रमश्वमेध: (Stph 13, 2, 2, 16) राष्ट्रं वा अश्वमेध: (Stph 13, 1, 6, 3) Taittirya 3, 8, 9, 4 (श्रीर्वै राष्ट्रमश्वमेध) (Stph 12, 2, 92) Taittirya 3, 9, 7, 1 उक्ष-सेचने (भ्वा) ।

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A sermon related with rulers is signified :

इन्द्राग्नी शतदाव्न्यश्वमेधे सुवीर्यम् ।
क्षत्रं धारयतं बृहद्दिवि सूर्यमिवाजरम् ॥ ६ ॥

6. *TRANSLATION* :—O teachers and preachers ! you are like the wind and electricity. In this Ashvamedha-dealing consisting of the proper administration of the State, there are hundred and one ways of giving in charity. Uphold the Kshatriyas or the State in which there is much strength, like the undecaying sun in the radiant heaven.

PURPORT :—O king and others ! you should have many absolutely truthful enlightened teachers and preachers in your own as well as other countries. With that, your kingdom may be undecaying.

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युताविवाध्यापकोपदेशकौ । =Teachers and preachers like the wind and electricity. (अश्वमेधे) राज्यपालनाख्ये व्यवहारे । =In dealings of the proper administration of the kingdom.

Sūktam—28

Rishi of the Sūktam-Vishavarā, the daughter of Atri. Devatā or subject-Agni. Chhanda-Trishtup of various kinds. Svara-Dhaivata.

The attributes of properties of Agni (the sun) are stated :

समिद्धो अ॒ग्निर्दि॒वि शो॒चिरंश्रेत्प्र॒त्यङ्ङु॒षसमु॒र्वि॒या वि भा॑ति ।
एति॒ प्राची॑ वि॒श्ववा॑रा॒ नमो॑भिर्दे॒वाँ ईळा॑ना ह॒विषा॑ घृ॒ताची॑ ॥ १ ॥

1. *TRANSLATION* :—O men ! you should know the Agni (sun the purifier). It is a form of dependent to some extent upon and resplendent energy and illuminates in several appearances at the dawn. Similarly a noble woman dispels all darkness of ignorance and is liked by all like the night (because the night provides rest to beings), and in eastern direction, admiring the divine virtues, comes with charity and food etc. You should know that like sun and a man full of splendour like the sun and night as well, are a noble highly educated woman who gives happiness like the night.

PURPORT :—O men, you should know the visible sun has been created by God from many elements, depends on energy. The east and other directions are divided by its influence and nights are born. And knowing it as a particular form of Agni, you accomplish all purposes.

NOTES & REMARKS :—(शोचिः) विद्युद्रूपा दीप्तिम् । शोचिरिति ज्वलतो नाम (NG 1, 17) । =Lustre in the form of electricity (energy). (उर्विया) बहुरूपया दीप्त्या । उरु इति बहुनाम (NG 3, 1) । =By multifirmed lustre or glow. (हविषा) दानेन । हु-दानादनयोः आदाने च (जुहो०) अतदानार्थः । =By donation or charity. (घृताची) रात्रिः । घृताचीति रात्रिनाम (NG 1, 7) । =Night.

The duties of the enlightened persons are told :

स॒मि॒ध्यमा॑नो अ॒मृत॑स्य राजसि ह॒विष्कृ॒ण्वन्तं॑ सचसे स्व॒स्तये॑ ।
विश्वं॒ स ध॑त्ते॒ द्रवि॑णं॒ यमिन्व॑स्याति॒थ्यम॑ग्ने॒ नि च॑ धत्त॒ इत्पु॒रः ॥ २ ॥

2. *TRANSLATION* :—O learned person ! being enkindled with

knowledge, you shine in the immortal God-the efficient cause of the universe. You go to a person who prepares meal for you. You uphold all wealth or glory. You accept loving hospitality and you sustain all good things or habits that are before you. Therefore you are worthy of veneration.

PURPORT :—O learned persons ! being guests and shining with knowledge and humility, you should go from place to place preaching truth and spread your glory or reputation constantly.

NOTES & REMARKS :—(अमृतस्य) कारणस्योदकस्य मध्ये वा । प्रकाशे धीरो अमृत: स्वयम्भू रसेन तप्तो न कुतश्चदाने: । अथर्व ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिण । तेरख इति वयाप्तौ (भ्वा०) । =Of immortal effective-cause of the universe. (द्रविणम्) धनं यशो वा । =Wealth or glory. (इन्वसि) व्याप्नोति । व्यत्ययो बहुलमिति लकार यात्यय: । इवि व्याप्तौ । (भ्वा०) =Pervader.

More about the learned persons is stated :

अग्ने शर्धं महते सौभंगाय तवं द्युम्नान्युंत्तमानि सन्तु ।
सं जांस्पत्यं सुयमुमा कृणुष्व शत्रूयतामभि तिष्ठा महांसि ॥ ३ ॥

3. *TRANSLATION* ;—O learned person ! you are endowed with admirable strength. Let there be good glory or wealth for great prosperity, manifest the relation of husband and wife with good and regulated self-controlled life like us. Withstand the onslaughts of the big armies of the foes.

PURPORT :—O righteous husbands and wives ! let us desire great prosperity for you. Being self-controlled, righteous, mighty and industrious get victory over the army of all wickeds.

NOTES & REMARKS :—(शर्ध) प्रशंसितबलयुक्त । शृधु-प्रसहने । (चुरा०) शर्धं इति बलनाम (NG 2, 9) =Endowed with admirable strength. (महांसि) महान्ति सैन्यानि । =Big armies. (सुयमम्) शोभनो यम: । सत्याचरणनिग्रहो यस्मिस्तम् । यमा: पंच । अहिंसा सत्यास्तेय ब्रह्मचर्यापरिग्रहा यमा: (योग दर्शने) यम-

उपरमे (भ्वा०) । = Where there is control through the obeservance of truthful conduct. (Model self-control or discipline. Ed.)

The attributes of a ruler and administration are told :

समिद्धस्य प्रमंहसोऽग्ने वन्दे तव श्रियम् ।
वृषभो द्युम्नवाँ असि समध्वरेष्विध्यसे ॥ ४ ॥

4. *TRANSLATION* :—O learned king ! you are very mighty and very noble, are glorious, and kindled (shining) in the dealings of the proper administration of the State. Therefore, I praise and honour your wealth which are very great and bright (on account of your extraordinary virtues).

PURPORT :—The king who is endowed with the attributes of Agni etc. (fire, energy, power and the sun) dispenses justice well. He becomes glorious everywhere like the purifying fire in the Yajna.

NOTES & REMARKS :—(प्रमहसः) प्रकृष्टस्य महतः । मह पूजायाम् (भ्वा) = Of very great. (वन्दे) प्रशंसामि सत्करोमि वा वदि-अभिवादनस्तुत्योः (भ्वा) । = Admire and honour. (अध्वरेषु) राज्यपालनादिषु । व्यवहारेषु । = In dealings of the proper administration of the State. (द्युम्नवान्) यशस्वी । द्युम्नं द्योततेर्यशो वा अन्नं वा (NKT. 5, 1, 5) = Glorious.

The same subject by the illustration of the Agni (fire, sun etc.) is continued :

समिद्धो अग्न आहुत देवान्यक्षि स्वध्वर । त्वं हि हव्यवाळसि ॥ ५ ॥

5. *TRANSLATION* :—O well-honoured king ! you observe non-violence well, like the kindled Agni (fire) well, like the upholder of the earth etc. In the same manner, you worship and support the divine virtues and persons. Therefore you are the best.

PURPORT :—The Agni (in the form of the sun, power, energy etc.) protects or sustains all. In the same manner, the king protects and sustains all.

NOTES & REMARKS :—(यजि) पूजयसि । यज-देवपूजा संगतिकरण दानेषु (भ्वा) अत्र पूजार्थ-ग्रहणम् । ध्वरति-वधकर्मा (NKT 2, 19 =Worship. (स्वध्वर) सुष्ठु अहिंसायुक्त । Observer of non-violence well. (आहुत) सत्कृत । =Honoured. (हव्यवाट्) पृथिव्यादि वोढा । =Upholder of earth and other things.

The duties of the enlightened persons are further highlighted :

आ जुहोता दुवस्यताग्निं प्रयत्यध्वरे । वृणीध्वं हव्यवाहनम् ॥ ६ ॥

6. *TRANSLATION* :—O learned persons ! the Yajna (dealing of technology etc.) requires great endeavour for its completion. Serve or properly utilise the Angi (purifying fire), accept it and give it (its knowledge) to others because it is the conveyor of good articles.

PURPORT :—*The students should themselves accept and experiment on the technical science, as the expert artists or technicians do.*

NOTES & REMARKS :—(दुवस्यत) परिचरत । दुवस्यति परिचरणकर्मा (NG 3, 5) =Serve for utilise methodically. (हव्यवाहनम्) उत्तम-पदार्थप्रापकम् हु-दानादनयोः आदाने च (जु) अत्र आदानार्थं ग्रहणम् । वह प्रापणे (भ्वा) । =Conveyor or conferer of good articles. (अध्वरे) शिल्पादि व्यवहारे । अध्वर इति यज्ञनाम ध्वरतिहिंसाकर्मा-तत्प्रतिषेधः (NKT. 1, 3, 8) । =In the dealing of technology etc.

Sūktam—29

Rishi of the Sūktam-Gauriveeti. Devatā-Indra or Ushana. Chhanda-Pankti and Trishtup of various kinds. Svara-Panchama and Dhaivata.

Attributes and duties of Indra (a king) are told :

त्र्य॑र्य॒मा मनु॑षो दे॒वता॑ता॒ त्री रो॑च॒ना दि॒व्या धा॑रयन्त ।
अर्च॑न्ति त्वा म॒रुतः॑ पू॒तद॑क्षा॒स्त्वमे॑षा॒मृषि॑रिन्द्रासि॒ धीरः॑ ॥ १ ॥

1. *TRANSLATION* :—O king ! you are organiser of prosperity. The persons who uphold three illuminating qualities i.e. knowledge, action and communion in their dealings with the enlightened men, with an organiser or manager who upholds happiness of three kinds (physical, mental and spiritual); with those mortals, who endowed with pure strength honour you; to all of them, you the knower of the meanings of the mantras are giver of good intellect or advice to all of them.

PURPORT :—Those persons only are honoured everywhere who become pure by upholding three qualities-knowledge, action and communion and who acquire strength thereby.

NOTES & REMARKS :—(देवताता) विद्वत्कर्त्तव्ये व्यवहारे । =In the dealings or transacted by highly learned persons. (ऋषि:) मन्त्रार्थवेत्ता । =The knower of the meanings of the mantras.

TRANSLATOR'S NOTES :—विद्वांसो हि देवा: (Stph 3, 7, 3, 10) ऋषिर्दर्शनात् स्तोमान् ददर्शेत्योपमन्यव:, तदायते नास्तपस्यमानाम् ब्रह्म स्वयम्भवभ्यानर्षत् त ऋषयोऽभवन् । तदृषीणां ऋषित्वमिति विज्ञायते । (NKT 2, 3, 11) त्रीणिसुखानि अव्याख्यातानि भाष्येऽत्र । तानि भौतिकमानसिकात्मिक सुखरूपेण ग्रहीतुं शक्यन्ते, आध्यात्मिकाधिभौतिकाधिदैविकानि वा ।

The same subject of Indra is continued :

अनु॒ यदीं॑ म॒रुतो॑ मन्दसा॒नमार्च॒न्निन्द्रं॑ पपि॒वांसं॑ सु॒तस्य॑ ।
आद॑त्त॒ वज्र॑म॒भि यदहिं॒ हन्न॒पो य॒ह्वीर॑सृज॒त्सर्त॒वा उ॑ ॥ २ ॥

2. *TRANSLATION* :—O king ! you should always be first.

When men honour the prosperous, you are admired because of your being the protector of the kingdom obtained. You accept this adoration with gladness. As the striking thunderbolt sun kills the clouds and generates great waters to go down, same way, you should dispense justice.

PURPORT :—A king should also honour the men who honour him well. As the sun protects the whole world by killing the clouds and by letting the waters flow, in the same manner, a ruler should kill the wickeds and protect the noble persons.

NOTES & REMARKS :—(मन्दसानम्) स्तूयमानम् । =Being admired. (ईम्) सर्वत: । =From all sides. (सुतस्य) प्राप्तस्य राज्यस्य । =Of the kingdom which has been obtained or annexed. (अहिम्) मेघम् । अहिरिति मेघनाम (NG 1, 10) मदि-स्तुतिमोदमदस्वप्नकान्ति गातिषु (भ्वा) अत्र स्तुत्य । =Cloud.

The duties of a king (Indra) are narrated :

उत ब्रह्माणो मरुतो मे अस्येन्द्रः सोमस्य सुषुतस्य पेयाः ।
तद्धि हव्यं मनुषे गा अविन्ददहन्नहिं पपिवाँ इन्द्रो अस्य ॥ ३ ॥

3. *TRANSLATION* :—O king ! the sun drinks the juice (of the plants etc. or of the rivers/ponds/oceans) while you drink the juice of this soma (which makes a man healthy and therefore prosperous). It (juice) is well pressed (extracted) by me and by my this friend, so that you may get good cattle and noble speech for the benefit of men. As the sun after drinking (drawing) the water of the ocean slays the clouds, same way, you kill the wicked and protect the State well. O knowers of the four Vedas and other good and brave men ! you shold also do likewise.

PURPORT :—Those men become men of liberal ideas who having studied all the Vedas, renouncing all that should not be eaten or drunk. They also create the light of truth and ward off the untruth

like the sun and do justice like a judge.

NOTES & REMARKS :—(सोमस्य) ऐश्वर्यंकारकस्य । =Of Soma which. creates prosperity. (पपिवान्) पानकरः सूर्यः प्र. प्रसवैश्वर्ययोः (श्वा.) =The sun which drinks or draws water (of the ocean etc.)

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The duties of a king are told :

आद्रोदसी वितरं विष्कंभायत्संविव्यानश्चिद्भियसे मृगं कः ।
जिगर्तिमिन्द्रो अपजर्गुराणः प्रति श्वसन्तमव दानवं हन् ॥ ४ ॥

4. *TRANSLATION* :—O king ! as the sun covers firmly heaven and earth, you restrain from down fall by your attracting power, and by your persuation, inpress all, as the deer are frightened by the lion. In the same manner, killing the wicked and being admired thereby, you protect all the living beings.

PURPORT :—The kings who sustain the State like the sun, frighten the wickeds as the lion frightens the deer. By so doing, they may spread far and wide their good reputation.

NOTES & REMARKS :—(संविव्यानः) सम्यग्व्याप्नुवन् । सं+वि+वी गति व्यातिप्रजन कान्त्यसन् खादनेषु । अत्र गत्यर्थः । =Pervading well. (जिगर्त्तिम्) प्रशंसानिगलनं वा गृ-निगरणे (तु०) गृ-शब्दो (चुरा.) अत्र स्तुति शब्दार्थं ग्रहणम् । =Praise or swallowing up. Here the first meaning has been taken.

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The knowledge preached by the learned people is praised :

अध क्रत्वा मघवन्तुभ्यं देवा अनु विश्वे अददुः सोमपेयम् ।
यत्सूर्यस्य हरितः पतन्तीः पुरः सतीरुपरा एतशे कः ॥ ५ ॥

5. *TRANSLATION* :—O king ! he knows the nature of the sustaining rays of the sun falling from the front. Sporting near us (so to speek) like a rider on the horse, because of the knowledge given by him, all learned persons give you the good and worth-drinking juice of the Soma, and thus they become scientists by using

their sharp intellect.

PURPORT :—O men ! as there are various elements in the solar system; many kinds of forms are seen. You should know their charactestcs.

NOTES & REMARKS :—(हरितः) हरितवर्णाः किरणाः । हरित आदित्यस्य आदिष्टोपयोजनानि (NG 1, 15) & (NG 1, 6) । =Rays of the sun of green and other colours. (उपराः) समीपे रममाणाः । उपरा इति दिङ्नाम । उप समीपे रमन्ते इति उपराः किरणागृहीताः । =Sporting near. (एतशे) अश्वे-अश्विक इव । एतश इति अश्वनाम (NG 1, 14)=Like a rider on the horse.

The duties of a ruler are stated :

नव यद॑स्य नव॒तिं च॑ भो॒गान्त्सा॒कं वज्रे॑ण म॒घवा॑ वि॒वृश्चत् ।
अर्च॒न्तीन्द्रं॑ म॒रुतः॑ स॒धस्थे॒ त्रैष्टु॑भेन॒ वच॑सा बाधत॒ द्याम् ॥ ६ ॥

6. *TRANSLATION* :—O king ! endowed with much wealth, you should end the misery and poverty of your subject. As the sun generates innummerable (literally ninety-nine) enjoyment and dispels darkness by his thunderbolt (in the form of the rays), and as men honour prosperous king standing by their side at the crucial stages, with speech (exhortions) is admired in three ways. He destroys attachment of desires or passions.

PURPORT :—O king ! you should provide innummerable enjoyments for your subjects, by giving up attachment to desires or lustful passion and giving due respect to all justifiably.

NOTES & REMARKS :—(विवृश्चत्) छिनत्ति । =Cuts, dispels darkness etc. (द्याम्) कामनाम् । =Strong desire or passion. (त्रैष्टुभेन) त्रिधास्तुतेन । =By the speech praised in three ways.

TRANSLATOR'S NOTES :—व्रश्चू छेदने (तुदा) द्याम् दिवुधातोरनेकार्थेषु अत्र कान्त्यर्थग्रहणम् । कान्ति कामना । By three ways may be taken in the mind, words and deeds. The exact significance of the number नव-नवति (९९) is yet a matter further research for the Vedic scholars.

The duties of sun (a king) are told:

सखा सख्ये अपचत्तूयमग्निरस्य क्रत्वा महिषा त्री शतानि ।
त्री साकमिन्द्रो मनुषः सरांसि सुतं पिबद्वृत्रहत्याय सोमम् ॥ ७ ॥

7\. *TRANSLATION* :—The Agni (in the form of the fire/energy and sun) soon illuminates three worlds in the middle of the universe and drinks the water of the tanks (by drying it up), and for the slaying the clouds ripens Soma and other things that lead to prosperity in the long run (by increasing physical and mental strength). In the same manner, a friend by the power of his intellect or actions, protects three hundred big animals (cattle wealth) for the welfare of his friend.

PURPORT :—The sun manifests the gross objects that are above, below and in the middle. In the same manner, a king should manifest all good, bad and indifferent dealings and deal with all in a judicious manner.

NOTES & REMARKS :—(महिषा) महिषाणां महताम् पशूनाम् । महिष इति महन्नाम (NG 3, 3) = Big animals. (इन्द्रः) सूर्यः । = The sun. (वृत्रहत्याय) मेघस्य । हननाय । = For slaying the cloud.

TRANSLATOR'S NOTES :—इन्द्र इति ह्येतमाचक्षते य एष सूर्यः तपति (Stph 4, 6, 7, 11) स यः स इन्द्र एष एव तः य एष सूर्यः) एव तपति Jaiminiyopnishad Brahman 1, 28, 2, 11, 3, 2, 5) वृत्र इति मेघनाम (1. 10) । The exact significance of the number 300 given in the mantra in connection with big animals is still a matter of research for the Vedic scholars.

The duties of a king are told further :

त्री यच्छता महिषाणामघो मास्त्री सरांसि मघवा सोम्यापाः ।
कारं न विश्वे अह्वन्त देवा भरमिन्द्राय यदहिं जघान ॥ ८ ॥

8\. *TRANSLATION* :—O king ! you are inviolable make or manufacture three hundred big articles. O man of peaceful dispo-

sition like the moon ? endowed with abundant wealth you protect these your subjects, like the sun protects the articles on earth, in clouds and in the firmament. When you destroy the cloud, all highly learned persons invoke you for protection, like they invite a good worker for the attianment of prosperity ? You should also always endeavour for prosperity.

PURPORT :—As all accept (like) an industrious person, in the same manner, the sun takes or draws the water as ordained by God As by the use of big things men accomplish hundreds of works, a king should accomplish the great statecraft with the cooperation and help of great men.

NOTES & REMARKS :—(महिषाणाम्) महतां पदार्थानाम् । =Of big or great things. (अघ:) अहन्तव्य: । =Inviolable. (भरम्) पालनम् । = Nourishment or protection.

TRANSLATOR'S NOTES :—अ+हन हिंसागत्यो: (अ.)। अत्र हिंसार्थं ग्रहणम् । भृञ्+भरणे (भ्वा.) डुभृञ् । धारणपोषणयो (जु.) It is a absurd on the part of Sayanacharya, Prof. Wilson and Griffith to translate the word महिष used here and in the previous mantra as buffalo, like in classical Sanskrit. In Vedic laxican named Nighantu (3, 3) it is clearly stated महिष इति महन्नाम (NG 3, 3). In the mantra like ऋतावान महिषं विश्वदर्श-तमग्निं सुम्नायदधिरे पुरोजन्म: महिषम् has been used as the epithet of Agni and all the above scholars have taken it to mean 'great.' Even in classical Sanskrit, the word महिषी is used for queen as she is to be honoured root verb being मह-पूजायाम् । Therefore to translate the first two stanzas of the mantra by Sayanacharya as हे इन्द्र त्वं (यत्) यदास्त्वो । त्रयाम्मं (शत) शतसंख्यानां महिषाणां पशूनां (मा:) मांसानि (अद्य:) भक्षित वससि is out of context and relevance to mention killing and eating of meal of the buffaloes. Is it possible for Indra or even a demon to eat the flesh of three hundred buffaloes at a time as Wilson has rendered into English saying "When thou (O Indra) hadst eaten the flesh of the three hundred buffaloes, then all the gods summoned thee to battle (Vol. III P. 203) ? Griffith has also translated with the same absurdity

and ridiculous manner saying "when thou three hundred buffaloes flesh hadst eaten 'etc. (The Hymns of the Ridveda : translated by Griffith P. 489) when the Vedas enjoin upon us to look upon all beings with the eyes of a friend मित्रस्याहं-चक्षुषा सर्वाणि भूतानि समीक्षे मित्रस्य चक्षुषा समीक्षामहे (Yajur 36, 18) and when meat eating is condemned like drinking and gambling with "Vedas" यथा मांसं यथा सुरा यथाक्षा अधिदेवने (attai 6, 108) how can it be possible for Indra, the king of the Devas to take meat, not of one buffalow, but of three hundred, as has been rendered in the mantras. मा: never means मांसानि or meat. It means as Rishi Dayanand has interpreted मा: रचये: as to make because is derived from माङ्-माने (दिवा०) Rishi Dayananda Sarasvati has based his interpretation of महिषाणाम् of phenomenal task on the basis of महिष इतिमहन्नाम (NG 3, 3) ।

The duties of a king are further stated :

उ॒शना॒ यत्स॑ह॒स्यै॒३॒॑रया॑तं गृ॒हमि॑न्द्र जूजुवा॒नेभि॒रश्वैः॑ ।
व॒न्वा॒नो अत्र॑ स॒रथं॑ ययाथ॒ कुत्से॑न दे॒वैरव॑नोर्ह॒ शुष्ण॑म् ॥ ९ ॥

9. *TRANSLATION* :—O king and your friend desiring the welfare of others ! come to your home loaded with many useful and nourishing articles in the vehicles drawn by speedy horse or by Agni (energy or electricity etc). With a powerful act like that of a thunderbolt, desiring or paying for the protection of all good men, with the help of the highly learned persons, in fact it is you who protect them. O men ! you should also accompany them in chariots.

PURPORT :—*The king and others who are civilised, can manufacture aircraft and other vehicles and annihilate the wicked.*

NOTES & REMARKS :—(उशना) कामयमानः । = Desiring the welfare of all. (कुत्सेन) वज्रेणेव दृढेन कर्मणा । = With a powerful act like a thunderbolt.

TRANSLATOR'S NOTES :—कुत्स इति वज्रनाम (NG 2, 20) शुष्णम् इति बलनाम (NG 2, 9) Sayanacharya, Prof. Wilson & Griffith and others have wrongly interpreted the words used in the mantras like Kutsa and Shushna as the names of particular persons. It is against the fundamental principles of the Vedic terminology and the Vedic lexion Nighantu as quoted above. Sayanacharya's interpretation of शुष्णम् as एतन्नामानसुरम् can not be authentic as it is against his own preliminary Introduction to the Rigveda Samhita. Rishi Dayanand Sarasvati's interpretation of कुत्स, शुष्ण other words is based upon Nighantu, the Vedic lexicon.

King's duties are elaborated :

प्रान्यच्चक्रमंवृहः सूर्यस्य कुत्सायान्यद्वरिवो यातवेऽकः ।
अनासो दस्यूँरमृणो वधेन नि दुर्योण आवृणङ् मृध्रवाचः ॥ १० ॥

10. *TRANSLATION*.—O king ! add another wheel like that of the sun and have greater use or service for your thunderbolt for going to distant places. Finish the robbers and thieves with fatal weapons cutting their face (nose or body Ed.). Do not allow men of violent speech to remain in your home (kingdom. Ed.)

PURPORT :—*As the sun makes its cycle with attractive or gravitative powers, in the same way, you should go around your kingdom with aircraft and other swift transport. Having destroyed robbers, thieves and men of wicked speech, make all honest people and utterers of good words (language) gather around you.*

NOTES & REMARKS :—(कुत्साय) वज्राय । कुत्स इति वज्रनाम (NG 2, 20) । =For the thunderbolt. (वरिवः) परिचरणम् । =Service, use. (मृध्रवाचः) हिंस्रावाचो जनान् मृध हिंसायाम् ।= To men of using offensive language.

The duties of a ruler are stated further :

स्तोमांसस्त्वा गौरिवीतेवर्धन्नरन्धयो वैदथिनाय पिप्रुम् ।
आ त्वामृजिश्वा सख्याय चक्रे पचन्पक्तीरपिबः सोमंमस्य ॥ ११ ॥

11. *TRANSLATION* :—O king! the admirable persons or speeches grow or develop by your association. Alongwith them, take up to destroy the hideouts of the enemies by a man exhorting in the battle. The person who makes friendship with you like a faithful dog of upright nature, take food supplies from him (when invited) and drink Soma or use wealth offered by him with love. Let you honour all those who protect you.

PURPORT :—O king! with the persons who make you grow with noble virtues and who know (and treat. Ed.) you as friend, make friendship with them and grow your prosperity.

NOTES & REMARKS :—(गौरिवीतेः) यो गौरीं वाचं व्येति सः गौरीति वाङ्नाम (NG 1, 11,) =He who pervades or is expert in the use of refined speech. (वैदिथिनाय) विदिथिना सङ्ग्रामकर्त्रा निर्मिताय । =Made or sent by a war manager. (ऋजिश्वा) ऋजि सरलश्चासौ । =A faithful dog of upright nature.

TRANSLATOR'S NOTES :—वी गतिव्याप्ति प्रजन कान्त्यशन खादनेषु (अत्र व्याप्त्यर्थ ग्रहणम्) Here again Sayanacharya, Prof. Wilson, Griffith and others like them have erred to take Gauiveeti, Pipru, Vaidithina and Rajishva as Proper Nouns-the names of particular persons. It should be rather proper and meaningful to take their derivative words denoting soul attributes, as explained by Maharshi Dayanand because it was contrary to the basic principle of the vedic terminology and Shri Sayanacharya's own introduction of the Rigveda Samhita upholding the eternity of the Vedas.

The attributes and duties of the enlightened persons are told :

नवग्वासः सुतसोमास इन्द्रं दशग्वासो अभ्यर्चन्त्यर्कैः ।
गव्यं चिदूर्वमपिधानवन्तं तं चिन्नरः शशमाना अप व्रन् ॥ १२ ॥

12. *TRANSLATION* :—O learned person! you should also

provide instruction or noble advice to men, endowed with the wealth of knowledge, who have acquired wealth and various herbs like the Soma, who are new or original in their pursuits, who have perfect control over their ten senses (five senses of preception and five of actions). In fact, they have shaken off inorance, and honourably accept noble thoughts from all sides. That Indra (desirous of more wealth of wisdom) is fond of and protector of the cattle, is dispeller of ignorance and is covered with (full of Ed.) humility other noble virtues. All his ignorance is removed by the enlightened men.

PURPORT :—Eager to learn more and more sciences, and desirous of acquiring true wealth (of wisdom etc.), the self-controlled scholars make the ignorant highly learned, and thus become worthy of veneration.

NOTES & REMARKS :— (नवग्वास:) नवीनगतय: नवग्वा: नवगतयो नवनीतगतयो वेति (NKT 11, 2, 19) = Men of new or orginal pursuits. (दशग्वास:) दश गाव इद्रियाणि जितानि यैस्ते । = Who have conquered all their ten senses i. e, five senses of perceptian and five senses of action. (ऊर्वम्) अविद्याहिंसकम् ऊर्वी-हिंसार्थ (भ्वा.) । = Destroyer of ignorance. (शशमाना:) अविद्या उल्लङ्घमाना: शश प्लुतगतौ (भ्वा.) प्लुतगति एल्लङ्घम् । अर्कं मन्त्रो-भवणीय दनेनार्चन्ति (NG 5, 11, 4) = Transgressing or going beyond all ignorance.

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The duties of learned person are further described :

कथो नु ते परि चराणि विद्वान्वीर्या मघवन्या चकर्थ ।
या चो नु नव्या कृणवः शविष्ठ प्रेदु ता ते विदथेषु ब्रवाम ॥ १३ ॥

13. *TRANSLATION :—*O learned king ! endowed with much admirable wealth, you should accept the mighty and admire armies which you have raised in a wonderful way, by training new recruits as yourself are a great instructor. O most powerful man ! you should

accept or pay attention to (the command. Ed.) the words which we utter in the battlefield.

PURPORT :—Men should acquire wealth by getting knowledge of the latest new (discoveries and inventions. Ed.) sciences and by accomplishing them at the earliest.

NOTES & REMARKS :—(वीर्या) वीर्ययुक्तानि सैन्यानि । =Powerful armies. (विदथेषु) संङ्ग्रामेषु। विदथानीति पदनाम (NG 4, 3) पद-गतौ । गतेस्त्रिष्वर्थेषु गमन प्राप्त्यर्थमादाय सङ्ग्रामार्थः सम्भवति। यत्र वीरा गच्छन्ति स्वकर्त्तव्यपूर्त्यै प्राप्नुवन्ति च विजयं धने वा । =In battles.

The same subject of ruler's duties is dealt :

एता विश्वा चकृवाँ इन्द्र भूर्यपरीतो जनुषा वीर्येण ।
या चिन्नु वज्रिन्कृणवो दधृष्वान्न ते वर्ता तविष्या अस्ति तस्याः ॥१४॥

14. *TRANSLATION :*—O king ! you are endowed with much wealth and powerful armies and missiles and are never deserted by your subjects, or devoid of noble virtues by your second birth through Vedarambh (sacred thread) ceremony. And by your strength you have collected all these virtues and useful commodities and have acquired many powers. There is no one to resist your powerful army.

PURPORT :—The king and officers of the State should acquire all knowledge by the observance of the Brahmcharya (continence) upto the age of forty years and after their return from the Gurukula (through Samavartana Sanskara) should marry-choice and strengthen the army. Thus he should protect the subjects from all sides.

NOTES & REMARKS :—(अपरीत:) अवर्जित: । =Not deserted by the subjects of devoid of noble virtues. (तविष्या:) बलयुक्ताया: सेनाया: =Of powerful army.

TRANSLATOR'S NOTES :—तविषीति बलनाम (NG 2, 9) अत्र बलयुक्तसेना ग्रहणम् Supporting by in the Hindi translation in the mantra

of the original Sanskrit चत्वारिंशद्वयस्का: Meaning of forty years has been rendered as चवालीस वर्ष की अवस्था से युक्त। It is not a faithful translation the actual meaning being forty four years.

The significance of industriousness by the learned persons is stated :

इन्द्र॒ ब्रह्म॑ क्रि॒यमा॑णा जुषस्व॒ या ते॑ शविष्ठ॒ नव्या॒ अक॑र्म।
वस्त्रे॑व भ॒द्रा सुकृ॑ता वसू॒यू रथं॒ न धीरः॒ स्वपा॑ अतक्षम् ॥ १५ ॥

15. *TRANSLATION :*—O very powerful person! endowed with the wealth of knowledge you accept good food and wealth earned by us recently with labour and offered to you with love. I have acquired the fine and beneficent clothes made with righteous industriousness, like a Yogi given to meditation and doing truthful acts does his Sadhana, or as a man seeking prosperity manufactures vehicles of various kinds.

PURPORT :—Here is a simile used in the mantra. O men! in the hope of getting the wealth of (good-Ed.) Gotra or family, you should not give up industriousness and become slack or lazy. Rather with more and more labour, you should grow your wealth and enjoy, happiness, as by the use of good clothes. Your charming charity extends your glory or good reputation far and wide.

NOTES & REMARKS :—(ब्रह्म) अन्नानि धनानि वा। ब्रह्मेत्यन्ननाम (NG 2, 7) धननाम च (NG 2, 10) =Food or wealth. (धीरः) ध्यानवान् योगी। धीराः प्रज्ञानवन्तो ध्यानवन्तः (NKT 4, 2, 4) =A Yogi practising meditation. (स्वपाः) सत्यभाषणादिकर्मसु+अपः इति कर्मनाम (NG 2, 1) =Engaged in doing model or ideal deeds like speaking the truth and others.

Sūktam-30

Rishi of the Sūktam-Babru Ātreya. Devatā-Indra and Rinancharya. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The attributes of Indra (electricity) are told :

क्व१स्य वीरः को अपश्यदिन्द्रं सुखरथमीयमानं हरिभ्याम् ।
यो राया वज्री सुतसोममिच्छन्तदोको गन्ता पुरुहूत ऊती ॥ १ ॥

1. *TRANSLATION* :—Who is the hero who sees (knows) thoroughly Indra (electricity) and in which one sees a pleasing vehicle drawn by the speed and attraction ? The man equipped by arms and missiles, and admired by many desirous of prosperous home, sees electricity with wealth. He gets a comfortable vehicle.

PURPORT :—O learned person ! I ask you who are entitled to acquire the knowledge of the science of energy etc. The answer is that those who are associated with the highly learned scientists in the likeliness of enlightened persons, acquire theoritical and practical knowledge and always try its application. They are entitled to achieve.

NOTES & REMARKS :—(इन्द्रम्) विद्युतम् । =Electricity/energy. (हरिभ्याम्) वेगाकर्षणाभ्याम् । =By speed and attraction.

The same subject of Indra is continued :

अवाचचक्षं पदमस्य सस्वरुग्रं निधातुरन्वायमिच्छन् ।
अपृच्छमन्याँ उत ते म आहुरिन्द्रं नरो बुबुधाना अशेम ॥ २ ॥

2. *TRANSLATION* :—Whomsoever scholars desirous of acquiring the knowledge of the technology, I asked, all those enlightened men told me about the Indra (electricity). Let me acquire the secret and effective knowledge of this science of upholding of noble achievements, and tell it to others. In this manner, being friendly

to one another, let us learn this technology with all its branches.

PURPORT :—When persons desirous to acquire some knowledge put questions, proper answer must be given to them. In this way, all should advance the cause af the science of electricity etc. together.

NOTES & REMARKS :—(सस्वः) गुप्तम् । = Secret. (पदम्) प्रापणीयं विज्ञानम् । = The knowledge of science which should be acquired.

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The same subject of Indra is further developed :

प्र नु वयं सुते या तें कृतानीन्द्र ब्रवांम् यानि नो जुजोषः ।
वेददविद्वाञ्छृणवंच्च विद्वान्वहंतेऽयं मघवा सर्वसेनः ॥ ३ ॥

3. *TRANSLATION* :—O Indra (learned person) ! who shall tell you all about the objects which we have made in this world and which you accepted for use with love. When this man endowed with much wealth of knowledge and wisdom and has large army at his support, acquired knowledge and disseminates it to others, then a man who is not highly learned listens to it attentively and gets knowledge.

PURPORT :—There are two means of acquiring knowledge. First the teacher should be an absolutely truthful enlightened person and his pupil is also a pure and industrious man free from deceit. The second method is to get practical knowledge by observance of the acts-being done by righteous and highly learned person, and to emulate the same. By so doing, all can acquire knowledge.

NOTES & REMARKS :—(इन्द्र) विद्वन् । इदि-परमैश्वर्ये (भ्वा०) । = Learned person. A man endowed with great wealth of knowledge. (सुते) उत्पन्ने जगति षु- प्रसवैश्वर्ययोः । = In this world created by God. Here the first meaning of प्रसव or creation has been taken.

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The duties of a hero are told :

स्थिरं मनश्चकृषे जात इन्द्र वेषीदेको युधये भूयसश्चित् ।
अश्मानं चिच्छवसा दिद्युतो वि विदो गवामूर्वमुस्त्रियाणाम् ॥ ४ ॥

4. *TRANSLATION* :—O man desirous of the wealth of Yoga ! the sun in order to fight with his strength slays big and small clouds with his band of active rays and both (the sun and his rays) illuminate the world. Same way you achieve victory over all the evils, because sometime even single-handed you make your mind steady. Therefore, you are fit to administer your state well.

PURPORT :—As the sun and the clouds fight, so a king should fight with his foes. As the sun accomplishes all works with his rays, so the king should accomplish all targets of the State with the help of his army and minister.

NOTES & REMARKS :—(इन्द्र) योगैश्वर्यमिच्छक । इति-परमैश्वर्ये अत्र योगरूपं परमैश्वर्यमभिप्रेयते । =O desirous of the wealth of Yoga. (गवाम्) गन्तृणाम् । गच्छतीति गौः अत्र गमनशीलाः किरणाः गृहीताः । =Moving or active. (उस्त्रियाणाम्) रश्मीनाम् । उस्रा इति रश्मिनाम (NG 2, 11) तत्साम्यात् उस्रिया अपि रश्मेनो गृहीता यद्यपि (NG 2, 11) । =Of the rays. (ऊर्वम्) हिंसकम् । उर्वी हिंसायाम् । =Destroyer. (दिद्युतः) प्रकाशयतः । द्युत-दीप्तौ । =Illuminate.

The same subject is continued :

परो यत्त्वं परम आजनिष्ठाः परावति श्रुत्यं नाम बिभ्रत् ।
अतश्चिदिन्द्रादभयन्त देवा विश्वा अपो अजयद्दासपत्नीः ॥ ५ ॥

5. *TRANSLATION* :—O learned person ! you being the best among men and bearing the famous name (of Indra) shine every-where. The sun situated at a very long distance conquers waters (cloud) and as all learned scientists are in a way afraid of the mighty electricity/energy. In the same manner, you should make people more happy now.

PURPORT :—As the sun even being at a very long distance

from the earth is reputed on account of his light, in the same manner, absolutely truthful learned persons become glorious and renowned.

NOTES & REMARKS :—(इन्द्रात्) विद्युतः । =From electricity/energy. (दासपत्नीः) यो जलं ददाति स दासो मेघः स पतिः पालको यासां ताः । यदशनिरिन्द्रस्तेन (Kaushitaki Brahman 6, 9) स्तनयित्नुरेवेन्द्रः (Stph 11, 6, 3, 9) । = Waters whose husband or lord is cloud.

TRANSLATOR'S NOTES :—The enlightened scientists are afraid of electricity on account of its fierce nature. A little lack of precaution may sometimes cause one's death.

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The duties and attributes of the enlightened persons are stated :

तुभ्येदेते मुरुतः सुशेवा अर्चन्त्यर्कं सुन्वन्त्यन्धः ।
अहिमोहानमप आशयानं प्र मायाभिर्मायिनं सक्षदिन्द्रः ॥ ६ ॥

6. *TRANSLATION* :—O learned person ! the lightening strikes a cloud lying low which is like a wicked and deceitful enemy, and having slayed makes it fall down on earth, and the priests, givers of happiness, honour you because you are worthy of respect and they produce food for you. In the same manner, let all the enlightened persons bestow happiness on you.

PURPORT :—Only those enlightened persons are givers af happiness to the world who are benefactors like the sun and the cloud for the universe. They give happiness to others like their ownselves.

NOTES & REMARKS :—(मरुतः) ऋत्विजः । मरुतः इति ऋत्विङ्नाम (NG 3, 18) । =Priests. (अर्कम्) सत्करणीयम् । अर्कः=अर्च-पूजायाम् । अर्को देवो भवति यत्-एनम् अर्चन्ति (N'' T) =Worthy of respect. (अन्धः) अन्नम् । अन्धः इति अन्न नाम (NG 2, 7) । =Food. (इन्द्रः) विद्युत । =Lightning or electricity. (सुशेवाः) सुष्ठुसुखाः । शेवम् इति सुखनाम (NG 3, 6) । =Giver of happiness.

The duties of heroes are described :

वि षू मृधों जनुषा दानमिन्वन्नहन्गवां मघवन्त्सञ्चकानः ।
अत्रां दासस्य नमुचेः शिरो यदवर्तयो मनवे गातुमिच्छन् ॥ ७ ॥

7. *TRANSLATION* :—O king ! possessor of abundant wealth and liberal by their very nature, you give charity from birth, and destroy your enemies in the battle like the sun destroys the cloud by his rays. Desiring well the welfare and land or good speech for all the thoughtful righteous persons, cut off the head of wicked stubborn man as the sun cuts off the head of the cloud.

PURPORT :—O king ! as the sun gives happiness to the world by conquering the cloud, so bestow happiness on your subjects, by conquering your enemies.

NOTES & REMARKS :—(सञ्चकानः) सम्यक्कामयमानः चकमानः कान्तिकर्मा। (NG 2, 6) । कान्तिः कामना । चकमानः एव चकानः मवर्ण लोपात् । =Desiring well (the welfare of all). (नमुचेः) यः स्वंरूपं न मुचंति तस्य =Of the stubborn cloud (which does not give up it's form. Ed.) (दासस्य) सेवकवद वर्त्तमानस्य मेघस्य । दास-दाने (भ्वा०) जलदातुः मेघस्य । = Of the cloud that is like a servant subservient. Ed.). (गातुम्) भूमिवाणीं वा । गातुरिति पृथिवीनाम (NG 1, 11) प्राप्त्यर्थंप्रकाश ज्ञान प्रापिका वाणी गृह्यति =To land or the speech.

The duties of heroes are elaborated :

युजं हि मामकृथा आदिदिन्द्र शिरो दासस्य नमुचेर्मथायन् ।
अश्मानं चित्स्वर्यं वर्तमानं प्र चक्रियेव रोदसी मरुद्भ्यः ॥ ८ ॥

8. *TRANSLATION* :—O king ! the sun cuts off the head of the cloud which gives water and is eternal by the nature of the cycle of creation and joins the earth, through the wind, and sets in motion the heaven and the earth. In the same manner, make me your helpmate.

PURPORT :—O king ! the sun causes the happiness of the

world through the rain, and by causing the rotation of the worlds by the wind creates day and night. In the same manner, increasing knowledge and humility in your State and urging on all to discharge their duties, you spread happiness and victory.

NOTES & REMARKS :—(दासस्य) जलस्य दातुः । दास दाने । =Of the cloud giver of water. (नमुचेः) प्रवाह रूपेणा ऽविनाशिनो मेघस्य । =Of the cloud indestructible by the nature of the cycle of creation. (मरुदभ्यः) वायुभ्यः । मरुत इति पदनाम (NG 5, 5) । =Of the winds.

The attributes of heroes are highlighted :

स्त्रियो हि दास आयुधानि चक्रे किं मा करन्नबला अस्य सेनाः ।
अन्तर्ह्यख्यदुभे अस्य धेने अथोप प्रैद्युधये दस्युमिन्द्रः ॥ ९ ॥

9. *TRANSLATION* :—O king! as servant manufacture-arms and have a band of weak (physically not-strong. Ed.) women, so is this cloud before the sun. The king should be mighty like the sun, before whom the army of the wicked foes may not stand. He may manifest or establish his power within the heart of all. The cloud has two kinds of sound (1) soft sound and (2) loud thunder, but when Indra (sun) come to fight with it, it is easily overcome. So should a king get control or achieve victory over thieves, robbers and other wicked persons.

PURPORT :—The servants whose women being weak cause victory to the other party, are not dependable. As there is a war between the sun and the cloud, so should a good king fight with the wicked.

NOTES & REMARKS :—(दासः) सेवक इव मेघः । =Cloud which is like a servant (subservient). (उभे) मन्दतीव्रे । (अस्य) मेघस्य =Two kinds of sounds of the cloud soft and loud thunders. (धेने) वाचौ । धेना इति वाङ्नाम (NG 1, 11) =Two sounds or speeches.

The sermon of the learned persons is told :

समत्र गावोऽभितोऽनवन्तेदेहं वत्सैर्वियुता यदासन् ।
सं ता इन्द्रो असृजदस्य शाकैर्यदीं सोमासः सुषुता अमन्दन् ॥ १० ॥

10. *TRANSLATION* :—O men ! praise those rays of the sun which are around this world like the cows separated from their calves. It is with the powers of the clouds, that the sun produces many substance and with it, prosper us to make all souls rejoice.

PURPORT :—The cows without their calves do not look so fine, the clouds without their component parts which are like their children (the clouds are ende-ared to all, but they work only under a certain temperature and pressures created by sun and wind. Ed.)

NOTES & REMARKS :—(गाव:) किरणाः । गाव इति रश्मिनाम (NG 1,5) । =The rays of the sun. (शाकै:) शक्तिभिः । =With powers. (सोमास:) पदार्था ऐश्वर्यवन्तो षु-प्रसवैश्वर्ययो: (जीवा:) । =Substances, prosperouso souls.

The attributes of a brave king are stated :

यदीं सोमा बभ्रुधूता अमन्दन्नरोरवीद्वृषभः सादनेषु ।
पुरंदरः पपिवाँ इन्द्रो अस्य पुनर्गवामददादुस्त्रियाणाम् ॥ ११ ॥

11 *TRANSLATION* :—O king ! the sun which is the drinker of the water in the abodes of the clouds and destroys many germs of diseases in the bodies, and gives splendour to the rays, and speech. It (sun) is the cause of the rains and makes sound. The Soma and other plants are discovered and purified by the learned persons in order to grow and live rejoicing. You should deal with the people in the same manner.

PURPORT :—The king who is of the nature of sun, and cloud, collects revenues from the subjects for eight months, and supplies them with all desired objects and gladdens them. Such a king becomes prosperous from all sides. (crop-raising goes on for 8 months generally in an year. Ed.)

NOTES & REMARKS :—(बभ्रुधृता:) बभ्रुभिर्धृतविद्यधृता: पवित्रीकृता:। बभ्रु-भृञ् धारणपोषणयो: अत्र शुद्धयर्थ:। = Purified by the Vedas of knowledge. (उस्त्रियाणाम्) किरणानाम् उस्रा इति रश्मिनाम (NG 1, 5) अत्रोस्त्रिया। पद प्रयोग उस्रापर्यायरुपेता। = Of the rays,

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By the illustration of Agni (fire or sun), the duties of a king are told :

भद्रमिदं रुशमा अग्ने अक्रन्गवां चत्वारि ददतः सहस्रा।
ऋणञ्चयस्य प्रयता मघानि प्रत्यग्रभीष्म नृतमस्य नृणाम् ॥ १२ ॥

12. *TRANSLATION* :—O king! purifier like the fire, you are like the sun. In his light men try to pick up or repay the debts of three kinds, that gives or emits four thousand of rays and his happiness is enjoyed by the overcomers (defeaters) of the violent enemies. Let us take (accept) your wealth with hard labour as you are the best among leading men.

PURPORT :—O men! the sun gladdens the whole world by spreading its thousands of rays. In the same maner, a king should gladden all his subjects by giving innumerable good virtues.

NOTES & REMARKS :—(गवाम्) किरणानाम्। गाव इति रश्मिनाम (NG 1, 5)। = Of the rays. (रुशमा:) ये रुशान् हिंसकान् मिन्वंति प्रक्षिपन्ति ष। रुष-हिंसायाम्। मीञ् हिंसायाम्। = Those who throw away the violent persons.

The same subject of Agni (king) goes on :

सुपेशसं माव सृजन्त्यस्तं गवां सहस्रै रुशमासो अग्ने।
तीव्रा इन्द्रममन्दुः सुतासोऽक्तोर्व्युष्टौ परितक्म्यायाः ॥ १३ ॥

13. *TRANSLATION* :—O learned king! purifier like the fire, you should know the persons and duly serve them, who are the destroyers of the violent by the use of thousands of rays-of the sun, and possessor of sharp knowledge and other noble virtues, when the night is turned into the dawn create in me the lovely form, so that

gladden the ruler who is like the sun.

PURPORT:—O men ! if you serve Agni (electricity and sun) methodically, you may spend day and night very happily.

NOTES & REMARKS :—(रुशमास:) हिंसकहिंसका: तके- हसने । = Annihilators of the violent persons. (इन्द्रम्) सूर्यमिव राजानम् । यो वै इन्द्र: स सूर्य:, य: सूर्य: स इन्द्र:,(Stph) = The king who is like the sun. (परितक्म्याया:) परित: सर्वतस्तकन्ति हसन्ति यै: कर्म्मभिस्तेषु भवा या: । परितक्म्या इति रात्रिनाम (NG 4, 1) तके-हसने । = Of the night in which men perform of acts causing laughter and joy. (अक्तो:) रात्रे: । अक्तु: इति रात्रिनाम (NG 1, 7) = Of the night.

The duties of the enlightened persons are narrated :

औच्छत्सा रात्री परितक्म्या याँ ऋणंचये राजनि रुशमानाम् ।
अत्यो न वाजी रघुरज्यमानो बभ्रुश्चत्वार्यसनत्सहस्रा ॥ १४ ॥

14. *TRANSLATION* :—O men ! you should know that joy-giving night causes all to go to the dwellings which distributes four thousands (many) objects under a king (administrators) pays off the debts of the violent (strict discipline-sponsoring). In fact, he administers, like a light and speedy horse driven by a rider, bearer and sustainer of the person.

PURPORT :—O learned persons ! you should know the duties that are to be discharged day and night, and discharge them well. And having experimented assignments and duties with them satisfactorily, ask the kings and others about the progress made with regard to them, so that they may all be happy. The cycle of day and night runs on like a speedy horse. (Distribution of 4000 objects under a king needs further research. Ed).

The duties of a king are elaborated :

चतुः सहस्रं गव्यंस्य पश्वः प्रत्यंग्रभीष्म रुशमेष्वग्ने ।
घर्मश्चित्तप्तः प्रवृजे य आसीदयस्मयस्तम्वादाम विप्राः ॥ १५ ॥

15. *TRANSLATION* :—O king ! you are purifier and burning (sharp) like the fire. That fire or vigour is full of splendour like gold and is present in a person who gives up bad habits, and is the violent (strict discipline-enforcing) minister. As we accept that the four thousand rays of the sun and the cattle, so you should also do. O wisemen ! we give that to you, and you should give that to us in return.

PURPORT :—The persons who know how to take cold and hot thing methodically (in accordance with the different seasons and times) and give this knowledge to others, remain always free from sickness.

NOTES & REMARKS :—(रुशमेषु) हिंसकमन्त्रिषु । रूश-हिंसायाम् । =In the ministers who are of violent (harsh or disciplinarian) nature. (घर्मः) प्रतापः । घृ-क्षरणदीप्त्योः । अत्र दीप्त्यर्थः । दीप्तिरेवात्र प्रतापः । =Vigour, force.

Sūktam—31

Rishi of the Sūktam-Avasyu Ātreya. Devatā-Indra, Ushana or Kutsa. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The attributes of a king are told :

इन्द्रो रथांय प्रवतं कृणोति यमध्यस्थांन्मघवां वाजयन्तम् ।
यूथेवं पश्वो व्युनोति गोपा अरिंष्टो याति प्रथमः सिषांसन् ॥ १ ॥

1. *TRANSLATION* :—O men ! the commander-in-chief of the army who is splendid like the sun is inviolable, first or best among the armymen, desirous of the welfare of all good men, and is endowed with very much honoured wealth. He prompts the people as a cowherd goads a band of animals (and gets built his car in

which he is seated and which takes him to the distant places on the earth. So you should also so.

PURPORT :—That king alone makes alround progress, who makes good roads for the transport and tourists riding on the vehicles, restrains his enemies as a guardian of the animal beings under his charge and protects (cherishes) his subjects constantly.

NOTES & REMARKS :—(इन्द्रः) सूर्य्यं इव सेनेशः । इन्द्राणी ह वा सेना (शत) तस्मात् इन्द्रः-सेनानी इन्द्रो ह वा एष यः (सूर्यः) तपति (शत.) =The commander of the army who is full of splendour like the sun. (वाजयन्तम्) भगोलान्गमयन्तम् । वज-गतौ । =Taking to the distant places of the world. (उनोति) प्रेरयति । =Desiring the welfare of all.

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The subject of a king is continued :

आ प्र द्रव हरिवो मा वि वेनः पिशङ्गराते अभि नः सचस्व ।
नहि त्वदिन्द्र वस्यो अन्यदस्त्यमेनाँश्चिज्जनिवतश्चकर्थ ॥ २ ॥

2. *TRANSLATION* :—O king ! you are the possessor of good horses and giver of gold and other things, so don't be lustful, (given to lust). Come to us who make (build or manufacture) and have no wives (are Brahmacharis). Casting aside the miseries, leading with good wives or good life, you run swiftly to conquer your enemies. There is none who is more virtuous than you, therefore bring to us happiness.

PURPORT :—That man only is able to fulfil the mission of his life who always tries to live long to make his state advanced in all spheres to administer and develop his kingdom.

NOTES & REMARKS :—(हरिवः) प्रशस्ताश्वयुक्त । इन्द्रस्य हरी । (NG 1, 15) । =Having good horses. (पिशङ्गराते) यः पिशङ्गं सुवर्णादिकं राति ददाति तत्सम्बुद्धौ । रा-दाने । =Giver of gold, silver etc.

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The attributes of a king are mentioned :

उद्यत्सह्नः सहंस आर्जनिष्ट देदिष्ट इन्द्रं इन्द्रियाणि विश्वा ।
प्राचोदयत्सुदुघा वव्रे अन्तर्वि ज्योतिषा संववृत्वत्तमोऽवः ॥ ३ ॥

3. *TRANSLATION* :—O king ! a man endowed with the great wealth of Yoga and full of splendour like the sun manifests great strength from his spiritual power. He uses his senses for the performance of noble deeds and urges all to spend money for good purposes only and accepts assignments which fulfil well good desires. In the same manner, protect us with light in the surrounding night, dispel all darkness of ignorance and injustice.

PURPORT :—That king alone is endowed with abundant wealth and prosperity who goes on increasing his strength and wealth, who dispels the darkness of injustice with the light of justice, who fulfils the noble desires of his subjects and prompts them to accept knowledge and other noble virtues.

NOTES & REMARKS :—(इन्द्र) योगैश्वर्य्ययुक्तः । इन्द्रियम् इति धननाम (NG 2, 10) इन्द्रः इदि परमैश्वर्ये । अत्र योगरूपमैश्वर्यम् । =A Yogi endowed with the great wealth of Yoga. (सुदुघा) सुष्ठु कामप्रपूरिकाः क्रियाः । =The acts which fulfil well the noble desires. (इन्द्रियाणि) श्रोत्रादीनि धनानि । =Ears and other senses or wealth.

The subject of king is continued :

अनंवस्ते रथमश्वाय तक्षन्त्वष्टा वज्रं पुरुहूत द्युमन्तम् ।
ब्रह्माण इन्द्रं महयन्तो अर्कैरवर्धयन्नहये हन्तवा उं ॥ ४ ॥

4. *TRANSLATION* :—O king ! invoked by many the good artisan have manufactured your ear for speedy movement. A man shining with full knowledge throws the volleys of radiant sharp weapons. The knowers of all the four Vedas honour you who are endowed with much wealth or are prosperous, enhance your power with thoughts, words and actions which make you worthy of more

and more respectable and able to destroy crooked and wicked persons like the serpents or clouds (retaining the happiness of others).

PURPORT :—It is the duty of the king to always honour those whom we desire for the progress of the State heart and soul.

NOTES & REMARKS :—(अनवः) मनुष्याः। अनव इति मनुष्यनाम (NG 2, 3) ।=The man. (अश्वाय) सद्योगमनाय। =For speedy movement. (त्वष्टा) सर्वतो विद्यया प्रदीप्तः। =Shining with knowledge all sides. (अर्कैः) सत्कारसाधकतमैः विचारवंचनैः कर्मभिर्वा। =With thoughts, words or actions which accomplish the maximum honour.

TRANSLATOR'S NOTES :—(त्वष्टा)— त्विष दीप्तौ (भ्वा०) नप्तृनेष्टृ त्वष्टृ होतृ पोतृ भ्रातृ, जामातृ मातृ पितृ दुहितृ (उणादिकोषे 2,96) ऋकारस्याकारः। (अर्कैः) अर्च-पूजायाम् (भ्वा०) कृदाद्यार्चिकलिभ्यः कः। उणादिकोषे 3,40) इति अर्च धातोः क प्रत्ययः।

The same subject of king is continued :

वृष्णो यत्ते वृषंणो अर्कमर्चानिन्द्र ग्रावाणो अदितिः सजोषाः।
अनश्वासो ये पवयोऽरथा इन्द्रेषिता अभ्यवर्तन्त दस्यून् ॥ ५ ॥

5. *TRANSLATION* :—O king ! you are destroyer of the band of the wicked persons. Your joy-raining subjects honour you, as you are worthy of respect, benevolent to the people like the clouds, firmament and enlightened mother, of loving nature and who serves well. Your wheels or sharp weapons, but not carried on chariot or horses but are prompted by their master, overcome all wicked persons, thieves and robbers. You should honour all brave persons who use such powerful arms.

NOTES & REMARKS ;—(ग्रावाणः) मेघाः। ग्रावा इति मेघनाम (NG 1,10) =Clouds. (अदितिः) अन्तरिक्षम्। अदितिद्यौरदितिरन्तरिक्षमिति मंत्रप्रामाण्यात्। अत्र अदितिः अन्तरिक्षम्। अदितिः-अदीना देवमातेति (NKT 4,4,23)। Firmament. (पवयः) चक्राणि। पविः रथनेमिर्भवति यद् विपुनाति भूमिम् (NKT 5,15) पविरिति वज्रनाम (NG 2,20) ।=Wheels.

The attributes of the highly learned persons are told :

प्र ते पूर्वाणि करणानि वोचं प्र नूतना मघवन्या चकर्थ ।
शक्तीवो यद्विभरा रोदसी उभे जयन्नपो मनवे दानुचित्राः ॥ ६ ॥

6. *TRANSLATION :*—O powerful king ! endowed with much honoured wealth, I tell you the means used by highly learned persons earlier and used by them now in recent times. You should honour those wonderfully liberal and thoughtful persons, who uphold very well (the earth and heaven and instruct all). Dwelling with them, you should achieve victory over (the Prănas) your enemies for the benefit of the thoughtful, and honour them with delight.

PURPORT :—O king and officers of the State ! you should honour the highly learned persons and respect them. You should honour wonderfully liberal and thoughtful persons, who teach you anicient or eternal politics and the means to be used for achieving victory.

NOTES & REMARKS :—(करणानि) कुर्वन्ति यैस्तानि साधनानि । =Means by which acts are done. (अपः) सूर्यो जलानीव शत्रुप्राणान् । आपो वै प्राणाः ॥ (Stph 3, 8, 2, 4) प्राणो ह्यापः (जैमिनीयोपनिषद् ब्राह्मणे 3, 9 प्राणा वा आपः । तैत्ति, 3, 2, 5, 2 ताण्ड्य 9, 9, 4) । =The Prănas or lives of the foes.

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The subject of learned persons is continued :

तदिन्नु ते करणं दस्म विप्राहिं यद् घ्नन्नोजो अत्रामिमीथाः ।
शुष्णस्य चित्परि माया अगृभ्णाः प्रपित्वं यन्नप दस्यूँरसेधः ॥ ७ ॥

7. *TRANSLATION* :—O wise man, destroyer of miseries ! like the sun destroys the cloud and diminishes its strength, you should augment your power by destroying the strength of the adversaries and take from all the wisdom or wise advice. Remove all wicked persons with the force or power. By so doing, let happiness be ever enjoyed by you.

PURPORT :—As God has established the relation between the sun and cloud, similarly he has made many other relations. Let this be known by all.

NOTES & REMARKS :—(प्रहिम्) मेघमिव दोषान्। अहिरिति मेघनाम (NG 1, 10,) । =The evils like the clouds. (माम्नः) प्रज्ञाः। मायेति प्रज्ञानाम (NG 3, 9)। =Intellects or noble advice, wisdom.

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The attributes of learned persons are stated :

त्वमपो यदवे तुर्वशायारमयः सुदुघाः पार इन्द्र ।
उग्रमयातमवहो ह कुत्सं सं ह यद्वामुशनारन्त देवाः ॥ ८ ॥

8. *TRANSLATION* :—O Indra ! giver of great prosperity, and conveyor of men acorss the ocean of miseries, you make industrious and able to control their senses and thus soon delight them in the performance of noble deeds which fulfil good desires. You make a devotee mighty who has not attained happiness. Attain joy where the enlightened persons desirous of welfare of all take delight.

PURPORT :—A wealthy person should give wealth and foodgrains etc. to others. Men should feel delighted where the enlightened men enjoy.

NOTES & REMARKS :—(अप:) जलानीव कर्माणि। अप इति कर्मनाम (NG 2, 1) अप इति उदकनाम (1, 12)। =Actions like waters. (यदवे) मनुष्याय। यदव इति मनुष्यनाम (NG 2, 3)। =For an industrious man. (तुर्वशाय) सद्यो वशीकरणसमर्थाय। तुर्वशा इति मनुष्यनाम (NG 2, 3) कुत्सः ऋषिः। कुत्सो भवति कर्ता स्तोमानाम् इत्यौपमन्यवः। कुत्स-इत्येतत् कृन्ततेः (NKT 3, 2, 12) ।= For an industrious man who can control his senses soon.

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The machines and tools are described :

इन्द्राकुत्सा वहमाना रथेना वामत्या अपि कर्णे वहन्तु ।
निः षीमद्भ्यो धमथो निः षधस्थान्मघोना हृदो वरथस्तमांसि ॥ ९ ॥

9. *TRANSLATION* :—The electricity and its strokes (girds. Ed) take the vehicle to the destination. So, o teachers and preachers! let the learned persons take you to the place of work on speedy horses that take people to distant places. If electricity and fire are properly combined with water, they make a sound. Then they can carry people to distant places on all sides. If you accept the company of good and wealthy persons who are dear like your Prānas (vital breaths), you can get over the nights of difficulties with their help quite easily.

PURPORT :—*O men! if you combine fire (energy) and water in due proporation, making it sound (while in starting) and by the use of steam drive vehicles with proper machinery, then you can make yourselves and your friends rich, taking them out of many difficulties and miseries.*

NOTES & REMARKS :—(इन्द्राकुत्सा) इन्द्रश्चकुत्सश्चेन्द्राकुत्सौ । विद्युदाघातौ । कुत्स इति वज्रनाम (NG 2, 20) कुत्सः कृन्ततेरिति (NKT 3, 2 ,12) ।= Electricity and its stroke. (अत्याः) सततं गामिनोऽश्वाः । अत्य इत्यश्वनाम (NG 1, 14) यदशनिरिन्द्रस्तेन (कौषीतकी ब्राह्मणे 6, 9) ।=Horses which go constantly.

TRANSLATOR'S NOTES :—There is clear reference to the steam engines and railways etc. for transportation.

The subject of machines is continued

वातस्य युक्तान्त्सुयुजश्चिदश्वान्कविश्चिदेषो अजगन्नवस्युः ।
विश्वे ते अत्र मरुतः सखाय इन्द्र ब्रह्माणि तविषीमवर्धन् ॥ १० ॥

10. *TRANSLATION* :—O learned person! you should always honour all those your friends, who are highly learned and per-

formers of Yajnas who augment your wealth or foodgrains and defen men and their equipment and who use fire, electricity etc. and are endowed with the speed (velocity. Ed.) of the wind and harness well.

PURPORT :—O man! desirous of obtaining wealth and prosperity, you should develop friendship with the persons who can accomplish wonderful jobs like the manufacturing of vehicles by the knowledge of the science of Agni (fire/energy and electricity). Havihg acquired that knowledge, yon can accomplish desired purposes and obtain abundant wealth.

NOTES & REMARKS :—(अश्वान्) आशुगामिनोऽग्न्यादीन्। अग्निर्वा अश्वः श्वेतः (Stph 3, 6, 2, 5) अग्निरेष यदश्वः (Stph 6, 3, 3, 22) =Quickly moving transport run by fire, electricity etc. (मरुतः) ऋत्विजो विद्वांसः। मरुतः इति ऋत्विङ्नाम (NG 3, 18) ।=Having learned, performers of Yajnas. (तविषीति) बलनाम (NG 2, 9) अत्र बलवती सेना गृह्यते =Army.

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The same subject of transport and journey is continued :

सूरश्चिद्रथं परितक्म्यायां पूर्वं करदुपरं जूजुवांसम्।
भरच्चक्रमेतशः सं रिणाति पुरो दधत्सनिष्यति क्रतुं नः ॥ ११ ॥

11. *TRANSLATION* :—O learned person! you should always honour that scholar who shining like the sun manufacturers a good vehicle even at gala night, where there is laughter and joy alround. Like a cloud and like a rider who controls a horse, he keeps up a speedy wheel, and attends the front wheel and thus upholdings the car. In this, he shares with others in intellect and action.

PURPORT :—There is simile in the mantra. If people accomplish works by manufacturing machines for various types of vehicles, they move them by the use of water and fire. Then, like the sun and wind moving the cloud, they can move even a heavy vehicle in the firmament, in water and on earth.

NOTES & REMARKS:—(परितक्म्यायाम्) परितः सर्वतस्तकमानि भवन्ति यस्यां तस्यां रात्रौ । (परितक्म्यायाम्) परि+तक हसने । =In the gala night where there is a laughter and joy all around. (उपरम्) मेघमिव । उपर इति मेघनाम (NG 1, 10) । =Like cloud. (रिणाति) गच्छति । रि-गतौ (स्वा०) =Goes. (सनिष्यति) संभजेत् । षण संभक्तौ (भ्वा०) । =Distributes or share with others.

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The subject of mechanical engineering is dealt :

आयं जना अभिचक्षे जगामेन्द्रः सखायं सुतसोममिच्छन् ।
वदन्ग्रावाव वेदिं भ्रियाते यस्य जीरमध्वर्यवश्चरन्ति ॥ १२ ॥

12. *TRANSLATION* :—O famous scholars ! the wealthy person comes to the place of fire like a thundering cloud to get name and fame, with a view to get a friend, expert in the science of physics and whose speed (quality or worth. Ed.) is known to the performers of the Yajna (in the form of the spread of knowledge). Those two who uphold the science of art and industry and all others should be honoured by you.

PURPORT:—The persons who associate with all for the acquisition of knowledge or for imparting knowledge to others, make friendship with all, and thereafter can acquire all kind of know ledge and wisdom.

NOTES & REMARKS :—(सुतसोमम्) निष्पादितपदार्थविद्यम् । =Expert in the science of physics. (जीरम्) वेगम् । जीरा इति क्षिप्रनाम (NG 2, 15) =Speed. (अध्वर्यवः) विद्यायज्ञसम्पादकाः । =Performers of the Yajna in the form of the spread of knowledge.

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The significance of the mechenical engineering is narrated :

ये चाकनन्त चाकनन्त नू ते मर्ता अमृत मो ते अंह आरन् ।
वावन्धि यज्यूँरुत तेषु धेह्योजो जनेषु येषु ते स्याम ॥ १३ ॥

13. *TRANSLATION* :—O learned person ! attracted by the immortality of soul, the persons who desire to have knowledge, humility and truthful conduct and desire them for others also; their aim is only at truth. They do not approach (go near or commit) sin. They associate themselves with the performers of Yajnas in the form of speaking truth and other ways. Please grant vigour to truthful persons and to those living among the prospective friends.

PURPORT :—*O learned persons ! blessed are the persons who seek knowledge, humility, truthful conduct and benevolence, and freedom from all unrighteous acts. They want to be good to all. Let us also desire to be the same.*

NOTES & REMARKS :—(चाकनन्त) कामयन्ते । चाकनत्-कान्तिकर्मा (NG 2, 6) । कान्तिः कामना । =Desire. (यज्यून्) सत्यभाषणादियज्ञानुष्ठातृन् । यज-देवपूजासङ्गतिकरणदानेषु । यज्ञो वै श्रेष्ठतमं कर्म (Stph 1, 7, 1, 5, 11) यज्ञो हि श्रेष्ठतमं कर्म (Tai. 3, 2, 1, 4) । =The performers of truth—speaking and other yajnas.

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Sūktam—32

Rishi of the Sūktam—Gātuh Ātreya. Devatā or subject-Indra. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The attributes and duties of a king are told :

अदर्दरुत्समसृजो वि खानि त्वमर्णवान्बद्बधानाँ अरम्णाः ।
महान्तमिन्द्र पर्वतं वि यद्वः सृजो वि धारा अव दानवं हन् ॥ १ ॥

1. *TRANSLATION* :—O king ! you are destroyer of your enemies like the sun rends asunder the big moutain-like clouds

which are like a well. They set open the floodgates, liberating the obstructed streams. In the same manner, you should direct your senses to perform great deeds. Make us very much delighted. Honour that man who is full of splendour like the sun who kills wicked and selfish persons and utters noble words.

PURPORT:—The sun fills with water the rivers and oceans with the clouds, rent a sunder by him and breaks the banks of the rivers. In the same manner, a king should set aside all the injustice, by providing justice and destroying his enemies.

NOTES & REMARKS :—(उत्सम्) कूपमिव । उत्स इति कूपनाम (NG 3,23) । =Like a well. (पर्वतम्) पर्वताकारं मेघम् । =The moutain like big cloud. (धाराः) जलप्रवाहा इव वाचः । धारा इति वाङ्नाम (NG 1, 11) । =Speeches which are like streams.

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The same subject of duties of a king is continued :

त्वमुत्सा॑ँ ऋतुभिर्बद्धधाना॑ँ अरं॑ह ऊधः पर्वतस्य वज्रिन् ।
अहिं चिदुग्र प्रयु॑तं शया॑नं जघन्वाँ॑ इन्द्र तवि॑षीमधत्थाः ॥ २ ॥

2. *TRANSLATION* :—O king! you are holder of the thunderbolt-like powerful weapons and full of splendour like the sun. As the farmers use wells in varying seasons, (for watering fields etc.) and as the sun rends asunder the cluster of clouds lying in mountains, in the same manner, you should destroy the wicked persons and sustain well your powerful army.

PURPORT:—*O king! the peasants take the water of the well to fields, grow food etc. and increase happiness and wealth thereby. Same way, you should help your subjects to grow and advance in all spheres.*

NOTES & REMARKS :—(अरंहः) गमयति । रहि-गतौ (भ्वा०) । =Cause to go or move. (ऊधः) जलाधारं घनसमूहम् । वहति यत् इति ऊधः । श्वेः सम्प्रसारणं च (उणा. 4, 194) धातोः सम्प्रसारणे कृते दीर्घत्वं धकारश्चान्तादेशः । =The cluster of clouds containing water.

The attributes of a king, knower of military science are told :

त्यस्यं चिन्महतो निर्मृगस्य वधंजघान तविषीभिरिन्द्रः ।
य एक इदप्रतिर्मन्यमान आदस्मादन्यो अजनिष्ट तव्यान् ॥ ३ ॥

3. *TRANSLATION* :—O learned person ! as a commander-in—chief who is unparallelled and respected by all, kills a wicked man who is quick-moving (evading or retreating) with his army, like the sun rends asunder clouds. In the same manner, slay the wicked and make us reputed. As another mighty person manifests his power, therefore you make us powerful.

PURPORT :—*As the sun by conquering the clouds manifests his power and cherishes all beings, in the same manner, even a single man, expert in the military science achieves victory over many and protects the subjects.*

NOTES & REMARKS :—(इन्द्रः) सेनेश: । सेनेन्द्रस्य पत्नी Gopatha Brahman Uttara pt. 2-9) यद्वा सेना इन्द्रस्य पत्नी इन्द्रः सेनेश इति स्पष्टमेव इन्द्र इति ह्येतमाचक्षते य । =The commander-in chief of the army. एष (सूर्य:) तपति । =The sun. (अप्रति:) अविद्यमाना प्रति: प्रतीतिर्यस्य स: । Unparallelled. (तव्यान्) ये तविषि बले भवास्तान् । अत्र छान्दसो वर्णलोपो वेति सलोपः । तव इति बलनाम (NG 2, 9) =Powerful.

The duties of a king are told :

त्यं चिदेषां स्वधया मदन्तं मिहो नपातं सुवृधं तमोगाम् ।
वृषप्रभर्मा दानवस्य भामं वज्रेण वज्री नि जघान शुष्णम् ॥ ४ ॥

4. *TRANSLATION* :—O brave commander-in-chief of the army ! being equipped with thunderbolt-like powerful arms and missiles, you should destroy the impetuous anger of a wicked person, with powerful weapons, as the sun rends upkeeper of the cloud growing in stature. That cloud leads to darkness but not causing the rains. You should slay the wicked who may be taking away easily

the food supplied by others, and may cause them harm.

PURPORT :—O king ! as the sun rends asunder the vast cloud, makes it fall down on the earth and preserves the world, in the same manner, you shonld cut into pieces even the most powerful enemies, make them fall down and cherish the subjects with justice.

NOTES & REMARKS :—(मिहः) वृष्टेः। मिह-सेचने (भ्वा०) मींह इति पंजाबीभाषायां, भूलं स्थानीयभाषादिषु च। =Of the rain. (शुष्णम्) शोषकं-बलवन्तम्। शुष्णम् इति बलनाम (NG 2, 9)।=Powerful.

The merits of a technologist are told :

त्यं चिदस्य क्रतुभिर्निषत्तममर्मणो विददिदस्य मर्म।
यदीं सुक्षत्र प्रभृता मदस्य युयुत्सन्तं तमसि हर्म्ये धाः॥ ५॥

5. *TRANSLATION :—*O king ! born in a noble Kshatriya family or endowed with good wealth, you should know the secret of this cloud-like enemy whose secret has not been known to others, by your wisdom and action. If in the intoxication of his joy, he desires to fight with you, put him in prison in a place that may put him in discomfort like the darkness.

PURPORT :—Those who develop the science of technology intelligently by knowing the secret nature of all objects, are endowed with good kingdom and prosperity.

NOTES & REMARKS :—(सुक्षत्र) शोभनं क्षत्रं क्षत्रियकुलं धनं वा यस्य तत्सम्बुद्धौ। क्षत्रमिति धननाम (NG 2, 10)। =Belonging to a noble Kshatriya family or endowed with good wealth. (क्रतुभिः) प्रज्ञाभिः कर्मभिर्वा। क्रतुरिति कर्मनाम (NG 2, 1) क्रतुरिति प्रज्ञानाम (NG 3, 9)। =By wisdom or actions.

The duties of a ruler are told :

त्यं चिदित्था कत्पयं शयानमसूर्ये तमसि वावृधानम् ।
तं चिन्मन्दानो वृषभः सुतस्योच्चैरिन्द्रो अपगूर्या जघान ॥ ६ ॥

6. *TRANSLATION* :—O men ! Indra, the commander-in-chief of the army is very good and takes delight in taking invigorating things after much painstaking. He slays suddenly many times an enemy who is sleeping in the sunless night (quite reckless) and is groaning in vanity. That commander is like the sun who sends asunder a cloud growing at night. A king should similarly kills his powerful enemies, proud of their power.

PURPORT :—*As the sun rends asunder a cloud and removes all darkness, so a king should slay all enemies and protect good men.*

NOTES & REMARKS :—(कत्पयम्) कतिपयम् । अत्र छान्दसो वर्णलोपो वेति-लोपः । =Several times. (मन्दानः) आनन्दन् । (मन्दानः) मदि-स्तुति मोदमद स्वप्न कान्ति गतिषु (भ्वा०) अत्र मोदार्थः । =Being delighted. (वृषभः) श्रेष्ठः । वृषभः सुखवर्षकत्वात् श्रेष्ठः । =Very good. (सुतस्य) निष्पन्नस्य पदार्थस्य । पु-प्रसवैश्वर्ययोः (स्वा०) Of the invigorating or nourishing substance. (अपगूर्या) उद्यम्य । गुर-उद्यमने (चु०) । =Having laboured.

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The ruler's duties are elaborated :

उद्यदिन्द्रो महते दानवाय वधर्यमिष्ट सहो अप्रतीतम् ।
यदीं वज्रस्य प्रभृतौ ददाभ विश्वस्य जन्तोरधमं चकार ॥ ७ ॥

7. *TRANSLATION* :—O learned person ! the commander- in-chief of the army or king stops violence for the benefit of a great donor. His force can not be attained by unrighteous persons, and it slays the wicked by firmly holding thunderbolt-like powerful weapons. By using such powerful weapons against a wicked un-righteous person, he makes him most degraded in the eyes of all human beings.

PURPORT :—O king and other officers of the state ! you should behave or act like the sun and remove the deplorable condition of the State by being full of splendour and killing the wicked foes.

NOTES & REMARKS :—(दानवाय) दानकर्त्रे । दा-दाने । =For the benefit of a liberal man. (अप्रतीतम्) अधर्मिभिरप्राप्तम् अ+प्रति+इतम्-इष गतौ गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थंग्रहणम् । =Not to be attained by unrighteous persons. (ददाभ) हिनस्त्रि । =Kills, smashes.

The duties of the learned persons are told further :

त्यं चिद॒र्णं म॑धु॒पं शया॑नमसि॒न्वं व॒व्रं मह्याद॑दु॒ग्रः ।
अ॒पाद॑म॒त्रं म॑ह॒ता व॒धेन॒ नि दु॑र्यो॒ण आ॑वृणङ् मृ॒ध्रवा॑चम् ॥ ८ ॥

8. *TRANSLATION* :—O learned person ! the sun is full of splendour and it takes hold of his rays with powerful weapon. The cloud which is full of water protects water inside, as if sleeps in its house (so to speak). It is not bound by any one, acceptable (for its usefulness for rain) pervades the firmament, and possesses a violent speech (in the form of the lightning or thunder) and then rends it asunder. So you should emulate.

PURPORT :—O men ! as the cloud is struck by the lightning, so you should strike and make the wicked persons fall down by overcoming them.

NOTES & REMARKS :—(असिन्वम्) अबद्धम् । (असिन्वम्) षिञ्-बन्धने (स्वा॰) =Not bound. (अत्रम्) योऽतति सर्वत्र व्याप्नोति तम् (अत्रम्) अत-सातत्यगमने (स्वा॰) । =Pervading everywhere. (दुर्योणे) गृहे । दुरोणे इति गृहनाम (NG 3, 4) =In the house. (मृध्रवाचम) हिंसितवाचम् । मृध-हिंसायाम् । =Possessing violent sound or thunder.

The same subject of enlightened man's duties is continued :

को अस्य शुष्मं तविषीं वराते एको धना भरते अप्रतीतः ।
मे चिदस्य ज्रयसो नु देवी इन्द्रस्यौजसो भियसा जिहाते ॥ ९ ॥

9. *TRANSLATION* :—O learned persons ! who can have the strength and army like that of this lightning ? Even these respendent earth and heaven move by the fear of this Indra (lightning). One of them upholds wealth and the other being invisible is the upholder of its rapidity. These two uphold all and all, the planets are upheld or sustained by them.

PURPORT :—O men ! you should know that the Agni is of two kinds (1) in the form of the sun and fire and (2) the other hidden electricity-energy. These two sustain this world and make them move.

NOTES & REMARKS :—(अप्रतीतः) अप्रत्यक्षः । यदशनिरिन्द्रस्तेन Kaushi-toki Brahman 6, 9) =Not visible with the eyes. (इन्द्रस्य) विद्युतः स्तनयित्नुरेवेन्द्रः (Stph 11, 6, 3, 9) । =Of the electricity or lightning. (ज्रयसः) वेगवन्तः । ज्रयति गतिकर्मा (NG 2, 14) । =Rapid.

The attributes of the learned persons are stated :

न्यस्मै देवी स्वधितिर्जिहीत इन्द्राय गातुरुशतीव येमे ।
सं यदोजो युवते विश्वमाभिरनु स्वधाव्ने क्षितयो नमन्त ॥ १० ॥

10. *TRANSLATION* :—O young woman ! you are giver of joy, learned and powerful like the thunderbolt, yourself is in control for the sake of prosperity, like the earth and the woman desiring happiness who recieves the semen and duly keeps it in herself (womb) till the time of delivery. Such a noble woman conducts herself in accordance with the wishes of her husband who is the upholder of wealth and foodgrains. All persons bow before a noble upholder

of power and wealth. So, you should also be endowed with noble virtues.

PURPORT :—As a girl who has observed Brahmacharya for twentyfour years and who desires a husband accepts a person who is matching with and loving to her, in the same manner, Agni in the fôrm of fire, electricity, and sun upholds the whole world. As men bow before the virtuous persons, so all bow before noble men and husbands and wives who are endowed with noble virtues.

NOTES & REMARKS :—(गातुः) भूमिः । गातुरिति पृथिवीनाम (NG 1, 1) । =Earth. (उशतीव) कामयमाना स्त्रीव । =A woman desiring a husband. (स्वधान्वे) यः स्वं दधाति तस्मै । =For one who upholds power and wealth etc. (क्षितयः) मनुष्याः । क्षितयः इति मनुष्यनाम (NG 2, 3) । =Men.

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The same subject of learned persons still continues :

एकं नु त्वा सत्पतिं पाञ्चजन्यं जातं शृणोमि यशसं जनेषु ।
तं मे जगृभ्र आशसो नविष्ठं दोषा वस्तोर्हवमानास इन्द्रम् ॥११॥

11. *TRANSLATION* :—O learned persons ! I hear of your reputation as one who has observed Brahmacharya for forty eight years, is chief among the man, the protector of the good, the son of a person who has five powerful Prānas (vital breaths), and is renowned and glorious. Let all people who desire to obtain great prosperity, and desire the welfare of all may take day and night by my energetic husbands endowed with wealth and noble virtues, as their guide and helper.

PURPORT :—A Brahmacharini should always desire to have a person as husband, who is renowned, glorious, a man of good character and conduct, and endowed with good virtues, beauty and love. In the same manner, a Brahmchari should also have his wife who is a Brahmachārini of similar nature and to a very virtuous virgin.

NOTES & REMARKS :—(पांचजन्यम्) पंचजना: प्राणा: बलवन्तो यस्य तदपत्यम् । =The son of a man who has powerful five Prānas. (दोषा) रात्री: । दोषा इति रात्रिनाम (NG 1, 7) । =Nights. (वस्तो:) दिनम् । वस्तो: इति अहर्नाम (NG 1, 9) । =Day. (हवमानास:) आच्छादातुमिच्छन्त: । हु दानादनयो: आदाने च (जु०) अत्र आदानार्थक: । =Desiring to get.

The attributes of a learned person are told :

एवा हि त्वामृतुथा यातयन्तं मघा विप्रेभ्यो ददतं शृणोमि ।
किं ते ब्रह्माणो गृहते सखायो ये त्वाया निदधुः काममिन्द्र ॥१२॥

12. *TRANSLATION* :—O learned person ! endowed with great wealth, I am the possessor of the wealth of knwoledge and desirous of having a husband. I hear about you as giving wealth to wise men and trying to have progeny at proper season (with self-restraint). What do our friends who are knowers of all the Vedas, get from you, who surrender all their desires (i.e. in love) you ? (They get great happiness and have their noble desires fulfilled.)

PURPORT :—A woman should take as husband a man of self-restraint who has full control over his generative and other organs. He should be a man of good character and temperament and renowned on account of his virtues. She should deal with him properly and enjoy happiness, being very auspicious and fortunate in getting her noble desires fulfilled.

NOTES & REMARKS :—(यातयन्तम) सन्तानाय प्रयतन्तम् । यती-प्रयत्ने (भ्वा०) । =Desiring for getting a progeny. (ब्रह्माण:) चतुर्वेदविद: । ब्रह्मा सर्वविद्य: सर्वं वेदितुम् अर्हति । ब्रह्मा परिवृढ: श्रुततो ब्रह्म परिवृढ सर्वत: (NKT 1,3,8) =The knowers of the four Vedas.

Sūktam—33

Seers of the Rishi of the Sūktam-Sanvarana-Prājāpatya. Subject matter or Devatā-Indra. Meters or Chhanda-Pankti of various kinds. Svara-Panchama and Dhaivata.

The attributes of Indra are stated:

महिं मुहे तवसें दीध्ये नॄनिन्द्रायेत्था तवसे अतंव्यान् ।
यो अस्मै सुमतिं वाजसातौ स्तुतो जनें सुमर्यश्चिकेत ॥ १ ॥

1. *TRANSLATION* :—O persons ! the man who is admired in his group for his strong efforts, and is always ready to face the struggle in the battlefield in order to acquire good intellect (experience), for such a mighty and prosperous king, I enlighten the people so that they know my force or strength.

PURPORT :—Here is a simile. A person should always reciprocate with noble deeds to his benefactor and giver of happiness.

NOTES :—(महि) महत: । =Of great. (तवसे) बलाय । =For strength. (सुमतिम्) शोभनां प्रज्ञाम् । =Shining intellect. (वाजसातौ) सङ्ग्रामे । =In the battlefield. (समर्य:) सङ्ग्रामिच्छु: । =Ready to fight in the battlefield.

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The attributes of Indra are elaborated :

स त्वं न इन्द्र धियसानो अर्कैर्हरीणां वृषन्योक्त्रमश्रेः ।
या इत्था मघवन्ननु जोषं वक्षो अभि प्रार्यः सक्षि जनान् ॥ २ ॥

2. *TRANSLATION* :—O showerer of happiness and possessor of excellent wealth ! you are very showering and prosperous. Pondering over these lines, our master the king unifies the relation among the human beings with his thoughts. Let us acquire them alongwith the fine policies, leading to happiness and adjustability. That way,

you always establish a unison among the human beings.

PURPORT :—Here is a simile. The persons who intensify their intellect and exercises of Yoga, they delight all the people with their actions in pursuance of the set policies.

NOTES :—(धियसान:) ध्यानं कुर्वन्। =Performing meditational (Yogic) exercises (अर्कै:) विचारै। =With thoughts. (हरीणाम्) मनुष्याणाम्। =Of the men. (वृषन्) सुखवृष्टिं कुर्वन्। =Showering happiness. (जोषम्) प्रीतिम्। =Delight. (वक्ष:) प्राप्नुहि। =Achieve. (अर्य:) स्वामी राजा। =The owner, king. (सक्षि) सम्बन्धासि। =Unifies.

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The subject of Indra moves on :

न ते तं इन्द्राभ्य१स्मदृष्वायुंक्तासो अब्रह्मता यद्सन् ।
तिष्ठा रथमधि तं वंज्रहस्ता रश्मिं देव यमसे स्वश्वः ॥ ३ ॥

3. *TRANSLATION* :—O wielder of weapons and arms! you are indeed great and philanthropist king. The poverty-striken people who are incompetent in the Yoga, they can not face you. They live at distance from us. Equipped with good horses, you drive your beautiful chariot (vehicle) like the rays and get extended. Therefore, you should stay with us.

PURPORT :—O prosperous Indra! the person of improper behaviour should always settle at distance from you and from us. You should particularly know the science of transport and running road-ways, and it will extend your power in the battlefield.

NOTES :—(अभि) आभिमुख्ये। =At the face. (ऋष्व) महापुरुष। =Great man. (अयुक्तास:) योगरहिता:। =Incompetent in the Yoga. (अब्रह्मता) निर्धनता। =Poverty. (वज्रहस्त) शस्त्रास्त्रबाहो। =Wielder of weapons and arms. (स्वश्व:) शोभना अश्वा अस्य। =Equipped with good horses.

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The attributes of Indra are further mentioned :

पुरू यत्त इन्द्र सन्त्युक्था गवे चकर्थोर्वरासु युध्यन् ।
ततक्षे सूर्याय चिदोकसि स्वे वृषा समत्सु दासस्य नाम चित् ॥ ४ ॥

4. *TRANSLATION* :—O Indra ! you are endowed with learning and prosperity. You are reputed for your nice activities aimed at the welfare of cattle wealth, which may be harnessed to turn the lands into fertile ones and in the battlefield. You enfeeble your enemies to the maximum. Presently you should spot out the able and devoteed servants in your house like the sun and give them citation.

PURPORT :—O king ! you should store good articles for your army, and the staff and articles useful for a home should be kept at your residence.

NOTES :—(उक्था) प्रशंसितानि कर्माणि । =Admirable deeds. (गवे) गवादिपशुहिताय । =For the sake of cattle wealth like cows etc. (ततक्षे) तनूकरोषि । =You enfeeble. (ओकसि) गृहे । =In the house. (नाम) संज्ञाम् । =Citation.

The attributes of Indra are narrated :

वयं ते त इन्द्र ये च नरः शर्धो जज्ञाना याताश्च रथाः ।
आस्माञ्जगम्यादहिशुष्म सत्वा भगो न हव्यः प्रभृथेषु चारुः ॥ ५ ॥

5. *TRANSLATION* :—O Indra (king) ! you are like the sun which evaporates water of the clouds. You create and raise your forces and the army commanders alongwith its transport wing. Let us have their protection. We seek your company in a proper form as you are most acceptable because of prosperity and capabilities to accomplish big tasks.

PURPORT :—Here is a simile. O king ! when we befriend each other, only then our prosperity will grow. We always keep up the prosperity, as well as the Dharma (righteousness).

NOTES :—(नरः) नायकाः । =Commanders. (शर्धः) बलानि । =Forces. (जज्ञानाः) । जायमानाः । =Raised. (रथाः) यानादयः । =Transport wing. (अहिशुष्म) योऽहिं मेघं शोषयति स सूर्यस्तद्वद्वर्त्तमान । =That evaporates water of the clouds.

The subject of Indra-the ruler is highlighted :

पपृक्षेण्यमिन्द्र त्वे ह्योजो नृम्णानि च नृतमानो अमर्तः ।
स न एनीं वसवानो रयिं दाः प्रार्यः स्तुषे तुविमघस्य दानम् ॥ ६ ॥

6. *TRANSLATION* :—O learned king ! you should award wealth to a person who has full awareness of your notable shivalary and the wealth aspired by the man, because such a wealth establishes its owner. You are indeed owner of tremendous wealth, but are still admirer for giving away donations. Let us have the delight from you.

PURPORT :—O men ! you should always grow your knowledge by the question—answer methods from learned persons and acquire more strength and prosperity. Donate your wealth for a noble cause, so that the people become endowed with good learning and conduct.

NOTES :—(पपृक्षेण्यम्) प्रष्टुं योग्यम् ।=To be solved by question-answer methods. (नृम्णानि) नरं रमणीयानि धनानि । =Worthwhile wealth. (नृतमानः) नृत्यन् । अत्र विकरणव्यत्ययेन शः । =Dancing in delight. (अमर्त्तः) आत्मत्वेन मरणधर्मरहितः =Immortal because of the soul. (तुविमघस्य) बहुधनस्य । =Plenty of money or richness.

The theme of Indra (learned person) is focussed :

एवा न इन्द्रोतिभिरव पाहि गृणतः शूर कारून् ।
उत त्वचं ददतो वाजसातौ पिप्रीहि मध्वः सुषुतस्य चारोः ॥ ७ ॥

7. *TRANSLATION* :—O Indra ! you protect us the preachers

and artisans with your investigative faculties. You are fearless and therefore covering your body with armour, let you guard the well-earned wealth of good persons, and thus reach them.

PURPORT :—O king! by protecting the brave scholars and artisans, you carry the people with you and defeat the foes in the battlefield.

NOTES :—(ऊतिभिः) अन्वेक्षणादिरक्षादिभिः । =By protective covers. (गृणतः) उपदेशकान् । =To preachers. (कारून्) शिल्पिनः । =To artisans. (त्वचम्) त्वगाच्छादकं रक्षकवर्मं । =The armour covering the body. (सुषुतस्य) सम्यक्संस्कृतस्य । =Well earned.

The subject of learned men is dealt :

उत त्ये मा पौरुकुत्स्यस्य सूरेस्त्रसदस्योर्हिरणिनो ररा॑णाः ।
वहन्तु मा दश श्येतासो अस्य गैरिक्षितस्य क्रतुभिर्नु सश्चे ॥ ८ ॥

8. *TRANSLATION* :—I seek the company of wisemen cloaked in intellect and actions. They are the progeny of frave persons, well-armed with many missiles, arms and weapons, and the thieves and robbers are afraid of them. They are equipped with gold and riches and live at hills (secure places). As ten white horses reach me, I keep and train them very well.

PURPORT :—I keep my friendship with such good people who are upholders of truth and whose friends put a check on the wickeds and give good advices to them.

NOTES :—(पौरुकुत्स्यस्य) बहुवज्रादिशस्त्रास्त्रविदोऽपत्यस्य । =Those are equipped with many missiles and arms and weapons-their progeny. (त्रसदस्योः) त्रस्यन्ति दस्यवो यस्मात् । =One from whom the thieves and robbers fear. (हिरणिनः) हिरण्यादिधनयुक्तस्य । =Endowed with gold and wealth. (श्येतासः) श्वेतवर्णा अश्वाः । =White coloured horses. (गैरिक्षितस्य) गिरौ पर्वते क्षितं निवसनं यस्य तस्य । =Of the one who lives on the hills (secure places).

The subject of learned person is treated :

उत त्ये मां मारुतश्वस्य शोणाः क्रत्वामघासो विदथस्य रातौ ।
सहस्रा मे च्यवतानो ददान आनूकमर्यो वपुषे नार्चत् ॥ ९ ॥

9. *TRANSLATION* :—I wish that the people accomplished with the wealth of intellect or actions, are distinguished because of their red (fierce) nature. They deserve to have fast horses, so that they can oblige thousands of people with their purification. He gives me proper respect for my handsome body, and such an owner is never humilliated.

PURPORT :—O men ! those who accomplish our desiris, let us also do the same way. In fact, this is an ideal way of relation between a master and his servant.

NOTES :—(मारुताश्वस्य) मरुतामिवाश्वानामयं, तस्य । =Of the horses fast like wind. (क्रत्वामघासः) क्रतुः प्रज्ञाकर्मैव मघं धनं येषांते । =Those whose wealth is intellect and ideal actions. (विदथस्य) लब्धु योग्यस्य । =Worthy to be acquired of. (च्यवतानः) च्यावयन् सन् । =Coming to. (आनूकम्) आनुकूल्यम् ।=Proper. (वपुषे) सुरूपाय शरीराय । = For handsome body.

The theme of learned person is further elaborated :

उत त्ये मां ध्वन्यस्य जुष्टा लक्ष्मण्यस्य सुरुचो यतानाः ।
मह्ना रायः संवरणस्य ऋषेर्व्रजं न गावः प्रयता अपि ग्मन् ॥१०॥

10. *TRANSLATION* :—The persons who are engaged to know the visualizers of mantras (Rishis) and attempt at it, they come to me like the cows go to their destined places. In fact, such Rishis are skilled through citations and are recognised by noble tokens of acceptable wealth. I wish the desired riches are acquired by hard work, let me get them gladly.

PURPORT.—Here is a simile. The persons who get the unachieved objects and after acquiring protect it well, they get wealth like the calves go to their cow mothers.

NOTES :—(छन्वस्य) च्छन्दिषु कुशलस्य । =Of the good at citations. (लक्ष्मणयस्य) सुलक्षणेषु भवस्य । =Of the one cloaked in virtues. (प्रयता:) प्रयतमाना: । =Attempting. (ग्मन्) गच्छन्ति । =Go.

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Sūktam—34

Rishi of the Sūktam-Samvarana Prājāpatya. Devatā-Indra. Chhanda-Trishtup and Jagati of various kinds. Svara—Dhaivata and Nishada.

The attributes of the couple endowed with the virtues of Indra are told :

अजातशत्रुमजरा स्वर्वत्यनु स्वधामिता दस्ममीयते ।
सुनोतन पचत ब्रह्मवाहसे पुरुष्टुताय प्रतरं दधातन ॥ १ ॥

1. *TRANSLATION* :—O men ! a noble person admired by many is conveyor good wealth. He has no enemies and destroys miseries. A lady (wife) gives happiness and is endowed with unparallelled noble virtues, upholding her body (i.e. healthy) she follows as wife. She extracts Soma (invigorating juice), cooks good food and accumulates wealth. She presents it to him as a mark of respect.

PURPORT :—*O men ! you should honour a man or a woman who has no enemies. They are endowed with innumerable virtues and benevolent to all.*

NOTES & REMARKS ;—(अमिता) अतुलशुभगुणा । =Endowed with unparallelled noble virtues. (ब्रह्मवाहसे) धनप्रापकाय । ब्रह्मेति धननाम (NG 2, 10) वह-प्रापथे (भ्वा०) । =For conveyor of wealth. (प्रतरम्) प्रतरन्ति दु:खं येन तम् प्र+तॄ-प्लवनसन्तरणयो: (भ्वा०) अत्र-सन्तरणार्थक: । =By which men go beyond miseries.

The significance of cooking as a science is told :

आ यः सोमेन जठरमपिप्रतामन्दत मघवा मध्वो अन्धसः ।
यदीं मृगाय हन्तवे महावधः सहस्रभृष्टिमुशना वधं यमत् ॥ २ ॥

2. *TRANSLATION* :—O men ! that man enjoys all happiness who is desirous of doing good to all and is endowed with abundant wealth. He fills his belly with the juice of Soma and other creepers or herbs and eats good food consisting of sweet and other articles. He prevents people from using deadly weapons for killing deers and other creatures.

PURPORT :—The persons who take well-cooked food with the nourishing juice of Soma and other plants prepared according to the Ayurveda or science of life, enjoy exalted happiness.

NOTES & REMARKS :—(सहस्रभृष्टिम्) सहस्रं भृष्टयो भंजनानि दहनानि-यस्मात्तम् । (भृष्टि) भृजी-भर्जने (भ्वा०) । =Which actuates thousands of way—a powerful and dreadful weapon. (उशना:) कामयमान: । (उशना:) वश कान्तौ (अदा०) कान्ति:-कामना । =Desiring the welfare of all. (यमत्) नियच्छेत् । यमु-उपरमे (भ्वा०) । =Controls restrains or prevents.

The attributes of learned persons are told :

यो अस्मै घ्रंस उत वा य ऊधनि सोमं सुनोति भवति द्युमाँ अह ।
अपाप शक्रस्ततनुष्टिमूहति तनूशुभ्रं मघवा यः कवासखः ॥ ३ ॥

3. *TRANSLATION* :—O men ! one who takes water properly in the day time or at the dawn, becomes full of splendour and full of the light of knowledge (owing to being healthy). A mighty person who desires and thinks of expansion of good work and looks after the person who has got pure body and many wise friends. He keeps misery far away.

PURPORT :—The persons who are industrious day and night, always enjoy happiness.

NOTES & REMARKS :—(व्युष्टि) उषः समये। उष इति रात्रिनाम (NG 1, 7) अत्र-रात्रि साहचर्यादुषसो ग्रहणम्। =At the dawn. (घ्रंसे) दिने। घ्रंस इत्यहर्नाम् (NG 1, 9)। =In day time. (ततनुष्टिम्) विस्तारम्। तनु-विस्तारे (तना०)। =Expansion or extension. (कवासखः) कविः सखा यस्य। =He who has wise men as friends. (सोमम्) जलम्। सोमः पयः (Stph 12, 7, 3, 13) आपः सोमः सुतः (Stph 7, 1, 1, 22) =Water.

The duties of children are stated :

यस्यावधीत्पितरं यस्य मातरं यस्य शक्रो भ्रातरं नात ईषते ।
वेतीद्वस्य प्रयता यतंकरो न किल्बिषादीषते वस्व आकरः ॥ ४ ॥

4. *TRANSLATION* :—A mighty person does not kill whose father, or mother or brother does not (or intends to) kill him also. Like an industrious and laborious person, he desires articles given voluntarily to him with love. His treasure of wealth is not obtained (or acquired. Ed.) by committing sins (by unfair means. Ed.).

PURPORT :—*Father mother brother and other relations who feed and nourish should always be honoured by sons and other kith and kin. Those who always act with Dharma (righteousness) by giving up all unrighteousness, always enjoy happiness.*

NOTES & REMARKS :—(ईषते)। हिनस्ति। ईष-गतिहिंसा दर्शनेषु।(भ्वा०) अत्र हिंसार्थः। =Kills, harms. (प्रयता) प्रकर्षेण दत्तानि। =Given specially or with great love. (किल्बिषात्) पापात्। =From sin.

TRANLATOR'S NOTES :—सोमस्य प्रयति (Rig 1, 10, 9, 2) व्याख्याने श्री यास्काचार्येन 'सोमस्य प्रदानेन (NKT 6, 2, 9) व्याख्यातम्।

The same subject of duties of children is continued :

न पञ्चभिर्दशभिर्वष्ट्यारभं नासुन्वता सचते पुष्यता चन ।
जिनाति वेदमुया हन्ति वा धुनिरा देवयुं भजति गोमति व्रजे ॥ ५ ॥

5. *TRANSLATION* :—The one who being associated with a

lazy person does not desire to do good deeds with his five senses of action and with his ten prānas, and he does not grow. He is subdued by others and is thus destroyed. He who being the terrifier of (lit. shelter) the wicked serves a person who looks after the cattle in cowshed and desires good virtues and enlightened persons, enjoys all happiness.

PURPORT :—The lazy persons who are not industrious; do not get their desires fulfilled.

NOTES & REMARKS :—(असुन्वता) अपुरुषार्थिना । =With a lazy person. (पंचभिः) पंचकर्मेन्द्रियैः । =With five senses of action. (दशभिः) प्राणैः । =With ten Prānas. (धुनिः) कम्पकः । धूञ्-कम्पने (स्वा०) । =Shakes, terrifies.

TRANSLATOR'S NOTES :—Ten Pranas referred to in the Rishi Daynand Sarasvati's commentary are प्राण, अपान, व्यान, उदान, समान, नाग, कूर्म, कृकल, देवदत्त, धनञ्जय । They pervade different parts of the body.

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The attribute of Indra (king) are told :

वित्वक्षणः समृतौ चक्रमासजोऽसुन्वतो विषुणः सुन्वतो वृधः ।
इन्द्रो विश्वस्य दमिता विभीषणो यथावशं नयति दासमार्यः ॥ ६ ॥

6\. *TRANSLATION :*—O men ! a king who is splendid like electricity increases (the strength) of all, controls all and terrifies the wicked. In the same manner, a noble ruler is particular to destroy miseries. Born in one of the months of the Cycle of Time, he controls (guides. Ed.) a highly learned performer of Yajnas (non-violent sacrifices) and also to those who do not perform them, and sets a Shudra (the last category of unskilled ones in the society based on Varna-Vyavastha-Ed.) in proper order (under check. Ed.).

PURPORT:—As Shudra is a class of servants of the Brahmanas Kshatiyas and Vaishyas, same way the subjects serve a ruler endowed with noble virtues and actions.

NOTES & REMARKS :—(वितन्तसाय्य:) विशेषेण दुःखस्य विच्छेता। त्वक्षू तनूकरणे (भ्वा०) विष्लृ-व्याप्तौ (जुहा०)। =Keen for removing the miseries. (समृतौ) सङ्ग्रामे। =In the battle. (विषुण:) व्याप्तविद्यस्य। =Of highly learned.

The attributes and duties of a ruler are stated :

समां पणोरजति भोजनं मुषे वि दाशुषे भजति सूनरं वसु ।
दुर्गे चन ध्रियते विश्व आ पुरु जनो यो अस्य तविषीमचुक्रुधत् ॥ ७ ॥

7. *TRANSLATION* :—O king ! the man who feeds and protects a highly learned person admired by all, who gives an award and gifts to him who punishes a thief, who ruthlessly supresses the army of his enemy (by fighting bravely), all such men share the wealth in the company of good men who help the king in a fort and in maintenance.

PURPORT :—The glory of only such a king grows in this world and happiness in the next, who gives severe punishment to thieves and robbers etc. and honours good men. His kingdom or State grows more and more with abundant wealth and foodgrains etc.

NOTES & REMARKS :—(पणे:) स्तूयमानस्य। पण व्यवहारे स्तुतौ-च (भ्वा०) अत्र स्तुत्यर्थकः। = Of the person admired by all. (अजति) प्राप्नोति। अज गतिक्षेपणयो: (भ्वा०)। = Attains. (मुषे) चोराय। = For a thief.

The same subject of a king's attributes continues :

सं यज्जनौ सुधनौ विश्वशर्धसाववेदिन्द्रो मघवा गोषु शुभ्रिषु ।
युजं ह्यन्यमकृत प्रवेपन्युदीं गव्यं सृजते सत्वभिर्धुनिः ॥ ८ ॥

8. *TRANSLATION :*—O men ! a king is terrifier of the wicked and is endowed with honoured abundant wealth meets two (types

of. Ed.) leading persons who are very rich and powerful and tries to keep them united. He makes them companions for the protection of the cows and lands and cultivation of noble virtues. His wife is also active and energetic, arranges, pure drinking water and nourishing animal foods for the cows.

PURPORT :—A king should have in his kingdom good and wealthy persons, scholars, teachers and preachers and make the State advanced with their help in business, wealth and education.

NOTES & REMARKS :—(अवेत) प्राप्नुयात् । अवधातोरनेकार्थेष्वत्र-अवाप्त्यर्थं-ग्रहणम् । =Meet or approach. (विश्वशर्धसो) समग्र बलयुक्तो । शर्ध इति बलनाम (NG 2, 9) । =Endowed with full strength.

The attributes of a king are highlighted :

सहस्रसामाग्निवेशिं गृणीषे शत्रिमग्न उपमां केतुमर्यः ।
तस्मा आपः संयतः पीपयन्त तस्मिन्क्षत्रममवत्त्वेषमस्तु ॥ ९ ॥

9. *TRANSLATION :*—O king shining like fire ! you being a good ruler admire an intellect that provides thousands of things to others, teaches the proper nature of Agni (fire and electricity for various purposes), is destroyer of miseries and isdeal. Your self-controlled subjects praise you like waters. May there be glorious wealth in kingdom like your home ?

PURPORT :—In order to become a ruler, a man has to attain an intellect well-versed in all Shastras and endowed with all noble virtues; he should provide protection to his subjects like a father. By building a good State he may ever prosper.

NOTES & REMARKS :—(अमवत्) गृहेण तुल्यम् । अमेति गृहनाम (NG 3, 4) । =Like home. (त्वेषम्) प्रकाशयुक्तम् त्विष-दीप्तौ (भ्वा०) । =Glorious, shining. (क्षत्रम्) धनं राज्यं वा । क्षत्रम् इति धननाम (NG 2, 10) क्षत्रं हि राष्ट्रम् (Aitareya Brahman 7, 22) । =Wealth or kingdom.

Sūktam—35

Rishi of the Sūktam-Prabhuvasu Āngiras. Devatā-Indra. Chhanda-Anushtup, Ushnik and Brihati of various kinds. Svara-Gàndhāra, Rishabha and Madhyama.

The attributes of Indra are told :

यस्ते साधिष्ठोऽवंस इन्द्र क्रतुष्टमा भंर ।
अस्मभ्यं चर्षणीसहं सस्निं वाजेषु दुष्टरंम् ॥ १ ॥

1. *TRANSLATION :*—O king illumined with justice like the sun, uphold for us that your intellect which is the guarantee of protection, which is capable to subdue men, is pure because of the observance of Brahmacharya (continence) and acquisition of knowledge. Such a king is difficult to be encountered in the battles.

PURPORT :—He alone is the best among the kings, who has observed Brahmacharya for a long period and has received knowledge and humility from the absolutely truthful enlightened men. He rules over his State with justice.

NOTES & REMARKS :—(इन्द्र) सूर्य्यवन्न्यायप्रकाशित राजन् । अथ यः स इन्द्रोऽसौ स आदित्यः (Stph 8,5,3,2) एष एवेन्द्रः य एष (सूर्य:) तपति । (Stph 1,6,4,18) । =O king illumined with justice like the sun. (सस्निम्) ब्रह्मचर्य्यव्रतविद्याग्रहणाभ्यां पवित्रम् । (सास्निम) ष्णा-शौचे (अदा०) । =Pure or spotless because of the observance of the Brahmacharya and acquisition of knowledge.

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The subject of attribute of Indra further continues :

यदिन्द्र ते चतस्रो यच्छूर सन्ति तिस्रः ।
यद्वा पञ्च क्षितीनामवस्तत्सु न आ भंर ॥ २ ॥

2. *TRANSLATION :*—O heroic king! whatever may be the way of your protection, whether four (in the form of four kinds of

policies) i.e. साम (peace) दाम (diserpline enforcing) भेद (dividing) and दण्ड (punishment), or three in the form of well-trained army, assembly or Parliament and people, (or law-enacting legislative, law-enforcing executive and judiciary. Ed.) or five (in the form of five elements) and whatever is the protection of men, bestow them well upon us.

PURPORT :—He alone is able to develop or build the State advanced, who keeps all the different parts of administration coordinated and strong.

NOTES & REMARKS :—(चतस्रः) सामदामदण्डभेदाख्या वृत्तयः । =Four kinds of policies named above. (तिस्रः) सुशिक्षिता सभासेना प्रजा च । =Three ways i e. well-trained and cultured Assembly or Parliament, army and the people. (or 3 legs of policy or democracy-legislature, executive and judiciary. Ed.) (पंच) भूम्यादीनि पंच तत्त्वानि । पंच भूतानि । =Five elements (Five elements are earth, water, fire, air and ether (sky). (क्षितीनाम्) मनुष्याणाम् । =Of men.

The same subject of State and it's ruler is continued :

आ तेऽवो वरेण्यं वृषन्तमस्य हूमहे ।
वृषंजूतिर्हि जज्ञिष आभूभिरिन्द्र तुर्वणिः ॥ ३ ॥

3. *TRANSLATION* :—O prosperous king ! you are possessor of impetus of a mighty bull, desire to have prompting and virtuous ministers and manifest your power fully supplemented by fully endowed with knowledge and humility. We accept your most desirable assured protection, as you are most powerful.

PURPORT :—O king ! we accept you as our ruler because you are endowed with noble virtues, actions and temperament, and guard us as father.

NOTES & REMARKS :—(वृषजूतिः) वृषस्येव जूतिर्वेगो यस्य सः जू इति सौत्रो-धातुर्वेगार्थकः । =Possessor of the impetus of a mighty bull. (आभूभि·)

ये विद्याविनये समन्ताद् भवन्ति तैः सह । =With those who are endowed with knowledge and humility. (तुर्वणिः) यस्तुरः शीघ्रकारिणः शुभगुणान्-मात्यान्याचते सः । = One who begs or intensely desires to have prompting and virtuous ministers.

The duties of the people are told :

वृषा ह्यसि राधसे जज्ञिषे वृष्णि ते शवः ।
स्वक्षत्रं ते धृषन्मनः सत्राहमिन्द्र पौंस्यम् ॥ ४ ॥

4. *TRANSLATION :*—O king ! as you are mighty or showerer of happiness and as you are born for the sake of prosperity, as your strong and kingdom showers joy, your mind is strong and indomitable and your manliness and the observance of truthfulness etc. are beneficient to men. Therefore we make you as our ruler.

PURPORT :—The people should regard him only as a king who is the mightiest endowed with perfect knowledge and strength and indomitable on account of heroism and other virtues and whose conduct is full of truth and righteousness.

NOTES & REMARKS :—(सत्राहम्) सत्यधर्माचरणादिकम् । =The observance of truth and righteousness. (पौंस्यम्) पुम्भ्यो हितं बलम् । =Strength beneficient to men.

The subject of people's duties is further dealt :

त्वं तमिन्द्र मर्त्यममित्रयन्तमद्रिवः ।
सर्वरथा शतक्रतो नि याहि शवसस्पते ॥ ५ ॥

5. *TRANSLATION* :—O commander-in-chief of the powerful army ! O man of unlimited intelligence ! O desirous of great prosperity ! O man shining like the sun among the clouds ! you have various kinds of vehicles to proceed or march to the inimical person in order to conquer him.

PURPORT :—O king ! being powerful, you should go to punish and subdue who is unjustly your enemy.

NOTES & REMARKS :—(अद्रिवः) मेघयुक्तसूर्य्यवद्राजमानः—अद्रिरिति मेघनाम (NG 1, 10) । =Shining like the sun among the clouds. (शवसस्पते) बलस्य सैन्यस्य पालक सैनेश । शव इति बलनाम (NG 2, 9) । =O commander-in chief of a powerful army.

The people's duties are specified :

त्वामिद् वृ॑त्रहन्तम॒ जना॑सो वृ॒क्तब॑र्हिषः ।
उ॒ग्रं पू॒र्वीषु॑ पू॒र्व्यं॑ हव॑न्ते॒ वाज॑सातये ॥ ६ ॥

6. *TRANSLATION* :—O wealthiest king ! the priests have filled the firmament with oblations and they are well-known righteous persons, who admire and involve you. They are fierce for the wicked and foremost among men, honoured by former kings for their fighting qualities in the battle or for distribution of food materials.

PURPORT :—O men ! you should regard him, your king who is born in a respected Kshatriya family, is endowed with knowledge, humility and other virtues and keeps on the guarding frontiers or other is shining the subjects.

NOTES & REMARKS :—(वृत्रहन्तम) यो वृत्रं धनं हन्ति प्राप्नोति सोऽतिशयितस्तत्सम्बुद्धौ । वृत्र इति धननाम (NG 2, 10) हन् हिंसागत्योः (अदा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थं ग्रहणम् । =Most wealthy. (वृक्तबर्हिषः) वृक्तं विदीर्णीकृतं हुतपदार्थैरन्तरिक्षं यैस्ते ऋत्विजः । वृक्तबर्हिषः इति ऋत्विङ्नाम (NG 3, 18) । =The priests who have filled the firmament with oblations. (वाजसातये) सङ्ग्रामायान्नादीनां विभागाय वा । वाजसातौ इति संग्रामनाम (NG 2, 17) वाज इति अन्ननाम (NG 2, 7) षण संभक्तौ (भ्वा०) । =For fighting qualities or for the distribution of foodgrains etc. among the needy.

The duties and rights of the people's subjects are described :

अस्माकमिन्द्र दुष्टरं पुरोयावानमाजिषु ।
सयावानं धनेधने वाजयन्तमवा रथम् ॥ ७ ॥

7. *TRANSLATION* :—O prosperous king ! protect our charming chariot which is difficult to be overcome by enemies. It goes to the air, goes to the battlefield along with the army for getting wealth and which has been inspected and once checked well.

PURPORT :—O king ! if you can protect our city and the State well, then become our ruler.

NOTES & REMARKS :—(आजिषु) संग्रामेषु । आजौ इति संग्रामनाम (NG 2, 17) । =In the battles. (वाजयन्तम्) कृतान्वेक्षणम् । या प्रापणे (अदा०) । =Well inspected. (सयावानम्) सेनादिना सह गच्छन्तम् ।=Going alongwith the army.

The duties of a king towards the enlightened persons are told :

अस्माकमिन्द्रेहि नो रथमवा पुरंध्या ।
वयं शविष्ठ वार्यं दिवि श्रवो दधीमहि दिवि स्तोमं मनामहे ॥ ८ ॥

8. *TRANSLATION* :—O very mighty king ! come in our various vehicles with the intellectuals upholding the knowledge of various sciences and protecting constantly. Thus we may maintain in this desirable kingdom the most acceptable music of the Vedas or supply-line of good food. We should have provision of study and teaching of all Shastras in this admirable State.

PURPORT :—That king alone becomes popular, who having cherished his subjects with justice, spreads knowledge and good education among the people.

NOTES & REMARKS :—(पुरन्ध्या) बहुविद्याधरित्र्या प्रज्ञया । पुरु इति बहुनाम (NG 1, 3) धीरिति प्रज्ञानाम (NG 3, 9) पुरन्धिर्बहुधीः इति यास्काचार्य (NKT 6, 3, 13) । =With intellect possessing the knowledge of

various sciences. (दिवि) प्रशंसनीये राज्ये। (दिवि) दिवु-क्रीडाविजीगीषाद्युति-स्तुतिमोदमद स्वप्नकान्ति गतिषु। अत्र कान्तिस्तुत्यर्थग्रहणम् कान्ति:=कामनास्तुति: प्रशंसा। =In desirable State or admirable kingdom.

Sūktam—36

Rishi of the Sūktam-Prabhoovasu Āngirasa. Devatā-Indra. Chhanda-Trishtup and Jagati of various kinds. Svara-Dhaivata and Nishāda.

The attributes and duties of 'Indra' a king are told :

स आ गमदिन्द्रो यो वसूनां चिकेतद्दातुं दामनो रयीणाम्।
धन्वचरो न वंसगस्तृषाणश्चकमानः पिबतु दुग्धमंशुम् ॥ १ ॥

1. *TRANSLATION* :—O men ! may Indra (a liberal king) who knows how to give articles, and knows how to give and whom to give riches, come to us like a thirsty bird flying in the firmament. In fact, he approaches those who are capable to distinguish between truth and untruth, desiring to know the truth and drinks this milk which is giver of new life—as offered by us with love.

PURPORT :—*Men should regard him only as a king, who is giver of wealth, discreet, desirous of truth and fond of observing proper limits in everything.*

NOTES & REMARKS :—(धन्वचर:) यो धन्वन्यन्तरिक्षे चरति धन्व अन्तरिक्षे धन्वन्ति अस्मादाप: इति यास्काचार्य: (NKT 5, 1, 5)। =That which flies in the firmament. (वंसग:) यो वंसान् सत्याऽसत्यविभाजकान् गच्छति। वन् संभक्तौ (भ्वा०)। =He who approaches those who are discriminators between truth and falsehood. (अंशुम्) प्राणप्रदम्। अंशु: शमष्टमात्रो भवति। अननाय शंभवतीति वा (NKT 2, 2, 5) अननाय प्राणधारणाय अन प्राणने (भ्वा०)। =Giver of new life or vital energy. (चकमान:) कामयमान:। कमु-कान्तौ कान्ति: कामना (भ्वा०)। =Desiring or desirous of.

The attributes of a king are mentioned :

आ ते हनू हरिवः शूर शिप्रे रुहत्सोमो न पर्वतस्य पृष्ठे ।
अनु त्वा राजन्नर्वतो न हिन्वन् गीर्भिर्मदेम पुरुहूत विश्वे ॥ २ ॥

2. *TRANSLATION* :—O king! keeping company with admirable good men, honoured by many, O destroyer of enemies! let us be delighted under you who has Soma juice ascending to your beautiful mouth and nose like to the summit of a moutain at the maximum. Like a man driving the horses with encouraging words, let this aroma pervade your body. You should also please us and make us happy.

PURPORT :—The king who keeps company with good persons, grows from all sides like the Soma creeper (moon creeper) on the mountain.

NOTES & REMARKS :—(हनू) मुखनासिके । =Mouth and nose. (हिन्वन्) गमयन् । =Driving.

TRANSLATOR'S NOTES :—वाजे सुशिप्र गोमति (ऋ० 8, 21, 8) इति-मन्त्रव्याख्यायां श्रीयास्काचार्यः । शिप्रे हनू नासिके वा (NKT 6, 4, 16) हनू मुखान्तर्गत-हि-गतौ वृद्धौ च (स्वा०) अत्र गत्यर्थः ।

The subject of king is continued :

चक्रं न वृत्तं पुरुहूत वेपते मनो भिया मे अमतेरिदद्रिवः ।
रथादधि त्वा जरिता सदावृध कुविन्नु स्तोषन्मघवन्पुरूवसुः ॥ ३ ॥

3. *TRANSLATION* :—O prosperous king ! you are like the sun, sometimes covered with clouds, (i.e. facing the difficuties) ever developed. My mind trembles with fear from bad intellect like a whirling wheel. Remove that cause and make me wise and firm. You should also honour your admirer who is endowed with abundant wealth (of wisdom) and who praises you.

PURPORT :—If a king does not restrain thieves and robbers, and does not honour good men, then the subjects will be gripped in fear.

NOTES & REMARKS :—(अमतेः) निर्बुद्धेः । =From lack of intellect. (जरिता) स्तावकः । जरिता इति स्तोतृनाम (NG 3, 16) । =Admire. (कुवित्) महान् । कुवित इति बहुनाम (NG 3, 1) अत्र बहु महान् । मनशाने (मिया०) । =Great.

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The attributes of the enlightened persons are stated :

एष ग्रावेव जरिता त इन्द्रेयर्ति वाचं बृहदाशुषाणः ।
प्र सव्येन मघवन् यंसि रायः प्र दक्षिणिद्धरिवो मा वि वेनः ॥ ४ ॥

4. *TRANSLATION* :—O king ! you are destroyer of enemies, accompanied by highly learned ministers. This your admirer of all sciences utters balanced and cultured speech like the cloud. Pervading all great knowledge, you move from left to right (remain always active), acquire and control wealth. Be not devoid of all noble desires.

PURPORT :—O men ! the great scholars who cultivate well-trained and refined speech and train others thereby, being self-controlled, they are not devoid of noble desires, rather they possess truthful desires and always hates untruth.

NOTES & REMARKS :—(इन्द्र) शत्रुविदारक राजन् । इन्द्रः शत्रूणां दारयिता वा द्रावयिता वेति यास्काचार्याः (NKT 1, 1)। =O king, destroyer of enemies. (वेनः) कामयमानः । वेनेति कान्तिकर्मा (NG 2, 6) कान्तिः कामना वी-गतिव्याप्ति प्रजन कान्त्यसमखादनेषु (अदा०) अत्र-कान्त्यर्थः । =Desirous. (ग्रावेव) मेघ इव । ग्रावेति मेघनाम (NG 1,1,) =Like a cloud.

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The same subject of attributes of enlightened persons is continued :

वृषा त्वा वृषणं वर्धतु द्यौर्वृषा वृषभ्यां वहसे हरिभ्याम् ।
स नो वृषा वृषरथः सुशिप्र वृषक्रतो वृषा वज्रिन्भरे धाः ॥ ५ ॥

5. *TRANSLATION* :—O king of handsome face ! endowed with intellect and actions of the mighty persons, you wield thunderbolt like powerful arms and missiles. The man who showers knowledge encourages you who are powerful. You being mighty like a bull and desirous of truth carried (helped) by powerful and skillful hands (which grasp desired objects well). Restrainer of the power of the wicked and one in whose cart powerful bulls are yoked, you uphold us in battles.

PURPORT :—O men ! the learned persons who always make you advanced (exhort, Ed.) urge them to achieve victory in the battles.

NOTES & REMARKS :—(द्यौः) सत्यकामः । =Desirous of arriving at truth. (हरिभ्याम्) हरणशीलाभ्यां हस्ताभ्याम् । हरी-हृञ् हरणे (भ्वा०) हरणशीलौ । =With hands which grasp all desired objects. (वृषा) १. विद्यावर्षकः । वृषु-सेचने (भ्वा०) । =Showerer of knowledge. (वृषा) २. वृष इव बलिष्ठः । =Very powerful like a bull. (वृषा) 3. दुष्टानां शक्तिबन्धकः । =Restrainer or subduer of strength of the wicked.

TRANSLATOR'S NOTES :—द्यौः is from दिवु-क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु Here the meaning of कान्ति कामना has been taken. सत्यकामः Desirous of finding out truth.

The duties of artists and artisans are told :

यो रोहितौ वाजिनौ वाजिनीवान्त्रिभिः शतैः सचमानावदिष्ट ।
यूने समस्मै क्षितयो नमन्तां श्रुतरथाय मरुतो दुवोया ॥ ६ ॥

6. *TRANSLATION* :—O men ! let all the persons bow before a learned scientist, who possessing the knowledge of speed and its

action is renowned for various kinds of vehicles. He gives (this knowledge) to this young man as he is followed by three hundred horses (riders) and gives the instructions regarding electricity and fire (science of power and energy. Ed.) which are inter-linked with each other and provides service when utilised well.

PURPORT :—*Those who use speedy fire, electricity etc. in the works of construction of aircraft and other vehicles, they drive the vehicles as powerfully as with the help of three hundred horses (H.P). Such becomes powerful that machine. Those who thus become renowned, on account of the technical works should be honoured by all.*

NOTES & REMARKS :—(रोहितौ) विद्युत्प्रसिद्धवह्नी । = Electricity and fire. (science of power and energy). (वाजिनीवान्) वेगक्रियाज्ञानयुक्तः । वज-गतौ (भ्वा०) । = Endowed with the knowledge of speed and its acts. (क्षितयः) मनुष्याः । क्षितय इति मनुष्यनाम (NG 2, 3) । = Men.

Sūktam-37

Rishi of the Sūktam-Atri. Devatā-Indra. Chhanda-Pankti and Trishtup of various kinds. Svara-Panchama and Dhaivata.

Something about Indra (electricity/power/energy) is told :

सं भानुना यतते सूर्यस्याजुह्वानो घृतपृष्ठः स्वञ्चाः ।
तस्मा अमृध्रा उषसो व्युच्छान्य इन्द्राय सुनवामेत्याह ॥ १ ॥

1. *TRANSLATION* :—O men ! Indra (electricity) which when invoked and utilised (applied. Ed.) having water at its back (base, i.e. hydro-electric. Ed.) accomplished works very rapidly well with the rays of the sun (solar energy. Ed.). It inhabits the dawns, which don't give trouble but joy. Let us honour that person, who tells about it to a wealthy man.

PURPORT :—*O men ! let us know that the person who tells about the science of energy to others present with the light of the sun is the cause of our advancement.*

NOTES & REMARKS :—(अमृधाः) अहिंसिकाः । मृधु-मर्दने (काशकृत्स्न धातु पाठे 1, 6, 72) । =Not giving trouble but joy. (इन्द्राय) ऐश्वर्ययुक्ताय जनाय । इदि-परमैश्वर्ये (भ्वा०) । =For a wealthy man. (उच्छात्) विवासयेत । उच्छ विवसि । =Causes to dwell, inhabit, settle.

The duties of technicians are narrated :

समिद्धाग्निर्वनवत्स्तीर्णबर्हिर्युक्तग्रावा सुतसोमो जराते ।
ग्रावाणो यस्येषिरं वदन्त्ययदध्वर्युर्हविषाव सिन्धुम् ॥ २ ॥

2\. *TRANSLATION* :— O learned person ! use that well-kindled Agni (science of fire) in various works which covers the firmament, which causes the clouds to form, and at kindling which Soma juice is effused. It divides all objects and its movement is proclaimed by the clouds, and is taken to the oceans by putting various substances in it by the desirous of technology and is praised by him for many attributes.

PURPORT :—O learned persons (scientists) ! accomplish many works by knowing the attributes of that Agni (fire), which pervades all objects and is possessor of many good qualities and functions.

NOTES & REMARKS :—(स्तीर्णबर्हिः) स्तीर्णमाच्छादितं बर्हिरन्तरिक्षं । येन सः (स्तृञ्) आच्छादने (भ्वा०) । =That by whom the firmament is covered. (अध्वर्युः) अध्वरं शिल्पविद्यां कामयमानः । अध्वरं युनक्ति कामयते वेति यास्काचार्यः (NKT 1, 3, 8) अत्राध्वरोऽहिंसात्मकः शिल्पयज्ञः । हु-दानादनयोः आदाने च (जुहो०) अत्र-दानार्थकः । =Desiring non-violent technology. (हविषा) अग्नौ प्रक्षेप्य सामग्र्या । =By the substances to be put into the fire.

The advantages of marriage in young age are enunciated :

वधूरियं पतिमिच्छन्त्येति य ईं वहाते महिषीमिषिराम् ।
आस्य श्रवस्याद्रथ आ च घोषात्पुरू सहस्रा परि वर्तयाते ॥ ३ ॥

3\. *TRANSLATION* :—O learned persons ! as this bride desir-

ing a bridegroom comes to beloved husband and the man desiring a bride, gets a dear and very virtuous wife. She approaches him, and then together both discharge the duties of the household life. In the same manner, the vehicle or transport (railways or train automobile) built by a glorious scientist with the proper combination of fire and water takes men and goods thousands of miles with sound.

PURPORT :—The young men and young women having completed their Brahmacharya period are desirous to be husbands and wives, discharge their domestic duties hand-in-hand and lovingly. In the same manner, fire and water when properly combined and used accomplish many purposes. They quickly take passangers to a distance of thousands of miles.

NOTES & REMARKS :—(ईम्) उदकं सर्वान् पदार्थान् वा । = To water or all articles (महिषीम्) महाशुभगुणाम् । = Endowed with many noble virtues. (इषिराम्) प्राप्नुवन्तीम् । = Approaching.

TRANSLATOR'S NOTES :—ईम् इति उदकनाम (NG 1, 12) ईम् इति पदनाम (NG 4, 2) पद गतौ । गतेस्त्रिष्वर्थेषु प्राप्त्यर्थग्रहणं विशेषतः सुखप्रापकाः पदार्थाः (मह-पूजायाम्) (भ्वा०) इष-गतौ । गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणं कृत्वा इषिराम्-प्राप्नुवन्तीम् इति व्याख्या । There is clear reference to steam engines and trains.

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The nature of fact locomotion is described :

न स राजा व्यथते यस्मिन्निन्द्रस्तीव्रं सोमं पिबति गोसखायम् ।
आ सत्वनैरजति हन्ति वृत्रं क्षेति क्षितीः सुभगो नाम पुष्यन् ॥ ४ ॥

4. *TRANSLATION* :—That king suffers no fear or trouble in whose kingdom the lexctricity driks strong waster (hydro-electic); its companion is earth (i.e. used in proper combination of water, earth and other elements) and which is used in various means of quick locomotion. It strikes the cloud. That king becomes prosperous and makes other men also wealthy and gives them residential lands by enhancing his glory or good reputation.

PURPORT :—The king who has (through scientific knowledge of) the earth, water, fire and air under his control, is never afraid of his enemies or other's. He becomes famous and glorious in this world.

NOTES & REMARKS :—(इन्द्र:) विद्युत् । यदशनिरिन्द्रस्तेन (Kaushitaki Brahman 6, 9) =Electricity. (सोमम्) जलम् । सोम: पेय: (Stph 12, 7, 3, 13) । =Water. (सत्वनै:) रथादिद्रव्यै: । =With chariots and other quick-going things. (क्षेति) निवासयत्यैश्वर्यं करोति वा । क्षि-निवासगत्यो: (तुदा०) अत्र निवासार्थक: । क्षितय: इति मनुष्यनाम (NG 2,3) क्षियति ऐश्वर्यकर्मा (MK 2, 14) । =Causes them to reside or makes them wealthy.

The use of electricity is told :

पुष्यात्क्षेमे॑ अ॒भि योगे॑ भवात्यु॒भे वृतौ॑ संय॒ती सं ज॑याति ।
प्रि॒यः सूर्ये॑ प्रि॒यो अ॒ग्ना भ॑वाति॒ य इन्द्रा॑य सु॒तसो॑मो॒ ददा॑शत् ॥ ५ ॥

5. *TRANSLATION :*—Having acquired abundant wealth to give it for prosperity and welfare to others, and achieves victory over his enemiehs. He desires the splendour of the sun and brilliance of the fire. He grows and cherishes in the act of protection and also for the achievement of unfulfilled desires. He upkeeps his own army and wins over the army of his foes. So he knows how to unite the people of his State.

PURPORT :—Only the persons who desire to acquire the knowledge of the science of Agni (fire and electricity) and other elements are experts in accomplishing defence preparations and achievement of that unfilled desires and are fond of justice, and that enables him to conquer his enemies.

NOTES & REMARKS :—(क्षेमे) रक्षणे (क्षेमम्) अर्तिस्तु सु हु सृ धृ क्षि क्षु भा या वा । पदियक्षि नीभ्यो मन् । (उणादिकोषे 1, 140) । इति क्षिधातोर्मन् प्रत्यय: । =In the defence preparation. (योगे) अप्राप्तस्य प्राप्तिलक्षणे । =In the act of achieving what has not yet been achieved. (संयती) सम्मिलिते । क्षमति अज्ञानं नाशयतीति । क्षेम कुशलं वा (द०स०) । =United. (इन्द्राय)

ऐश्वर्य्योन्नतये । =For the advancement of prosperity. (सुतसोमः)
निष्पादितैश्वर्य्यः । =He who has acquired abundant wealth. (प्रियः)
कामयमानः । =Desirous of.

Sūktam-38

Rishi of the Sūktam-Atri. Devatā-Indra. Chhanda-Anushtup of various kinds. Svara-Gāndhāra.

The attributes and duties of Indra (king) are told :

उरोष्ट इन्द्र राधसो विभ्वी रातिः शतक्रतो ।
अधा नो विश्वचर्षणे द्युम्ना सुक्षत्र मंहय ॥ १ ॥

1. *TRANSLATION* :—O king ! you are worthy of being beheld by all. Endowed with infinite wisdom, ruler of good State or possessor of excellent wealth, liberal is his gift of abundant riches. You guard your subjects with justice, therefore, make us great with glory (good reputation) or wealth.

PURPORT :—*That king alone can guard the frontiers and protect his subjects well, who is very highly learned, giver of innumerable articles, knower of all kinds of dealings, and possessor of much wealth. In fact, he is the man of good character and temperament and humble.*

NOTES & REMARKS :—(राधसः) धनस्य । राधः इति धननाम (NG 2, 10) । =Of wealth. (विश्वचर्षणे) समस्तद्रष्टव्यदर्शनः विश्वचर्षणिः इति पश्यतिकर्मा (NG 3, 11) अत्र दर्शनार्थः । =Worthty of being beheld by all. (द्युम्ना) यशसा धनेन वा । द्युम्नं द्योततेर्यशो वा अन्नं वेति यास्काचार्यः (NKT. 5,1,5) । =With good reputation or wealth. (मंहय) महतः कुरु । महि-वृद्धौ । (भ्वा०) =Make great.

The attributes of a learned person are told :

यदीमिन्द्र श्रवाय्यमिषं शविष्ठ दधिषे ।
पप्रथे दीर्घश्रुत्तमं हिरण्यवर्ण दुष्टरम् ॥ २ ॥

2. *TRANSLATION* :—O most mighty king ! you choose

splendour and light of knowledge, and destroy miseries. You should uphold or appoint only such a person as an officer of the State, who keeps up admirable (nice) foodgrains, and is not surpassed by others. He has observed Brahmacharya for a long period and, therefore, is the best among those who have heard or studied the shastras.

PURPORT :—*O king, appoint only him as an officer or a servant of the State, who is easily approachable by the people and is possessor of perfect knowledge. He increases wealth, and is a man of great vitality on account of the observance of Brahmacharya.*

NOTES & REMARKS :—(ईम्) प्राप्तव्यम् । ईम् इति पदनाम (NG 4, 2) पदी-गतो गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् । =Easily approachable. (इषम्) अन्नादिकम । इषम् इत्यन्ननाम (NG 2, 7) । =Foodgrains etc. (हिरण्यवर्णः) यो हिरण्यं वृणोति तत्सम्बुद्धौ । तेजो वै हिरण्यम् (Taittriya 1, 8, 9, 1) ज्योतिर्वै हिरण्यम् (तांड्य महाब्राह्मणे 6, 6, 10) । =He who chooses or wants to have splendour or light of knowledge.

The duties of the kings and their subjects are told :

शुष्मांसो ये ते अद्रिवो मेहना केतसापः ।
उभा देवावभिष्टये दिवश्च ग्मश्च राजथः ॥ ३ ॥

3. *TRANSLATION* :—O king ! having mountain like clouds in your kingdom, there are the sun and the moon which are endowed with divine attributes and shine on the earth and the firmament. So those who are mighty and wise among the people, they shower happiness. Let them and yourself shine jointly for the accomplishment of all desires.

PURPORT :—*As the sun and the moon illuminate the whole world, in the same manner, let the subjects and their rulers jointly illumine the duties of the king.*

NOTES & REMARKS :—(शुष्मासः) अतिबलवन्तः । शुष्ममिति बलनाम (NG 2, 9) । =Very powerful. (अद्रिवः) अद्रयो मेघा इव शैला वर्त्तन्ते यस्य राज्ये तत्सम्बुद्धौ । अद्रिरिति मेघनाम (NG 1, 10), पर्वतार्थस्तु सुप्रसिद्धः । =He who

has kills in his state like the clouds. (केतापः) ये केतेन प्रज्ञया सपन्ति ते केत इति प्रज्ञानाम । (NG 3, 9) षप-समवाये (स्वा०) । =Wise.

The same subject of king's duties is dealt :

उतो नो अस्य कस्यं चिद्दक्षस्य तवं वृत्रहन् ।
अस्मभ्यं नृम्णमा भंरास्मभ्यं नृमणास्यसे ॥ ४ ॥

4. *TRANSLATION* :—O king ! like the sun you are destroyer of the clouds. Bring to us the wealth of a powerful men whatsoever, give us fearless, as you are disposed or committed to enrich us.

PURPORT :—*He is the best among men, who is always engaged in protecting the State.*

NOTES & REMARKS :—(नृम्णम्) नरो रमन्ते यस्मिंस्तद्धनम् । नृम्णम् इति धननाम (NG 2, 10) नृम्यम् इति बलनाम (NG 2, 9) बलम् अभयसाधनम् । =Wealth that delight men. (वृत्रहन्) यथा सूर्यो वृत्रं हन्ति । वृत्र इति मेघनाम (NG 1,10) । =Shining like the sun, the destroyer of the clouds.

The king's duties are narrated :

नू तं आभिरभिष्टिभिस्तव शर्मञ्छतक्रतो ।
इन्द्र स्याम सुगोपाः शूर स्याम सुगोपाः ॥ ५ ॥

5. *TRANSLATION* :—O king of infinite wisdom ! may we become good protectors in your State (which is like your home) by having these noble desiets. May we, O brave ! be the good and sentinel guardians of the people in the State and in battlefield.

PURPORT :—*O king ! may we fulfil the object of our life by being good protector of your home, body, kingdom and the army.*

NOTES & REMARKS :—(शर्मन्) शर्मणि गृहे । शर्मेति गृहनाम (NG 3,4) । =In your home. (सुगोपाः) यथावत्प्रजापालकाः । (सुगोपाः) सु+गुपू-रक्षणे (स्वा०) । =The guardians of people well.

Sūktam-39

Rishi of the Sūktam-Atri. Devatā-Indra. Chhanda-Anushtup, Brihati and Ushnik of various kinds. Svara-Gāndhāra and Madhyama.

The attributes of Indra (king) are told :

यदिन्द्र चित्र मेहनास्ति त्वादांतमद्रिवः ।
राधस्तन्नो विदद्वस उभयाहस्त्या भर ॥ १ ॥

1. *TRANSLATION :*—O king ! O illuminator of knowledge like the sun ! O possessor of knowledge and wealth ! O man of wonderful merits, actions and temperament ! whatever is the wealth in the form of rains (and irrigational facilities. Ed.) purified by you, bestow that upon us with both hands i.e., profusely.

PURPORT :—That king or wealthy person only is meritorious who fulfils the noble desires of tohers like the rain.

NOTES & REMARKS :—(मेहना) वृष्टिः (मेहना) मिह्-सेचने=वृष्टिः (श्वा०) । =Rain. (त्वादातम्) त्वया शोधितम् । (त्वादातम्) दैप्-शोधने (भ्वा०) । =Purified by you. (अद्रिवः) सूर्य इव विद्याप्रकाशक । =Illuminator of knowledge like the sun. (इन्द्र) विद्यैश्वर्ययुक्त । इदि परमैश्वर्ये (भ्वा०) । =Endowed with knowledge and wealth.

The duties of a learned person are told :

यन्मन्यसे वरेण्यमिन्द्र द्युक्षं तदा भर ।
विद्याम तस्य ते वयमकूपारस्य दावनें ॥ २ ॥

2. *TRANSLATION :*—O endowed with abundant wealth ! whatever you regard as desirable and full of the light of Dharma (righteousness) and Vidya (knowledge), bestow it upon us. Let us possess this unlimited wealth to become like its donor and always try to please you.

PURPORT :— O learned king ! whatever you take to be good

o us, teach it, so that we may be able to carry on your work of administration properly.

NOTES & REMARKS :—(द्युक्षम्) धर्मविद्याप्रकाशयुक्तम् (द्युक्षम्) दिवि-क्षियति निवसतीति । अतो द्युक्षम्-विद्याप्रकाशयुक्तम् । अन्नमिति सायणचार्यादियोऽन्येभाष्यकाराः। Endowed with the light of Dharma and Vidya (righteousness and knowledge.) (अकूपारस्य) अकुत्सितः पारो यस्य तस्य । अकूपारः समद्रः । =Ocran of vitues. (दावने) दात्रे । = For the donor.

The attributes of Indra (king) is deseribed :

यत्ते दित्सु प्रराध्यं मनो अस्ति श्रुतं बृहत् ।
तेन दृळ्हा चिदद्रिव आ वाजं दर्षि सातये ॥ ३ ॥

3. *TRANSLATION* :—O learned king ! turning the moutains beautiful in your famous and vast kingdom with your mind and knowledge (under your planing. Ed.) You are eager and willing to give this knowledge to others, worthy of being accomplished or trained well. You protect (retain) thereby firm virtues and objects, and wage war (when necessary) to distinguish between Dharma and Adharma (righteousness and unrighteousness) and establish the Dharma.

PURPORT :—*That man is the best, who by the observance of Brahmacharya and Vidya, practice of Yoga and truthful conduct etc., makes his mind full of the knowledge of all sciences and applies the same for the good of the public, and punishes the wicked.*

NOTES & REMARKS :—(दित्सु) दातुमिच्छुः । =Willing or eager to give. (सातये) धर्म्माधर्म्मविभागाय । (सातये) षण-संभक्तौ (भ्वा०)। =For distinguisning between Dharma (righteousness) and Adharma (unrigheousness) (वाजम्) सङ्ग्रामम् । वाज इति बलनाम (NG2, 9) अत्र बलसाध्य संग्रामार्थे [illegible] । वाजसातौ इति संग्रामनाम (NG 2, 17) =War, battle.

The duties of the kings and their subjects are told :

मंहिष्ठं वो मघोनां राजानं चर्षणीनाम् ।
इन्द्रमुप प्रशंस्तये पूर्वीभिर्जुजुषे गिरः ॥ ४ ॥

4. *TRANSLATION* :—O men ! the king is the greatest among the men endowed with abundant wealth and whom you also serve with earlier tried speeches With old people, he and all those who praise him on account of noble virtues enjoy happiness everywhere,

PURPORT :—*O men ! the kings and sujects who act in cooperation with one another or have perfect concord, always enjoy happiness.*

NOTES & REMARKS:—(मंहिष्ठम्) अतिशयेन महान्तम् । (मंहिष्ठम्) महि-वृद्धौ (भ्वा०) । =Greatest. (चर्षणीनाम्) मनुष्याणाम् । चर्षणय इति मनुष्यनाम (NG 2, 3) । =O men. (जुजुषे) सेवसे प्रीणासि वा । जुषी-प्रीतिसेवनयोः (तु०) =Served or pleased.

The attributes and duties of the inlightened persons are told :

अस्मा इत्काव्यं वचं उक्थमिन्द्राय शंस्यम् ।
तस्मा उ ब्रह्मवाहसे गिरो वर्धन्त्यत्रयो गिरः शुम्भन्त्यत्रयः ॥५॥

5. *TRANSLATION* :—O men ! Atris (those who are free from three kinds of sufferings) raise their voice in favour of that conveyer of wealth, who utters praiseworthy and admired words, designed by the poets for the acquisition of great wealth. Atris, who have risen above the defects of three Gunas (qualities), purify their speeches and use them for stressing good conduct.

PURPORT :—*The learned persons who purify their speeches, become great poets and lastly prosperous.*

NOTES & REMARKS :—(अत्रयः) अविद्यमानत्रिविधदुःखाः । =Those who are free from three kinds of suffering (अत्रयः) अविद्यमाना

त्रिविध गुणानां दोषा येषु। =Those who are free from the defects of three Gunas. (ब्रह्मवाहसे) यो ब्रह्माणि धनानि वहति प्राप्नोति स: तस्मै। =One who passes on the wealth.

TRANSLATORS' NOTES :—Three kinds of sufferings referred to above are आध्यात्मिक (Physical and spiritual), आधिभौतिक (social) and आधिदैविक (cosmic) caused by floods, earthquakes, storms etc.

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Sūktam—40

Rishi of the Sŭktam-Atri. Devată or subject-Indra Soorya, Atri. Chhanda-Ushnik, Trishtup Pankti of variaus kinds. Svara-Rishbha, Dhaivata and Panchama.

The attributes of Indra (king) are told :

आ याह्यद्रिभिः सुतं सोमं सोमपते पिब। वृषन्निन्द्र वृषभिर्वृत्रहन्तम ॥१॥

1. *TRANSLATION* :—O protector or guardian of wealth! you are mighty like a bull, very wealthy king, alongwith very powerful persons. Drink this juice of soma and other creepers prepared by the clouds (through rains) and come to join in a battle.

PURPORT :—Those who desire to multiply their wealth must increase their strength.

NOTES & REMARKS :—(सोमपते) ऐश्वर्यपालक। =Guardian of wealth. (वृत्रहन्तम) यो वृत्रं धनं हन्ति प्राप्नोति सोऽतिशयितस्तत्सम्बुद्धौ। वृत्रम् इति धननाम (NG 2, 10) हन् हिंसागत्योः अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थं ग्रहणम्। =Most wealthy.

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The nature of the clouds is told :

वृषा ग्रावा वृषा मदो वृषा सोमो अयं सुतः। वृषन्निन्द्र वृषभिर्वृत्रहन्तम ॥२॥

2. *TRANSLATION* :—O king! desiring strength, you are the best among the destoyer of enemies. O annihilator of miseries!

the cloud causes rains and showers happiness, and joy that procures more bliss. The band of soma and other plants which are jyo-giving accomplish many works with all these clouds [and other things.

PURPORT :—Men can accomplish many purposes with cloud and other things.

NOTES & REMARKS :—(वृषन्) बलमिच्छन् ।=Desirous of strength. (वृत्रहन्तम) अतिशयेन शत्रुविनाशक । =Extensive annihilator of the enemies. (इन्द्र) दुःखविदारक ।=Eradicator of the enemies. (वृषा) आनन्दकरः । =Creator of happiness. (वृषा) [वृष्टिकरः । Causer of rains. (वृषभिः) मेघादिभिः ।=By the methods/implements like the cloud etc.

The attridutes and duties of Agni (King) are told :

वृषा त्वा वृषणं हुवे वज्रिञ्चित्राभिरूतिभिः । वृषन्निन्द्र वृषभिर्वृत्रहन्तम ॥३॥

3. *TRANSLATION* :—O king! you are showerer of happiness, wielder of the thunderbolt like powerful arms and missibles, and the biggest destroyer of the wicked persons. Myself being the showerer of joy, I invoke you, who are persent with your wonderfull pr. tections and be your companions, who are mighty to check and defeat the wicked, because you are the mightiest.

PURPORT :—Men should accept as king only a person who is full of splendour like the sun, who is endowed with all noble virtues the most mighty and just, so that there may be real protection from all sides.

NOTES & REMARKS :—(वृषन्) सुखकर । वृष-सेचने (भ्वा०) ।= Showerer of happiness. (वृषभिः) दुष्टशक्तिबन्धकैः । वृष-शक्तिबन्धने (चु०) । =Restrainers of the force of the wicked. (वृत्रहन्तम) अतिशयेन दुष्ट-विनाशक । =The greatest destroyer of the wicked persons.

The attributes of Agni (king) are further elaborated :

ऋजीषी वज्री वृषभस्तुंराषाट्छुष्मी राजा वृत्रहा सोमपावा ।
युक्त्वा हरिभ्यामुप यासदर्वाङ्माध्यंन्दिने सवने मत्सदिन्द्रः ॥ ४ ॥

4. *TRANSLATION* :—O men ! you should accept him your ruler who is a man of upright nature, wielder of powerful weapons and missiles, very powerful, and possessor of the most mighty army. He overcomes violent foes, drinks the juice of soma and good herbs, destroys the wicked foes, who, having harnessed his two horses comes to us, and then after the mid.day meals let him bliss-be the maker of prosperity. He shines with nowledg and humility.

PURPORT :—That king only is good and admirable who, having acquired the knowledge of various sciences, and having organised the various wings of the army always tries to protect the people.

NOTES & REMARKS :—(ऋजीषी) सरलादियुक्तः । =Endowed with uprightness and other virtues. (तुराषाट्) तुरान् हिंसकान् शत्रून्सहते । तुर्वी- हिंसायाम् (भ्वा०) । =He who overcomes the violent foes. (राजा) विद्याविनयाभ्यां राजमानः । राजृ-दीप्तौ (भ्वा०) । =Shing with knowledge and hummility,

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The nature and attributes of sun are told :

यत्त्वा सूर्य स्वर्भानुस्तमसाविध्यदासुरः ।
अक्षेत्रविद्यथा मुग्धो भुवनान्यदीधयुः ॥ ५ ॥

5. *TRANSLATION* :—O learned persen ! destroying darkness of ignorance like the sun, as a man having not studies Algebra can not do anything in maths, and as electricity born of the sun (solar power.Ed.) wnen unmanifest is surrounded by darkness, and as the sun by whose light the worlds (planets) are illuminated, we take shelter in them, because they know all about geometry and other science, electricity and the sun.

PURPORT :—O men, as electricity in its unmanifest form does not shine in the darkness, same way, the soul of ignorant person does not shine. As all the worlds are illuminated by the light of the sun, same way, the soul of an enlightened person illumines all truthful dealings and removes falsehood.

NOTES & REMARKS :—(सूर्यं) सूर्यं इव वर्त्तमान। =O learned man shining like the sun. (स्वर्भानुः) यः स्वरादित्यं भाति स विद्युद्रूपः। स्वः आदित्यो भवति सु ईरणः। स्वृतो (साम) स्वृतो भासं ज्योतिषां। स्वृतो भासेतिवा (NKT2, 4, 14) भा दीप्तौ (अदा०)। =Electricity which illumines the sun. (अक्षेत्रवित्) यः क्षेत्रं रेखागणितं न वेत्ति सः। =Ignorant of Algebra or Geometry.

The same subject is continued :

स्वर्भानोरध यदिन्द्र माया अवो दिवो वर्त्तमाना अवाहंन्।
गूळ्हं सूर्यं तमसापंव्रतेन तुरीयेण ब्रह्मणाविन्ददत्रिः ॥ ६ ॥

6. *TRANSLATION :*—O learned person ! the enlightened intellects of the man whose knowlegde is like the light of the sun, fire at the sun covered by the darkness in the form of electricity, because it prevents the performance of the work—then with the sublime knowledge an industrious person going everywhere finds out or locates it. You should know all those good intellects.

PURPORT :—As the hidden electrical sparks (or of power) accomplish great works, in the same way, the intellects of the enlightened persons, accomplish all works of knowledge.

NOTES & REMARKS :—(स्वर्भानोः) आदित्यप्रकाशस्य। = Of the light of the sun. (गूळ्हम्) गुप्तं विद्युदाख्यम्। =Electricity. (अत्रिः) सततं गामी। अत सातत्यगमने (भ्वा०)। =Industrious person who goes everywhere.

The duties of the king and his officers are told :

मा मामिमं तव सन्तमत्र इरस्या द्रुग्धो भियसा नि गारीत् ।
त्वं मित्रो असि सत्यराधास्तौ मेहावतं वरुणश्च राजा ॥ ७ ॥

7. *TRANSLATION* :—O learned person ! you are free from the three kinds of sufferings. Let not a wicked person full of malice and the desire to take away food and selfish of habits swallow me with fear. They have taken shelter in you. You are a friend who has earned wealth with truthful conduct or whose wealth is truth. May the noble commander of the army and the ruler protect me.

PURPORT :—O righteous king and commander of the army ! do not take any one's articles unjustly. Do not go astray from the duty of rulers on account of fear or injustice. Always guard your subjects like friends, being lovers of truth and righteousness.

NOTES & REMARKS :—((इरस्या) अन्नेच्छया। इरस्-ईर्ष्यायाम् (कण्ड्वादि) । =By the desire of food. Have desire born of jealousy. (सत्यराधाः) सत्याचरणेन सत्यं वा राधो धनं यस्य । राध इति धननाम (NG 2, 10) ।=Who earns wealth with truthful conduct (honestly) or whose wealth is truth.

The attributes and duties of a learned person are told :

ग्राव्णो ब्रह्मा युयुजानः सपर्यन् कीरिणा देवान्नमसोपशिक्षन् ।
अत्रिः सूर्यस्य दिवि चक्षुराधात्स्वर्भानोरप माया अघुक्षत् ॥ ८ ॥

8. *TRANSLATION* :—O man ! the Brahma (knowner of all the four Vedas) associated with the admirer of all sciences, serves the enlightened with reverence and food, and imparts education to students, sets the eye of a glorious man who is like sun from cloud (ignorance) to the light of the sun (knowledge) and acquires good intallects and dispels all darkness of ignorance.

PURPORT :—The man serving the enlightened persons is a Yogi, and lover of the dissemination of knowledge. He

himself is higher learned, preservers knowledge and dispels ignorance like electricity by the contact with the sun and the cloud (solar energy) protects the world and removes misery.

NOTES & REMARKS :—(कीरिणा) सकलविद्यास्तावकेन । कीरिरिति स्तोतृनाम (NG 3, 16) । =The admirer of all sciences. (अत्रिः) सकलविद्याव्यापकः । (अत्रिः) अत सातत्य गमने । गतेस्त्रिष्वर्थेष्वत्र प्राप्तिः सातत्येन व्याप्त्यर्थ-ग्रहणम् । =Pervading or proficient in all sciences.

By the illustation of the sun and darkness, the distinction between the enlightened persons and ignorant is pointed out :

यं वै सूर्यं स्वर्भानुस्तमसाविध्यदासुरः ।
अत्रयस्तमन्वविन्दन्नह्य१न्ये अशक्नुवन् ॥ ९ ॥

9. *TRANSLATION* :—O learned persons ! only the men of great wisdom and knowledge know when and how the cloud illuminated by the sun envelops the sun with darkness. No other can know the rationate of why and the how of the matter.

PURPORT :—O men ! as a cloud envelops the sun and generates darkness, in the same manner, ignorance envelops the soul and generates nescience (incomprehension). As the sun by destroying the cloud dispels darkness, and manifests light, in the same manner, knowledge destroys ignorance and generates the light of science. This discrimination (critical perception) can be known only by the enlightened persons and not by others.

NOTES & REMARKS :—(स्वर्भानुः) आदित्येन प्रकाशितः ।=Illuminated by the sun. (आसुरः) असुरो मेघ एव । =Cloud. (अत्रयः) विद्याविशालाः । =Men of vast wisdom or knowledge.

TRANSLATOR'S NOTES :—असुर इति मेघनाम (NG 1, 10) । Ignorance and superstitious persons still believe that it is Rahu that swallows the sun, not knowing the real cause of the solar eclipse. (अत्रयः) त्रिविधाज्ञानरहिताः = प्रकृतिजीवब्रह्मविषयकाज्ञानरहिताः । Free from the ignorance regarding matter, soul and God.

Sūktam—41

Rishi of the Sūktam Atri. Devatā-Vishvedevāh. Chhanda-Trishtup, Pankti and Jagati of various kinds. Svara - Dhaivata, Panchama and Nishāda.

The attributes of Vishvedevās (earth, water, fire and other divine objects and enlightened persons) are told :

को नु वां मित्रावरुणावृतायन्दिवो वां महः पार्थिवस्य वा दे ।
ऋतस्य वा सदसि त्रासीथां नो यज्ञायते वां पशुषो न वाजान् ॥ १ ॥

1. *TRANSLATION* :—O teacher and the pupil ! your relation is like the Prāna and Udāna, while acting with truth, under which the nature of light and the great objects of the earth are revealed. Glorious, you who are desirous of performing the Yajnas, protect us in the assembly of truth. You avail us enjoyable objects, like they give to the animals food and fodder.

PURPORT :—O learned person ! if you know the science related to the properties of the earth and other elements, (geology, zeoology, botany etc. agricultural and environmental sciences. Ed.) then please teach and preach that to us. When you sit in an assembly or the court, administer true justice.

NOTES & REMARKS :—(Here Vishvedevas cover all benefactors, like earth etc. Ed) (मित्रावरुणौ) प्राणोदानाविवाध्यापकाध्येतारौ । प्राणोदानौ वै मित्रावरुणौ (Stph 1, 8, 3, 12 II 3, 6, 1, 16) प्राणोदानौ मित्रावरुणौ (Stph 3, 2, 2, 13) । =The teachers and the pupils who are like Prāna and Udāna (two vital breaths). (दे) देदीप्यमानौ देवौ । अत्र छान्दसो वर्णलोपो वेति वलोपः सुपां सुलुगिति विभक्तेर्लुक् । =Brilliant or glorious, shining on account of their noble virtues.

The Vishvedevāh are mentioned again :

ते नो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुक्षा मरुतो जुषन्त ।
नमोभिर्वा ये दधते सुवृक्तिं स्तोमं रुद्राय मीळ्हुषे सजोषाः ॥ २ ॥

2. *TRANSLATION* :—May the men loving and serving a

mighty person cause the wicked to weep, because they give up all bad habits and acts and who bear praiseworthy qualities. May the Mitra (friendly to all), noble, disspenser of justice, possessor of abundant wealth, and great scholar, grant us long life. (May they all love us and guide to lead noble and long life).

PURPORT :—Those enlightend persons only should be regarded as noble who deal with all living beings as their ourselves.

NOTES & REMARKS ;—(ऋभुक्षाः) महान् विद्वान् । ऋभुक्षा इति महन्नाम (NG 3, 3) । =A great scholar. (मरुतः) मनुष्याः । मरुतो मितराविणो वा मितरोचिनो वा महद् द्रवन्तीति वा (NKT 11, 2, 14) ।=Men. (सुवृक्तिम्) सुष्ठु-वर्जनम् । वृजी-वर्जने (अदा०) ।=To give up thoroughly bad habits and actions.

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The Vishvedevah are again explained :

आ वां येष्ठाश्विना हुवध्यै वातस्य पत्मन्रथ्यस्य पुष्टौ ।
उत वा दिवो असुराय मन्म प्रान्धांसीव यज्यवे भरध्वम् ॥ ३ ॥

3. *TRANSLATION* :—O teachers and preachers ! you are great controller, you become instrumental of development in performing of Yajna by one, who desires clouds (for rains) and good food during your journey to any place where the wind is blowing and you are on your chariots. Fill us with knowledge, so that we may accept good virtues.

PURPORT :—As students and teachers always try to propagate knowledge, so other men should also always endeavour to do.

NOTES & REMARKS :—(येष्ठा) अतिशयेन नियन्तारौ । =Great controllers. (अश्विना) अध्यापकोपदेशकौ । =Teachers and preachers. (दिवः) कामयमानस्य । = Of a man desirous. (मन्म) विज्ञानम् । =Special knowledge.

TRANSLATOR'S NOTES :—यम-उपरमे(भ्वा०) अश्विनावध्वर्यू (Aitareya 1, 18) (Stph 1, 1, 2, 17) II (Gopath Brahman 3, 2, 6) मुख्यौ वा अश्विनौ

(यज्ञस्य) (Stph 4, 5, 19) अध्वरस्य नेता (NKT 1, 3, 8) यज्ञस्याध्ययनाध्यापनरूपस्य योजको नेतारौ च अध्यापकोपदेशकावेव भवितुमर्हतः । नान्ये ।

The subject of Vishvedevāh is described :

प्र सुत्तणों दिव्यः कण्वहोता त्रितो दिवः सजोषा वातों अग्निः ।
पूषा भर्गः प्रभृथे विश्वभोजा आजि न जंग्मुराश्वश्वतमाः ॥ ४ ॥

4. *TRANSLATION* :—O learned person ! the man who tries to obtain desirable objects like a wiseman, who is performer of the Yajnas and a liberal donor, and is a man of endurance, growing in and travelling on earth, in water and firmament, has noble desires. He serves the enlightened people in association with others, purifying like the fire and active like the air. He is nourisher, giver of wealth, sustainer or cherisher of all in purifying dealings and conveys abundant enjoyment soon, like those who have speedy horses to go to the battlefields quickly.

PURPORT :—O men ! you should become rich by eradicating the poverty by the proper use of Agni (energy/power and electricity) and other things.

NOTES & REMARKS :—(कण्वहोता) कण्वो मेधावी चासौ होता दाता च । कण्व इति मेधाविनाम (NG 3, 15) । =A genius of extremely wiseman who is the performer of the Yajnas and a liberal donor. (त्रितः) त्रिषु क्षित्युदकान्तरिक्षेषु वर्धमानः । हु-दानादनयोः आदाने च (जुहो०) । अत्र दानार्थकः । =Growing in all three regions earth water and firmament. (आजिम्) सङ्ग्रामम् । आजौ इति संग्रामनाम (NG 2, 17) । =Battlefield. (दिवः) दिव्याः कामनाः । =Divine or noble desires.

The same subject of Vishvedevāh is continued :

प्र वों रयिं युक्ताश्वं भरध्वं राय एषेऽवसे दधीत धीः ।
सुशेव एवैरौशिजस्य होता ये व एवा मरुतस्तुराणाम् ॥ ५ ॥

5. *TRANSLATION* :—O thoughtful men ! uphold good inte-

llects. Fill yourselves with wealth with good horses in your chariots. A man who is giver of good happiness, becomes the bestower of wealth belonging to the son of a person desirous of the welfare of all for protection and attainment of joy. Honour those who are destroyer of the men that cause harm to you (i.e, the enemies).

PURPORT :—O men ! you should become rich by the application of the knowledge related to the properties of Agni (fire and electicity) and other things, protect and nourish the orphans and punish the wicked persons.

NOTES & REMARKS :—(औशिजस्य) कामयमानस्यापत्यस्य । =The son of a man who desires the welfare of all. (एवैः) प्रापणैः । =By conveying. (एवाः) कामयमानाः । =Desiring peace. (तुराणाम्) हिंसकानाम् । =Of the violent.

TRANSLATOR'S NOTES :—उशिक-वेष्टेः कान्तिकर्मणः तस्य उशिजः पुत्रः औशिजः । कान्तिः कामना । एवैः—आ+इण—गतौ । गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणं कृत्वा व्याख्या प्रापयैरिति । इण—शीम्यां वन् (उणादिकोषे 1, 182) एवैः अयवैननैर्वेति (NKT 2, 7, 25) एवाः कायमानाः एवैः कामैरयनै णानैर्वेति (NKT 1, 2, 21)=तुर्वी=हिंसायाम् (भ्वा०) ।

The subject of Vishvedevāh further moves on :

प्र वो वायुं रथयुजं कृणुध्वं प्र देवं विप्रं पनितारमर्कैः ।
इषुध्यव ऋतसापः पुरंधीर्वस्वीर्नो अत्र पत्नीरा धिये धुः ॥ ६ ॥

6. *TRANSLATION* :—O men ! with the association of truthful learned persons who desire to fight with arrows with proper use of air to harness in the chariot and who make the heavan and earth full of many articles beneficient to you like our lovely and excellent wives, harness your chariot. That chariot should be speedy like the mind and make the learned person wise who praises God and deals righteously, and manifests (famous) with admirable and good substances for good intellect.

PURPORT :—O men ! as chaste noble women give happiness to their husbands and others, in the same manner, you uphold the

vehicles speedy like the wind and righteous enlightened persons and make them all happy.

NOTES & REMARKS : — (पनितारम्) स्तावकधर्म्मेण व्यवहर्त्तारम् । पण व्यवहारे स्तुतौ च (स्वा०) अत्रोभयार्थग्रहणम् । =To a man who praises God and deals righteously or honestly. (पुरन्धी:) द्यावापृथिव्यौ । पुरन्धी: इति द्यावापृथिवीनाम (NG 3,30) । =The heaven and earth. (विप्रम्) मेधाविनाम । विप्र इति मेधाविनाम (NG 3, 15) । =Wise, very intellect. (अर्क:) अर्चनीय: पदार्थ: । =Earth full of many articles.

The subject of Vishvedevāh is dealt :

उप॑ व॒ एषे॒ वन्द्ये॑भिः शू॒षैः प्र य॒ह्वी दि॒वश्चि॒तय॑द्भिर॒र्कैः ।
उ॒षासा॒नक्ता॑ वि॒दुषी॑व॒ विश्व॒मा हा॑ वहतो॒ मर्त्या॑य य॒ज्ञम् ॥ ७ ॥

7. *TRANSLATION* :—O men ! you should acquire the knowledge of serving (utilising) the day and night like a great and highly learned lady, with the help of the venerable enlightened persons and with varied strength (physical, mental and spiritual). Uphold all Yajna (in the form of propagation of truth and spreads of knowledge) for the benefit of mankind.

PURPORT :—O men ! a great and highly learned lady, respected by all learned men and women and upholding all good virtues, makes her husband and other advanced. In the same manner, day and night upholding all dealings advance the world.

NOTES & REMARKS :—(अर्कै:) पूजनीयैर्विद्वद्भिस्सह । =With the revenerable learned persons. (यज्ञम्) विद्याप्रचारादिकम् ।=The spread of knowledge and propagation of truth etc.

TRANSLATOR'S NOTES :—अर्क: । अर्च पूजायाम् । यदनेनार्चन्ति ते । यज-देवपूजासङ्गतिकरणदानेषु (भ्वा०) । स्वाध्यायो वै ब्रह्मयज्ञ: (Stph 11, 5, 6, 2) यज्ञो वै श्रेष्ठतम कर्म (Stph 1, 7, 1, 5) यज्ञो हि श्रेष्ठतमं कर्म (Taittiriya 3, 2, 1, 4) All good and beneficial acts are therefore included in the Yajna in the Vedic parlance.

The subject of Vishvedevāh is continued :

**अभि वो अर्चे पोष्यावतो नृन्वास्तोष्पतिं त्वष्टारं रराणः ।
धन्या सजोषा धिषणा नमोभिर्वनस्पतीरोषधी राय एषे ॥ ८ ॥**

8. *TRANSLATION :*—O men ! a good intellect after having acquired wealth and serving good persons with love for obtaning riches, approaches herbs and plants with reverence and food etc. In the same manner, I being a liberal donor, honour the protector of the house who is full of splendour and leaders who support many men under them.

PURPORT :—O men ! as men endowed with sharp intellect and knowledge cherish persons having aquired the knowledge of the Ayurveda (science of life), in the same manner, you should honour those who desire the welfare of all.

NOTES & REMARKS :—(वास्तो:) निवासस्थानस्य । वास्तोष्पतिम् वास्तुर्वं-सतोनिवसतोर्निवासकर्मणस्तस्य पाता वा पालयिता वेति (NKT 10, 2, 17) । =Protector of house. (त्वष्टारम्) तेजस्विनम् । त्विष-दीप्तो—त्विषेर्वा स्याद् दीप्तिकर्मणः (NKT 8, 2, 14) । =Full of splendour. (धिषणा) प्रज्ञा । विद्या वै धिषणा (Taittiriya 3, 2, 2, 2) अत्र विद्यायुक्ता बुद्धिः । =Good and sharp intellect.

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The same subject of Vishvedevāh goes on :

**तुजे नस्तने पर्वताः सन्तु स्वैतवो ये वसवो न वीराः ।
पनित आप्त्यो यजतः सदा नो वर्धान्नः शंसं नर्यो अभिष्टौ ॥ ९ ॥**

9. *TRANSLATION* :—O men ! may the moving earth and other VASUS (places of habitation of various beings) be givers of happiness to us, like the heroes endowed with intellect and good physical strength, and like the clouds-givers of water in the vast gift of God, i. e. lands. We always honour those good men who make us grow in the fulfilment of the desired aim. The riches, and make us admirable, absolutely truthful enlightened venerable and the best among men who make us praiseworthy.

PURPORT :—We also cause the noble enlightened persons to grow because they are destroyers of the foes like the herbs, donors like the clouds and quick like the wind.

NOTES & REMARKS :—(तुजे) दाने। तुज-हिंसाबलादाननिकेतनेषु (चुरा०) अत्र आ-सर्वतः दानमित्यर्थमादाय-दाने इति व्याख्या। =In the act of gift. (तने) विस्तीर्णे। =Vast. (स्वैतवः), सुष्ठुगमनाः। ऐतवः=आ+इण्-गतौ (अदा०)। =Of good movement.

The same subject is continued :

वृष्णों अस्तोषि भूम्यस्य गर्भं त्रितो नपातमपां सुवृक्ति।
गृणीते अग्निरेतरी न शूषैः शोचिष्केशो नि रिणाति वना ॥१०॥

10. *TRANSLATION* :—O learned person ! you admire those who are showerers of happiness. The man who grows physically, mentally, and spiritually admires on earth the good path-which does not allow the living beings to fall down-the path of righteousness. The man kindled with knowledge and purifier like the fire, acquires the knowledge of the rays of the sun intellectually and he can enjoy all happiness which can be gained in this world.

PURPORT :—That man alone obtains abundant wealth and honour, who tries to accomplish works after having acquired the knowledge related to the order of the creation.

NOTES & REMARKS :—(त्रितः) त्रिषु वर्द्धकः। त्रिषु देहमनआत्मसु। त्रि+तनु विस्तारे।=He who grows in three spheres-physically, mentally and spiritually. (शोचिष्केशः) प्रदीप्तविज्ञानः। शोचिरिति ज्वलतो नामधेयम् (NG 1, 17) केशाः रश्मयः (NKT 12, 3, 26) काशनाद् वा प्रकाशनाद् वा (12, 3, 26)। =Kindled with knowledge. (अपाम् इव) प्राणिनां जनानामिव। =Like living beings. (सुवृक्ति) सुष्ठु व्रजन्ति यस्मिन्स्तम्।=The good path by which men go.

The subject of Vishvedevāh goes on :

कथा महे रुद्रियांय ब्रवाम कद्राये चिकितुषे भगांय।
आप ओषधीरुत नोऽवन्तु द्यौर्वना गिरयो वृक्षकेशाः ॥११॥

11. *TRANSLATION*:—O learned person ! may the waters, like herbs like the soma etc, hills whose hair are trees, the sun like the rays protect us. With their help in what manner shall we speak about the great Lord who is worthy of knowledge and attains persons to observe Brahmacharya upto the age of forty-four (inspires) and makes the wicked weep. And when shall we speak about the good wealth—that is to be acquired.

PURPORT :—All men should approach the enlightened persons for their protection of others. And having acquired the knowledge of true sciences by the method of questions and answers, and having taught them to others, let them always plan with zeal how could we increase our prosperity.

NOTES & REMARKS :—(रुद्रियाय) रुद्रैर्लब्धाय। (जगदीश्वराय) ।=For God who has been attained by those persons who have observed Brahmacharya upto the age of forty four years of being dispensers of justice make the wickeds weep. (चिकितुषे) ज्ञातव्याय। कित-ज्ञाने (काशकृत्स्नधातुपाठे 2, 74) ।=Who is worthy of being known ? (वना) किरणानीव। वनम् इति रश्मिनाम (NG 1, 5)। =Like rays of the sun.

TRANSLATOR'S NOTES : — अथ यानि चतुश्चत्वारिंशद् वर्षाणि तन्माध्यन्दिनं सवनं चतुश्चत्वारिंशदक्षरः त्रिष्टुप् त्रैष्टुभं माध्यन्दिनं सवनं तदस्य रुद्रा अन्वायत्ताः प्राणा: वावरुद्रा एतेहीदं सर्वं रोदयन्ति (Chhandogyopanshad 3,16)।

The subject of Vishvedevāh is explained :

शृणोतुं न ऊर्जां पतिर्गिरः स नभस्तरीयाँ इषिरः परिज्मा।
शृण्वन्त्वापः पुरो न शुभ्राः परि स्रुचो बबृहाणस्याद्रेः ॥१२॥

12. *TRANSLATION*:—O men ! may the protector and chief of

the powerful armies or foodgrains etc, who crosses over the water (by boat or steamer) who is to be adored by others, who goes in all directions for work, and listens to our speeches. May the learned persons who are of quiet or peaceful disposition like the water near us. May the active enlightened persons shining like the white cities who are benevolent like the big cloud, listen to our words.

PURPORT :—There is a simile in the mantra. Only those persons can become highly learned, who gladly undergo the examination in the subjects taught by the enlightened persons. Those teachers only can make the students highly learned who having taught them well, examine them thoroughly like their opponents. Those teachers and students who try as above, always grow like the rivers.

NOTES & REMARKS :—(नभः) जलम् । नभ इति उदकनाम साधारणनाम (NG 1, 14) । =Water, sky. (इषिरः) गन्तव्यः । इष-गतौ (दिवा०) इषिमदि मुदिशुषिभ्यः हिरच (उणादिकोषे 1, 51) इति हिरच् प्रत्ययः । =Approachable. (आपः) जलानीव व्याप्तविद्या विद्वांसः । =The learned persons who are of peaceful disposition like the waters. (स्त्रु चः) गमनशीलाः । =Moving, active.

TRANSLATOR'S CRITICAL NOTES :—Though in the printed text of the Sanskrit commentary of नभः, it has been interpreted as water, but the authority quoted (as printed) simply says, नभ इति साधारणनाम (NG 1, 4) which does not tally with the authority quoted above. It should have been. नभ इति उदकनाम ।

The same subject of Vishvedevāh is elucidated :

विदा चिन्नु महान्तो ये व एवा ब्रवाम दस्मा वार्यं दधानाः ।
वयश्चन सुभ्वा आव यन्ति क्षुभा मर्तमनुयतं वधस्नैः ॥१३॥

13. *TRANSLATION* :—O great men ! whoever are the destroyers of miseries, whoever desire the good of all, you should certainly know all about them. We tell you to be endowed with acceptable happiness and life, and always be engaged in doing good deeds. You

should teach the people who come to men, for endeavouring with their movement (building their own life) suitably, on being punished and purified.

PURPORT :—O men ! you should also do good deeds like the enlightened do and preach the others to emulate. Punish them who give trouble or frighten others.

NOTES & REMARKS :—(दस्माः) दुःखोपक्षेप्तारः। दसु-उपक्षये (दिवा०)। =Destroyers of miseries. (वार्य्यम्) वरणीयं सुखम्। वृञ्-वरणे। =Acceptable or desirable. (सुभ्वः) ये शोभनेषु कर्मसु भवन्ति।=Engaged in doing good deeds.

TRANSLATOR'S NOTES ;--By oversight of the printers, meaning of एवाः has been left out in the original text of the Sanskrit commentry which has been translated as (एवाः). In the printed पदपाठ, the reading is एवाः and not एवा. Therefore, it should mean as explained by Dayananda Sarasvati in his commentary on Rg. 5, 41, 5 as कामयमानाः or desiring the welfare of all.

The subject of Vishvedevāh is still discussed here :

आ दैव्यानि पार्थिवानि जन्मापश्चाच्छा सुमखाय वोचम्।
वर्धन्तां द्यावो गिरश्चन्द्राग्रा उदा वर्धन्तामभिषाता अर्णाः ॥१४॥

14. *TRANSLATION* :—O men ! let me speak well about the persons full of divine virtues, ordinary and well-known on earth for their actions (which cause those births), so that may our true and blissful or golden desires are properly balanced grow like the seas with waters. And may also the living beings grow for the performence or performers of the Yajnas.

PURPORT :—O men ! fulfil your noble desires and adorn your speech by doing good deeds and accepting good virtues. As rivers and seas grow with the water, likewise men grow or make progress righteously by industriousness.

NOTES & REMARKS :—(सत्वः) सत्याः कामाः । =Truthful desires. (चन्द्राग्राः) चन्द्रं सुवर्णमानन्दो वा अग्रे यासां ताः । =Which have gold or bliss before them. (अर्णाः) समुद्राः । अर्णा इति नदीनाम (NG 1, 13) अत्र नदीपतिः समुद्रः । =Seas.

TRANSLATOR'S NOTES ;—(सावाः) दिवु—क्रीडाविजिगीषा... स्वप्नकान्ति गतिषु (दिवा०) कांतिः कामना । चन्द्रम् इति हिरण्यनाम (NG 1, 2) चदि आह्लादे (भ्वा०) अह्लाद एव आनन्द अर्णाः इति ।

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The subject of Vishvedevāh is further treated :

पुदेपंदे मे जरिमा नि धांयि वरूत्री वा शुक्रा या पायुभिश्च ।
सिषंक्तु माता मही रसा नः स्मत्सूरिभिर्ऋजुहस्तं ऋजुवनिः ॥१५॥

15. *TRANSLATION* :—O men ! may the mother earth or speech which is full of praise of God, be the giver of good happiness and power endowed with love and other virtues, straight forward in dealings and the sharer of the straight-forward articles with the learned persons, and with their protective powers in their knowable and attainable objects be united with us. May she be established in us.

PURPORT :—O men ! as mother nourishes her children, in the same manner, the knowledge aquired well by the association of the enlightened persons protects the learned ones from all sides.

NOTES & REMARKS :—(पदेपदे) प्राप्तव्ये प्राप्तव्ये वेदितव्ये वेदितव्ये गन्तव्ये गन्तव्ये वा पदार्थे । =In the object attainable or knowledge. (जरिमा) स्तावका । =Praiser of God. (वरूत्री) वरसुखप्रदा । =Giver of good happiness. (महि) महिती वाग् भूमिर्वा । =Great speech of earth.

TRANSLATOR'S NOTES :—पदी-गतौ । गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च । अत्र द्वयोऽप्यर्थाः अभिप्रेताः । जरिता इति स्तोतृनाम (NG 3, 16) ।

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The Vishvedevāh are mentioned :

कुथा दांशेम नमंसा सुदानूनेवया मरुतो अच्छोक्तौ प्रश्रंवसो मरुतो अच्छोक्तौ ।
मा नोऽहिर्बुध्न्यो रिषे धांदस्माकं भूदुपमातिवनिः ॥१६॥

16. *TRANSLATION* :—O learned persons! how should we give with reverence food etc. with proper visits to liberal donors, who are men of good food (resources) and reputation. As good and brave men urge us to speak truth, so you should also do. Because the cloud in the firmament is the distributor and upholder of foodgrains for us, we may never suffer on account of food shortage. You also never induce us to do acts of violence.

PURPORT :—*You should ask the enlightened persons to find whom should we give and what should we accept from whom, and then act as decided in accordance with their instructions or guidelines. As the cloud nourishes others and is itself dissipated or turn into pieces, in the same manner, though the highly learned persons are sometimes troubled or harmed by others, yet they always do good to others.*

NOTES & REMARKS :—(सुदानून्) उत्तमदानान् । =Liberal and good donors. (बुध्न्यः) अन्तरिक्षे भवः । =Lying in the firmament. (रिषे) अन्नाय । =For good food.

TRANSLATOR'S NOTES :—दा—दाने । दाभ्यां नुः (उणादिकोषे 3, 32) बुध्नम् अन्तरिक्षम् (NKT 10, 4, 46) बद्धा आस्मिन् धृता आपः इति निरुक्त्या ।

About the enlightened persons (Vishvedevāh) is told further :

इति चिन्नु प्रजायै पशुमत्यै देवासो वनते मर्त्यो व आ देवासो वनते मर्त्यो वः ।
अत्रा शिवां तन्वो धासिमस्या जरां चिन्मे निर्ऋतिर्जग्रसीत ॥१७॥

17. *TRANSLATION* :—O enlightened person! the man who provides food for your offsprings along the animals, he who provides for and serves the auspicious grand old men of your progeny, and the one who provides for the happy old age of my body, and one that takes your food like the earth, please accomplish all them for us along with all such good people.

PURPORT :—O learned persons ! you should try in such a manner that the span of life of men may increase, till they grow old, and in absence of that, they can not become good admirers or experienced persons of all the events.

NOTES & REMARKS :—(निऋ॑तिः) भूमिः। निऋ॑तिरिति पृथिवीनाम। (NG 1, 1)। =Earth. (वनते) सम्भजति। वन संभक्तौ (भ्वा०)। =Divides provides. (घासिम्) अन्नम्। घासिरिति अन्ननाम (NG 2, 7)। =Food.

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The subject of enlightened persons is continued :

तां वो॑ देवाः सु॒म॒तिमू॒र्जय॑न्ती॒मिष॑मश्याम वसवः श॒सा गोः।
सा नः॑ सु॒दानु॑र्मृ॒ळय॑न्ती दे॒वी प्रति॒ द्रव॑न्ती सुवि॒ताय॑ गम्याः ॥१८॥

18. *TRANSLATION* :—O righteous and learned persons ! may we have that mighty learned lady who is a good donor, giver of happiness and who goes to you knowingly for the sake of prosperity. May we get her good intellect that uplifts us by giving vigour and good food ? O learned persons ! whosoever dwell in good virtues, out of them such a noble lady admired on earth, may come to us. O highly learned lady ! go to these persons (for preaching truth).

PURPORT :—Men should always take well-cooked good food which promotes intellect and strength, so that your intellect, good reputation and wealth may grow more and more.

NOTES & REMARKS :—(वसवः) शुभगुणेषु कृतनिवासाः। वस-निवासे (भ्वा०)। =Always dwelling in good virtues. (ऊर्जयन्तीम्) पराक्रमादिदानेनोन्नयन्तीम्। ऊर्ज—बलप्राणनयोः। (चुरा०)। =Uplifting by giving vigour and inspiration. (द्रवन्ती) जानन्ती गच्छन्ती वा। द्रु—गतौ। गतेस्त्रिष्वर्थेषु ज्ञानगमनार्थ-ग्रहणमत्र। =Knowing or going.

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More is described about the enlightened persons :

अभि न इळा यूथस्य माता स्मन्नदीभिरुर्वशी वा गृणातु ।
उर्वशी वा बृहद्दिवा गृणानाभ्यूर्ण्वाना प्रभृथस्यायोः ॥१९॥

19. *TRANSLATION* :—O men ! may admirable speech or earth which is like the mother of the multitude, make us praiseworthy. May the speech which can control many make us glorious alongwith the nervous system (stamina) ? May noble intellect which control many and which are full of light, praising good virtues, covering all objects and upholding life, make us admirable ?

PURPORT :—O men ! if your speech is always full of truth, your span of life will be long.

NOTES & REMARKS :—(इळा) प्रशंसनीया वाग्भूमिर्वा । = Admirable speech or earth. (उर्वशी) उरु बहुवशेकर्त्री प्रज्ञा । उरवो बहवो वशे भवन्ति यस्या सा वाणी । उर्वशीति पदनाम (NG 4, 2) । उर्वशी—ऊरुवंशोऽस्या (NKT 5, 3, 14) । = Speech which can control many. = Intellect which can control many. (नदीभिः) नदीभिरिव नाडीभिः नद्यः । कस्मात् नदना इमा भवन्ति शब्दवत्यः । = With the nerves which are like good persons. (अभ्यूर्ण्वाना) आभिमुख्येनार्थानाच्छादयन्ती । अभि ऊर्णुवाना । ऊर्णु ञ् आच्छादने (अदा०) । णद्-अव्यक्ते शब्दे (भ्वा०) । अव्यक्तशब्दवत्यो नाड्योऽत्र नदीशब्देन गृहीताः । = Covering all objects protecting them.

The subject of enlightened persons is dealt :

सिषक्तु न ऊर्जव्यस्य पुष्टेः ॥२०॥

20. *TRANSLATION* :—May a highly learned man associate us with the development or growth of a very mighty person ?

PURPORT :—He who is benevolent to the world can establish and stabilize the relations between all the sciences or departments of knowledge.

NOTES & REMARKS :—(सिषक्तु) परिचरतु । (सिषक्तु) उत्तराणिपदानि । पदगतौ । प्राप्त्यर्थं गृहीत्वा सम्बन्धम् ऐक्यं वा प्रापयतु । = Many serve or unite.

Sūktam-42

Rishi of the Sūktam-Atri. Devatā — Vishvedevāḥ. Chhanda— Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The attributes of the Vishvedevāḥ are told:

प्र शंतमा वरुणं दीधिती गीर्मित्रं भगमदितिं नूनमश्याः ।
पृषद्योनिः पञ्चहोता शृणोत्वतूर्तपन्था असुरो मयोभुः ॥ १ ॥

1. *TRANSLATION* :—O learned person! certainly enjoy or make proper use of the speech which illuminates Udāna Prāna (a king of vital breath), leads to much happiness, showers joy, is taken by five Prānas, or Prāna, wealth, sky or the earth. You should listen to the particular speech (sound), which is in the cloud, whose path is inviolable and which is producer of happiness.

PURPORT :—There is a sound in all objects produced by the contact of the sky or ether. It can be known and utilised only by great scientists

NOTES & REMARKS :—(मित्रम्) प्राणम् =Prāna (a vital breath). (अदितिम्) आकाशं भूमि वा । =Sky or earth. (पंचहोता) पच प्राणा होता आदातारो यस्याः सा । =The speech whose takers are five Prānas. (असुरः) प्रकाशाऽऽवरको मेघः । =Cloud which covers light.

TRANSLATOR'S NOTES : — प्राणो मित्रम् । (Jaiminyopnishad Brahman 3, 1, 3, 6) इयं पृथिवी वा अदितिः (मैत्रायणी संहिता 3, 1. 8) इयं पृथिवी वै देव्यदितिः (जैमिनीयो 1, 58 तै० 1, 4, 3, 1) इयं पृथिवी ह्यदितिः (ऐतरेय 1, 81 Stph 3, 2, 3, 6) पृथिव्यदितिः (काण्वसंहिता 24, 4, 6)।

The same subject of Vishvedevāḥ is continued :

प्रति मे स्तोममदितिर्जगृभ्यात्सूनुं न माता हृद्यं सुशेवम् ।
ब्रह्म प्रियं देवहितं यदस्त्यहं मित्रे वरुणे यन्मयोभु ॥ २ ॥

2. *TRANSLATION* :—O men! a mother gives inviolable happiness to her lovely son (in her lap), likewise is that Brahma

(God) who is Absolute Existence, Absolute Consciousness and Absolute Bliss and is Giver of good happiness, Loving and Most desirable and Benevolent to the enlightened persons, He is giver of delight to the Prāna and Udāna. listens to and accepts my glorification. I regard Him as Adorable Supreme Being. You should also regard Him as such.

PURPORT:—O men ! we adore that God who is Giver of happiness, when praised, lovingly and obeyed sincerely, is kind towards the righteous worshipper like a kind mother towards her new born child. He is All-pervading and yet is attained in the Prānas (through Prānāyama).

NOTES & REMARKS :—(अदितिः) अखण्डसुखप्रदा । अ+दो—अवखण्डने (दिवा०) ।=Giver of inviolable happiness. (प्रियम्) कमनीयं प्रीतिकरम् । प्रीञ्तर्पणे कान्तौ च (क्रया) कान्तिः-कामना ।=Loving and most desirable.

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More about the Vishvedevāh enlightened persons is mentioned :

उदीरय कवितमं कवीनामुनत्तैनमभि मध्वा घृतेन ।
स नो वसूनि प्रयता हितानि चन्द्राणि देवः सविता सुवाति ॥ ३ ॥

3. *TRANSLATION* :—O men ! as the peasants irrigate/sprinkle their farms with sweet water and get foodgrains etc, in the same manner, you should urge the best among the wise for prosperity, and sprinkle (purify) him with knowledge and good education. O learned persons ! may that enlightened person who is the giver of the wealth of knowledge bestow upon us riches which can be acquired with labour, and are beneficial and consist of joy-giving gold etc.

PURPORT :—O enlightened teacher ! urge upon him, who is the best among the scholars and most well-versed in the Vedas and in all sciences, not to enter the householder's life, so that the men of the world may enjoy great happiness. The reason is that if a man who is perfect in knowledge enters the household life, being very busy with

his domestic duties and business etc. and necessarily spends his vital energy for procreation etc., he may not be able to do much good to the people ceaselessly.

NOTES & REMARKS :—(उनत्त) विद्यासुशिक्षाभ्यां सिंचत । (उनत्त) उन्दी—क्लेदने (रुधा.) । =Sprinkle or purify with knowledge and good education. (घृतेन) उदकेनेव । मधु इति उदकनाम (NG 1,12) । =With water. (चन्द्राणि) आनन्दप्रदानि सुवर्णादीनि । चन्द्रम् इति हिरण्यनाम (NG 1,2) चदि-आल्हादे । =Gold etc. which give joy.

The same subject is continued :

समि॑न्द्र णो॒ मन॑सा नेषि॒ गोभिः॒ सं सू॒रिभि॑र्हरिवः॒ सं स्व॒स्ति ।
सं ब्रह्म॑णा दे॒वहि॑तं॒ यदस्ति॒ सं दे॒वानां॑ सुम॒त्या य॒ज्ञिया॑नाम् ॥ ४ ॥

4. *TRANSLATION* :—O learned person endowed with the wealth of knowledge, you lead us to that happiness which is achieved in full measures with senses and speeches. O learned person! followed or assisted by good men, you lead us to that happiness which is to be achieved by the association of the enlightened persons. You lead us to that happiness, which is beneficial to learned persons with the help of the Vedas, wealth and food. You lead us to that happiness, which is beneficial to the enlightened men with their good intellect of the performers of the Yajnas. Therefore, you are worthy of respect.

PURPORT :—*O men ! obtain the desired happiness being endowed and adorned with truthful speech, association of the enlightened persons, the Vedic knowledge and good intellect.*

NOTES & REMARKS :—(मनसा) विज्ञानेन । मन-ज्ञाने (दिवा०) । =with knowledge. (हरिवः) प्रशस्तमनुष्ययुक्त । हरयः इति मनुष्यनाम (NG 2, 3) । =Followed or assisted by good men. (ब्रह्मणा) वेदेन धनेनाऽन्नेन वा । ब्रह्मेति अन्ननाम (NG 1, 1) ब्रह्मेति धननाम (NG 2, 10) वेदो ब्रह्म (जैमिनीयोपनिषद् ब्राह्मणे 4, 11, 4, 3) । =With Veda, wealth or foodgrains.

The attributes of learned persons are told :

देवो भगः सविता रायो अंश इन्द्रो वृत्रस्य संजितो धनांनाम् ।
ऋभुक्षा वाजं उत वा पुरंधिरवन्तु नो अमृतासस्तुरासः ॥ ५ ॥

5. *TRANSLATION* :—O men ! as a wealthy donor person, promotes or induces men for good actions, properly distributes wealth of God, conquers cloud-like sinners and wealth, the sun, great and wisemen, (very intelligent). Let all these who are immortal by their nature and active or prompt protect us. May they also protect you ?

PURPORT :—Those men only become praiseworthy who regard happiness, misery, loss-gain, honour dishonour of others as their own.

NOTES & REMARKS :—(अंश:) विभाग । =Distribution. (ऋभुक्षा:) महान् । ऋभुक्षा इति महन्नाम (NG 3, 3) । =Great. (वाज:) ज्ञानवान् । वाज:-वज गतौ गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणमत्र । =Full of knowledge.

The attributes of the enlightened persons are told :

मरुत्वतो अप्रतीतस्य जिष्णोरजूर्यतः प्र ब्रवामा कृतानि ।
न ते पूर्वे मघवन्नापरासो न वीर्यं नूतनः कश्चनाप ॥ ६ ॥

6. *TRANSLATION* :—O king ! you are endowed with unparallelled knowledge and strength, your works are accompanied by the admirable great scholars, are unrecoiled, victorious and undecaying (not old). We proclaim to the people, that neither their predecessors nor successors have equalled your powers, nor anyone new has attained it.

PURPORT :—The enlightened persons should preach to the people about the actions of those meritorious men whose works are unparallelled and unconquered by enemies.

NOTES & REMARKS :—(मरुत्वत:) प्रशंसितविद्यायुक्तस्य । मरुतो मितराविणोऽमितरोचिनो वा महद् द्रवन्तीति वा (NKT 11, 2, 14) अतो मितभाषिणां बलवतां विदुषां ग्रहणम् । = Accompanied by admirable highly learned

persons. (अप्रतीतस्य) अप्रतीत्यविषयस्य । अप्रतीतस्य-शत्रुभिरपराजितस्य इति महर्षि दयानन्दसरस्वती; ऋ. 4, 5, 9 भाष्ये । =Not fully comprehended by ordinary people. (अजूर्य्यतः) अप्राप्तजीर्णावस्थस्य । जूष् वयोहानौ (दिवा०) । =Of undecaying or not old.

The teachings of the enlightened persons are further told :

उप स्तुहि प्रथमं रत्नधेयं बृहस्पतिं सनितारं धनानाम् ।
यः शंसते स्तुवते शंभविष्ठः पुरूवसुरागमज्जोहुवानम् ॥ ७ ॥

7. *TRANSLATION* :—O man endowed with the wealth of knowledge, praise that wealthy man who is the best among the bestowers of happiness upon all and who comes to Brihaspati (the protector of the great), invokes the person of God and praises virtious man that glorifies being the best and upholders jewels and distributes all kinds of wealth.

PURPORT :—Those persons are always praise-worthy who eat and enjoy in association with others of distribute the wealth among the needy and deserving.

NOTES & REMARKS :—(बृहस्पतिम्) बृहतां पालम । बृहस्पतिः—बृहतः पाताबा पालयिता वेति (NKT 10, 1, 22) ।=Protector of the great. (सनितारम्) संविभाजकम् । षण—संभक्तौ (भ्वा०) । =Distributor in proper manner.

The same subject of teachings of the entitled person is continued :

तवोतिभिः सचमाना अरिष्टा बृहस्पते मघवानः सुवीराः ।
ये अश्वदा उत वा सन्ति गोदा ये वस्त्रदाः सुभगास्तेषु रायः ॥ ८ ॥

8. *TRANSLATION* :—O Brihaspati (Protector of knowledge and other good things) associated with your protection, men are not harmed by foes and become endowed with much honoured wealth and good heroes. They are possessors of good and auspicious

wealth, who are generous givers of Agni (electricity/or horses) of well—trained refined speeches or cows, and of clothes.

PURPORT :—*The donors are only protected by a righteous king who are endowed with admirable wealth and thus become glorious and rich.*

NOTES & REMARKS :—(बृहस्पते) विद्याद्युत्तमपदार्थानां पालक ।=O protector or guardian of knowledge and other good things. (गोदाः) ये गाः सुशिक्षिता वाचो धेनूं वा ददते । गौरिति वाङ्नाम (NG 1, 11) धेनुनाम सुप्रख्यातमेव । =They who give well-trained refined speeches or cows.

The teachings of the enlightened persons are stated :

विसर्माणं कृणुहि वित्तमेषां ये भुञ्जते अपृणन्तो न उक्थैः ।
अपव्रतान्प्रसवे वावृधानान्ब्रह्मद्विषः सूर्याद्यावयस्व ॥ ९ ॥

9. *TRANSLATION* :—O learned person ! those who partake of enjoyment without giving satisfaction to other needy persons, put them apart from the sun (destroy them) (put them in dark cells into jails. Ed.) Those who remove or restrain on our advice the growing haters of God or devoid of the vows of Brahmacharya, truthfulness and other good conduct, make their wealth renouncer of everything, that is worthless.

PURPORT :—*Those selfless persons are ever to be respected who make characterless people men of character, make ignorant persons highly learned and restrain the atheists and who keeping themselves away from all unrighteous conduct, make all others happy.*

NOTES & REMARKS :—(विसर्माणम्) यो विसृजति तम् । वि+सृज—विसर्गे (दिवा०) (तुदा०)।=That which renounces all evils. (प्रसवे) उत्पन्ने जगति । प्र+षु प्रसवैश्वर्ययोः (भ्वा०) अत्र प्रसवार्थः । =In this created world. (यावयस्व) अमिश्रितान् कुरु । यु—मिश्रणामिश्रणयोः । अत्र अभिप्रणयर्थे (अदा०)। =Put aside from.

The subject of education in dealt further :

य ओहते रक्षसो देववीतावचक्रेभिस्तं मरुतो नि यात ।
यो वः शमीं शशमानस्य निन्दात्तुच्छ्यान्कामान्करते सिष्विदानः ॥१०॥

10. *TRANSLATION* :—O thoughtful brave men ! give him punishment with sticks who helps wicked persons in hindering the activities enunciated by the enlightened persons. He reviles the acts of admirable persons and when loved by the people he has condemnable desires.

PURPORT :—O king and other officers of the State ! punish severely those who spoil people by imparting bad teachings and urging them to revile good persons and attachment to passiongs.

NOTES & REMARKS :—(ओहते) वहति प्रापयति । आ+वह—प्रापणे (भ्वा०) । =Conveys (देववीतौ) देवैर्विद्वद्भिर्व्याप्तायां क्रियायाम् । वी-गति व्याप्ति प्रजन कान्त्यसन खादनेषु (अदा०) अत्र व्याप्त्यर्थकः । =In the act pervaded by the enlightened persons. (शमीम्) कर्म । शमी इति कर्मनाम (NG 2, 1) । =Act, work. (सिष्विदानः) स्नेह्यमानः । =Being loved.

The nature of brave persons is told :

तमु ष्टुहि यः स्विषुः सुधन्वा यो विश्वस्य क्षयति भेषजस्य ।
यक्ष्वा महे सौमनसाय रुद्रं नमोभिर्देवमसुरं दुवस्य ॥११॥

11. *TRANSLATION* :—O king or learned person ! praise that Rudra (causing the wicked to weep) who has good arrow (for the wicked. Ed.) and good love to noble persons. Ed.) and who handles or stores all sanitary materials and drugs for proper use. Praise him for great and good mind and be always engaged in doing good deeds. Serve that divine and life-giver like the cloud with reverence and good food etc.

PURPORT :—O king ! you should praise and engage in good deeds those persons, who are well-versed in the military science related to the use of arms and missiles. They are dexterous in the Ayurveda

(medical science) and punish the wickeds. Serve them well and adorn royal duties.

NOTES & REMARKS :—(क्षयति) निवसति निवासयति वा। क्षि—निवास-गत्योः (तुदा०)।=Lives or causes others to live. (यक्ष्वा) सङ्गमय प्राप्नुहि वा। अत्र द्व्यचोतस्तिङ इति दीर्घः। यज—देवपूजा सङ्गति करणदानेषु अत्र सङ्गतिकरणार्थं प्रधानता।=Unite, Get. (नमोभिः) अन्नादिभिः नमः इति अन्नाम (NG 2, 7) णम-प्रह्वीभावे (भ्वा०)।=With good food etc.

The duties of learned persons are told :

दमूनसो अपसो ये सुहस्ता वृष्णः पत्नीर्नद्यो विभ्वतष्टाः।
सरस्वती बृहद्दिवोत राका दशस्यन्तीर्वरिवस्यन्तु शुभ्राः ॥१२॥

12. *TRANSLATION* :—O men! those persons enjoy infinite happiness who are men of self-control and good deeds, whose hands are (busy Ed.) in noble actions and who are virile. They serve women who are benevolent like the rivers created by God, are like the refined and enlightened speech, and are endowed with great light of knowledge. They bestow great happiness, fulfil noble desires and are perfectly, pure in character and conduct.

PURPORT :—Let bacholars and virgins after completing their education with Bramacharya, become youthful and know well one another, should enter into wedlock by the method of Svayamvara (self-choice) as wife and husband and should enjoy all good fortunes.

NOTES & REMARKS :—(दमूनसः) दान्ताः। दमूनाः—दममना वा। दानमनावा, दान्तमना वा (NKT 4, 1, 5)।=Men of self-control. (सरस्वती) विज्ञानवती वाक्। सरस्वतीति वाङ्नाम (NG 1, 11)। =Enlightened speech. (बृहद्दिवा) बृहती द्यौविद्याप्रकाशो यस्यां सा। =Endowed with the great light of knowledge. (राका) एति ददाति सुखं या सा। राकेति पदनाम (NG 5, 5) रा-दाने (अदा०)। =She who bestows happiness. (दशस्यन्तीः) इष्टान् कामान्कामान्ददीत। =Those who fulfil noble desires.

The same subject of duties of the learned persons is continued :

प्र सू महे सुशरणाय मेधां गिरं भरे नव्यसीं जायमानाम् ।
य आहना दुहितुर्वक्षणासु रूपा मिनानो अकृणोदिदं नः ॥१३॥

13, *TRANSLATION* :—O learned person ! with the help of that man who, on seeing the charming form of his daughter (in youth) like beautiful wives, makes her married and happy, I cultivate in me for desire this ever new good shelter, distinguished good intellect and refined speech.

PURPORT :—O men ! as a man is happy on seeing his lovely daughter in youthful maturity gets her married to a suitable husband and thus makes her delighted, in the same manner, having increased your intellect and well-trained refined speech, convey to all men about the domestic happiness.

NOTES & REMARKS :—(वक्षणासु) वहमानासु नदीषु । वक्षणा इति नदीनाम (NG 1, 13) । =In flowing rivers. (जायमानाम्) प्रसिद्धाम् । जनी प्रादुर्भावे । =Distinguished.

The duties of the learned persons are described :

प्र सुष्टुतिः स्तनयन्तं रुवन्तमिळस्पतिं जरितर्नूनमश्याः ।
यो अब्दिमाँ उदनिमाँ इयर्ति प्र विद्युता रोदसी उक्षमाणः ॥१४॥

14. *TRANSLATION* :—O admirer of good things and virtues ! acquire the knowledge (and nature. Ed.) of that cloud which has much water and particles in it, which sprinkles heaven and earth and is seen with lightning, and which has many praiseworthy attributes. Tell about this thundering cloud which is the protector or sustainer of the earth.

PURPORT :—O men ! you should know well the properties of the cloud which protects or nourishers many beings on earth and which come to earth with lightning raining and thunders.

NOTES & REMARKS :—(इछ:) पृथिव्या: । इछ इति पृथिवीनाम (NG 1, 1) =Of the earth. (रुवन्तम्) शब्दयन्तम् । रु-शब्दे (अदा०) । =Thund (उक्षमाण:) सिचमान: । =Sprinkling.

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The duties of the learned persons regarding Rudra (Prāna or wind) are told :

एषः स्तोमो मारुतं शर्धो अच्छा रुद्रस्य सूनूँर्युवन्यूँरुदश्याः ।
कामो राये हवते मा स्वस्त्युप स्तुहि पृषदश्वाँ अयासः ॥१५॥

15. *TRANSLATION* :—O learned person ! praise that good desire which invokes urges for prosperity. Approach those actively moving scientists, who have rapid-going things (vehicles) and desire pure or mixed substances. Mention this my praise regarding the vigour of the brave mortals and the productive properties of the air in the form of the Prānas.

PURPORT :—*O men ! fulfil your desires by knowing thoroughly the science of fire and cloud.*

NOTES & REMARKS :—(रुद्रस्य) प्राणदिरूपस्य वायो: । कतेमे रुद्रा दशेमे पुरुषे प्राणा: (Stph 17, 6, 3, 7) । दश पुरुषे प्राणा इति हो वाच आत्मैकादश:) ते वाद्रो क्रामन्ते यन्त्यथ रोददन्ति तदस्माद् रुद्रा इति (Jaiminiyopanishad Brahman) । =Of the air in the form of the Prānas. (सूनून्) प्रसवगुणान् । =Productive properties. (अयास:) गच्छन्त: । =Going, moving.

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The duties of the learned persons are elaborated :

प्रैष स्तोमः पृथिवीमन्तरिक्षं वनस्पतींरोषधी राये अश्याः ।
देवोदेवः सुहवो भूतु मह्यं मा नो माता पृथिवी दुर्मतौ धात् ॥१६॥

16. *TRANSLATION* :—O learned person ! you are enlightened and giver of joy and your quality of giving and acceptance are very good. Utilise properly those admirable cloud or fire which goes to the earth, sky, trees like Pepal and barley and other crops for the

sake of the prosperity. Let it be ever bestower of happiness upon me; let not the earth which is like mother to us, put us into evil thoughts.

PURPORT :—Let all the men and women acquire the knowledge of the science of power and energy cloud etc, so that this knowledge may guard you like a mother. As a highly educated cherishing mother makes her children very ideal by giving good education, in the same manner, with the knowledge acquired by people about the clouds and rains (meteoriology. Ed.), earth produces very good crops.

NOTES & REMARKS :—(स्तोमः) श्लाघनीयो मेघो वह्निर्वा । स्तोम-श्लाघायाम् (चुरा०) ।=Admirable cloud or fire. (सुहवः) सुष्ठुग्रहणदानः । हु-दानादनयोः आदाने च (जुहो०) भत्र दानादानार्थकः । =One whose quality of acceptance and giving are very good.

The same subject of duties of learned persons is dealt further :

उ॒रौ दे॑वा अनिबा॒धे स्या॑म ॥१७॥

17. *TRANSLATION :*—O enlightened persons ! create such environment for us so that we may become good scholars, living in a vast and joy-giving atmosphere-free from obstacles and troubles.

PURPORT :—May we ever enjoy, O enlightened persons ! great and uninterrupted facilities. It is the duty of the learned teachers to remove all the obstacles in the way of acquirement of knowledge and to make all good scholars.

NOTES & REMARKS :—(उरौ) बहुसुखकरे । उरु इति बहुनाम (NG 3, 1) =Giver of abundant happiness. (अनिबाधे) निर्विघ्ने सति । =Free from all obstacles, uninterrupted.

The duties of enlightened persons are explained :

समुश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।
आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि ॥१८॥

18. *TRANSLATION* :—O teachers and preachers ! you confer joy and good guidance, and therefore convey to us wealth and brave and good progeny. By your unprecedented (new) protections, may we have imperishable riches and all kinds of prosperity and good fortunes.

PURPORT :—*O men ! protected and taught by the enlightened persons, you attain wealth, and with the help of good men achieve all prosperity.*

NOTES & REMARKS :—(अश्विनोः) अध्यापकोपदेशकयोः । अश्विनौ हि देवानामध्वर्यू (मैत्रायणीसंहितायाम् 4, 5, 4 तैत्तिरीयारण्यके 5, 2, 5) ।=Of the teacher and the preacher. (रयिम्) श्रियम् । =Wealth.

TRANSLATOR'S NOTES:—अध्वर इति यज्ञनाम । ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 1, 3, 8) स्वाध्यायो वै ब्रह्मयज्ञः । (Stph 11, 5, 6, 2) अध्वर्युः अध्वरं युनक्ति । ब्रह्मयज्ञनेतारौ अध्यापकोपदेशकावेव संभवत इति तावश्विनौ ।

Sūktam—43

Rishi of the Sūktam—Atri. Devatā-Vishvedevāh. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The duties of the enlightened persons are told :

आ धेनवः पयसा तूर्ण्यर्था अमर्धन्तीरुप नो यन्तु मध्वा ।
महो राये बृहतीः सप्त विप्रो मयोभुवो जरिता जोहवीति ॥ १ ॥

1. *TRANSLATION* :—O men ! may the great speeches of seven kinds come to us, which a very wise man and admirer of all sciences teaches well for the sake of prosperity. Prompted by him,

let them come to us like the cows full of sweet milk, doing no harm, quick moving and joy-diffusing.

PURPORT :—*The persons who address on all Shastras in the association of absolutely truthful enlightened men and also graciously teach them to others, become trustworthy enlightened and truthful persons.*

NOTES & REMARKS :—(अमर्धन्तीः) अहिंसन्त्यः । =Not harming. (धेनवः) गावः इव वाचः । धेनुः इति वाङ्नाम (NG 1, 11) । =Speeches which are like cows. (जोहवीति) भृशमुपदिशति । =Teaches or preaches well.

TRANSLATOR'S NOTES :—मृधु मर्दने (काशकृत्स्नधातुपाठे 1,672) हु-दानादनयोः आदाने च (जु०) हेञ्-स्पर्धवाचि (का० कृ० धातुपाठे 1,704) स्पर्धायां शब्देथं । सप्तवाचः सप्त छन्दांसि । पदभिभीयधातुपाठे । गायत्र्युष्णिगनुष्टुप् पंक्तिस्त्रिष्टुप् बृहती जगती नामानि ।

The duties of enlightened persons are mentioned :

आ सुंष्टुती नमंसा वर्तयध्यै द्यावा वाजांय पृथिवी अमृंध्रे ।
पिता माता मधुंवचाः सुहस्ता भरेंभरे नो यशसांववि॒ष्टाम् ॥ २ ॥

2. *TRANSLATION* :—O men ! the heaven and earth are like sweet-tongued glorious and fine-handed father and mother and they are praised by you well with due respect and foodgrains (oblations). May they be attained by us for acquiring knowledge uninjured in very struggle, so that we may act properly.

PURPORT :—O *men ! as good parents make their children always victorious by imparting them good education and bringing them up properly, in the same manner, the acquired knowledge of the earth and the heaven makes men victorious.*

NOTES & REMARKS :—(भरे भरे) सङ्ग्रामे सङ्ग्रामे । भरे इति संग्रामनाम (NG 2,17) । =In every battle or struggle. (नमसा) सत्कारेणान्नादिना वा । नम इत्यन्ननाम (NG 2, 7) । =With due respect or food.

The subject of learned persons is defined :

अध्वर्यवश्चकृवांसो मधूनि प्र वायवे भरत चारु शुक्रम्।
होतेव नः प्रथमः पाह्यस्य देव मध्वो ररिमा ते मदाय॥ ३॥

3. *TRANSLATION* :—O learned persons ! you are the first among the enlightened, protect us while acquiring this sweet knowledge like a liberal donor, so that we may ever remain delighted. O active lovers of non-violence ! you are engaged in doing good deeds, have good knowledge for acquiring the science of air and good water.

PURPORT :—O men ! a performer of Homa (Yajna) accomplishes the welfare of all through the performance of non-violent sacrifice, therefore, spread the knowledge of the science of air and water so that we may all enjoy bliss.

NOTES & REMARKS:—(अध्वर्यवः) आत्मनोऽध्वरमहिंसामिच्छवः। ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 1, 8) । =Desiring no harm for themselves. (मधूनि) विज्ञानानि। मधु-मन ज्ञाने (दिवा०) मनेर्ध छन्दसि। (उणादिकोष 2, 117) । =Knowledge.

The duties of enlightened ones are stated :

दश क्षिपो युञ्जते बाहू अद्रिं सोमस्य या शमितारा सुहस्ता।
मध्वो रसं सुगभस्तिर्गिरिष्ठां चनिश्चदद् दुदुहे शुक्रमंशुः॥ ४॥

4. *TRANSLATION*:—O men ! the rays [of the sun gladden and draw upwards the sap of Soma and water which is clothed under the cloud. In the same manner, ten fingers, jointed with two arms are engaged in doing Yajna and other good deeds peacefully. Good hands remain always engaged in doing noble actions with them.

PURPORT :—You should know as men and other living beings hold and leave articles with the help of their fingers, in the same

manner the sun draws water from the surface of the earth and throws it down on earth in the form of the rains.

NOTES & REMARKS :—(सुगभस्तिः) शोभना गभस्तयः किरणा यस्य सूर्यस्य सः। गभस्तय इति रश्मिनाम (NG 1, 5)। =The sun which has good rays. (अंशुः) किरणः। =The rays (of the sun). (चनिश्चदत्) अाह्लादयति चदि-आह्लादे (भ्वा०)। =Gladdens. (शुक्रम्) उदकम्। =Water.

The same subject of enlightened duties is continued :

असावि ते जुजुषाणाय सोमः क्रत्वे दक्षाय बृहते मदाय।
हरी रथे सुधुरा योगे अर्वागिन्द्र प्रिया कृणुहि हूयमानः ॥ ५ ॥

5. *TRANSLATION* :—Olear ned and wealthy king! give them desired objects or happiness as they have prepared loving juice of nourshing herbs like Soma for you in order to increase the knowledge, strength and great joy. When invoked by us, put your well-trained horses in your chariot and come down.

PURPORT :—*O men! you should always do such an act by which intellect, strength, bliss and industriousness may increased and the science of Agni (energy) and of driving horses (transportation by horse-power Ed.) may be acquired.*

NOTES & REMARKS :—(प्रिया) सेवनीयानि कमनीयानि वस्तूनि सुखानि वा। प्रीञ् तर्पणे कान्तौ च (भ्वा०) कान्तिः-कामना। =Desired articles or happiness. (सोमः) महौषधिरसः ऐश्वर्यं वा। षु-प्रसवैश्वर्ययोः (स्वा०)। =The juice of great and nourishing herbs or wealth.

The duties of the enlightened persons are described :

आ नो महीमरमतिं सजोषा ग्नां देवीं नमसा रातहव्याम्।
मधोर्मदाय बृहतीमृतज्ञामाग्ने वह पथिभिर्देवयानैः ॥ ६ ॥

6. *TRANSLATION* :—O learned person! Roving and serving, you bring us good food with reverence, by the paths traversed by

absolutely truthful enlightened persons for our bliss. Soaked in sweetness that great speech does not attach itself to any external object (i.e. formality, Ed.), and is the instrument of knowledge. It is bright and desirable, by which gifts are offered and which deals with great subjects and enlightens truth.

PURPORT :—*Those persons are only highly learned who always beg for knowledge from all sides and never go against the path of righteousness in their conduct.*

NOTES & REMARKS :—(ग्नाम्) गच्छन्ति ज्ञानं यया ताम्। ग्ना इति वाङ्नाम (NG 1, 11) ग्ना इति उत्तराणिपदानि (NG 3, 29) गद-गतौ-त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम्। =The instrument of knowledge. (ऋतज्ञाम्) ऋतं सत्यं जानाति यया ताम्। ऋतमिति सत्यनाम (NG 3, 10)। =By whose help truth is known.

The same subject of duties of enlightened persons is continued :

अञ्जन्ति यं प्रथयन्तो न विप्रा वपावन्तं नाग्निना तपन्तः।
पितुर्न पुत्र उपसि प्रेष्ठ आ घर्मो अग्निमृतयन्नसादि ॥ ७ ॥

7. *TRANSLATION* ;—O seeker after knowledge ! you should acquire knowledge by serving well those persons who desire or manifest you (and others), who spread the seed of knowledge among the wisemen because they put up with all sufferings with Brahmacharya which is purifier like fire. The Yajna is like the dearest child in the lap of the father, and it establishes a leader truthfully, therefore serve it.

PURPORT :—*There is simile in the mantra. O highly learned teachers ! make the Brahmacharis great scholars who are self-controlled, absolutely truthful, endowed with the power of putting up with all kinds of the hardships like heat and cold, pleasure and pain, praise and censure etc. free from pride and attachment and lovers of truthful conduct and benevolence.*

NOTES & REMARKS :—(अञ्जन्ति) कामयन्ते प्रकटयन्ति वा । अंजू-व्यक्तिम्रक्षण कान्तिगतिषु (रुधा०) कान्तिः कामना व्यक्तिः प्रकटीकरणम् ।=Desire or manifest. (अग्निना) पावकेनैव ब्रह्मचर्य्येण । =By the observance of Brahmacharya which is purifier like fire. (घर्मः) यज्ञस्तापो वा । घर्म इति यज्ञनाम (NG 3, 17) । =Yajna or heat. Here the former meaning is applicable. (उपसि) समीपे । उपसि इति पदनाम (NG 4, 3) पद-गतौ गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय समीपप्राप्तिः स्थितिर्वात्र गृह्यते । =Near, in the lap of.

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The attributes and duties of the enlightened persons are continued :

अच्छा॑ म॒ही बृ॑ह॒ती शंत॑मा॒ गीर्दू॒तो न ग॑न्त्व॒श्विना॑ हु॒वध्यै॑ ।
म॒यो॒भुवा॑ स॒रथा या॑तम॒र्वाग्ग॒न्तं नि॒धिं धुर॑मा॒णिर्न नाभि॑म् ॥ ८ ॥

8. *TRANSLATION* :—O men ! you should achieve that great speech which reveals the knowledge of the great subjects like Brahma (Supreme Being). He is the bestower of great welfare and acts like a righteous and highly learned ambassador bringing teachers and preachers in cars, by which you approach the treasure of knowledge like a bolt is essential to the axle of the waggon.

PURPORT :—There is simile in the mantra. Those only are true men who attain a speech well-versed in all Shastras, like a messenger presents himself to a king. Those persons only are indeed fortunate who achieve prosperity by the righteous industriousness.

NOTES & REMARKS :—(बृहती) बृहद्ब्रह्मादिवस्तु प्रकाशिका । बृहि-वृद्धौ (भ्वा०) । =Revealing the knowledge of great subjects like God etc. (अश्विना) अध्यापकोपदेशकौ । (अश्विना) अध्वर्यू-अध्वरं युनक्ति इति अध्वर्युः (NKT 1, 3, 8) स्वाध्यायो वै ब्रह्मयज्ञः (Stph 11, 5, 6, 2) तस्य योजयितारौ अध्यापकोपदेशावेव संभवतो नेतरे । =Teachers and preachers. (आणिः) कीलकम् । =Nail.

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The same subject of attributes of enlightened person is continued :

प्र तव्यंसो नमंउक्तिं तुरस्याहं पूषा उत वायोरंदिक्षि ।
या राधसा चोदितारा मतीनां या वाजस्य द्रविणोदा उत त्मन् ॥ ९ ॥

9. *TRANSLATION :*—O learned person ! as I utter the praise of rapid and powerful wind which gives strength or development, and tell about the teachers and preachers who prompt intellect of men and give knowledge with wealth, so you should also emulate.

PURPORT :—You should also train men well as the enlightened persons do by giving good education and donations.

NOTES & REMARKS :—(तव्यस:) बलस्य । तवः इति बलनाम (NG 2,9) । =Of the strength. (मतीनाम्) मनुष्याणाम् मतयः इति मेधाविनाम (NG 3,15)। =Of thoughtful or wisemen. (वाजस्य) विज्ञानस्यान्नस्य वा । वाज इति अन्ननाम (NG 2, 9) वज गतौ । गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् । Of the knowledge or food.

The duties and attributes of an enlightened person are dealt :

आ नामंभिर्मरुतों वक्षि विश्वाना रूपेभिर्जातवेदो हुवानः ।
यज्ञं गिरों जरितुः सुष्टुतिं च विश्वें गन्त मरुतो विश्वं ऊती ॥१०॥

10. *TRANSLATION :*—O enlightened person ! while imparting teachings, bring here all thoughtful and brave men with their several names and forms (citations. Ed.). Let all those thoughtful good men come with their protective powers to hear the good praises of the devotee and to their Yajna (association).

PURPORT :—O learned person ! you should make all men realise the real nature of all things with their names and forms (citations), so that all men may become admirable and make others also endowed with good knowledge.

NOTES & REMARKS :—(यज्ञम्) सङ्गतिकरणम् । यज-देवपूजा सङ्गतिकरणदानेषु । अत्र द्वितीयोऽर्थः । =Assciation. (जातवेद:) प्रजातप्रज्ञः । जातवेदाः जातानि वेद इति जातविद्यो वा जातप्रज्ञानः (NKT 7, 5, 19) । =Wise and enlightened

man. (मरुत:) मनुष्यान् । मरुत इति पदनाम । पद-गतौ गतेस्त्रिष्वर्थेषु ज्ञानार्थमादाय ज्ञानिनो मनुष्या मरुत: ।=Thoughtful men. (हुवान:) ददन् । हु-दानादनयो: आदाने च (जुहो०) । =Giving.

The duties and attributes of an enlightened person are cited :

आ नो दिवो बृहत: पर्वतादा सरस्वती यजता गन्तु यज्ञम् ।
हवं देवी जुजुषाणा घृताची शग्मां नो वाचमुशती शृणोतु ॥११॥

11\. *TRANSLATION* ;—O students ! this speech is full of knowledge which is worthy of attainment. Let it come to us who are desirous and of loft ideas, like water from the cloud. A learned lady is of peaceful disposition like water, who serves the public well, is endowed with the divine virtues and the knowledge of the shastras and desirous of the welfare of all. Let her listen to our dealing of knowledge, our invocation or request, and our speech which confers happiness. Let her listen and know also to what you do or learn, when she approaches you.

PURPORT :—It is only those persons whose desires are truthful, carry the most lofty ideas, lovers and doing good to others, are righteous and examiners of the students that attain the divine speech.

NOTES & REMARKS :—(दिव:) कामयमानान् । दिवु-क्रीडाविजिगीषाव्यवहार-द्युतिस्तुति मोदमदस्वप्नकान्ति गतिषु । अत्र कान्त्यर्थ: । कान्ति: कामना । =Desirous. (यज्ञम्) विद्याव्यवहारम् । =The dealing of knowledge. (सरस्वती) विज्ञान-युक्ता वाक् । सरस्वतीति वाङ्नाम (NG 1, 11) सृ-गतौ गतेरत्र ज्ञानार्थ: । =The speech is full of the special knowledge. (घृताची) या घृतमुदकमंचति । घृत-मित्युदकनाम (NG 1, 12) अंचु गतिपूजनयो: । =She who is of peaceful disposition like water and who uses water for domestic work. (देवी) दिव्यगुणशास्त्रबोधयुक्ता । देवी इत्यत्र विद्वांसो हि देवा: (Stph 3, 7, 3, 10) अतो देवी विदुषी स्त्री । =Endowed with the divine virtues and the knowledge of the Shastras. (उशती) कामयमाना । उशती-वश-कान्तौ । कान्ति: कामना । =Desiring the welfare of all.

The duties and attributes of a learned person are narrated :

आ वेधसं नीलपृष्ठं बृहन्तं बृहस्पतिं सदने सादयध्वम् ।
सादद्योनिं दम आ दीदिवांसं हिरण्यवर्णमरुषं सपेम ॥१२॥

12. *TRANSLATION:*—O learned person ! you should come for doing good to the world like the sun, which is upholder or sustainer of universe, giver of great delight, taker of the sap with its protective rays, covering (preserving) the powers of speech, not destroying the herbs and plants, upholder of the desirable life, having the white, red and black colours like its horns, causer of the rain and is beneficient.

PURPORT :—Those learned persons become venerable in the world who tell others about the matter endowed with three qualities of सत्व, रज, तम *denoting light, movement and inertia and noble speech, non-violent, destroyers (curer) of diseases with good medicines and increasers of life by teaching about Brahmacharya.*

NOTES & REMARKS :—(नीलपृष्ठम्) नीलसंवृत्त पृष्ठं यस्य तम् । =Whose back is equipped with blue (sober) quality. (सादद्योनिम्) सीदन्तं धर्म्ये कारणे । =Ingrained in the spiritual cause. (दीदिवांसम्) देदीप्यमानं दातारम् । = Constantly shining. (अरुषम्) मर्मं विद्यायां सीदन्तम् । =To the one who was acquired the depth of knowledge.

The theme of a learned person is dealt :

आ धर्णसिर्बृहद्दिवो रराणो विश्वेभिर्गन्त्वोमभिर्हुवानः ।
ग्ना वसान ओषधीरमृध्रस्त्रिधातुशृङ्गो वृषभो वयोधाः ॥१३॥

13. *TRANSLATION :*—O learned person ! the sun is upholder and gives away (spreads) the great light with all its protective capabilities and accepts the beings. Pervading the speeches and never decaying the herbs like Soma resembles with three basic substances like white red and black horns. It gives beautiful life (span of life) and nourishes the whole world with the rays and is thus benefacter.

You should also come forward in a nice way for the benefit of the world.

PURPORT :—*Here is a simile. The learned person who knows well the three qualities of the nature, tells about the ideal speech and never commits violence. He is able to cure the diseases of the people with his medicines and tells the merits of the Brahmacharya and thus prolongs the age of people. He is ever respected in the world.*

NOTES & REMARKS :—(धर्णसिः) धर्त्ता । =Upholder. (बृहद्दिवः) बृहतः प्रकाशस्य । =Of the great light. (वोमभिः) रक्षणादिकारकैः सह । =Alongwith protective capabilities. (ग्नाः) वाचः । ग्नेति वाङ्नाम(NG 1, 11) । =The speeches. (त्रिधातुशृङ्गः) त्रयो धातवो शुक्लारक्तकृष्णगुणाः शृङ्गवद्यस्य सः । =Three basic substances of white, red and black colured horns. (वयोधाः) यो वयः कमनीयमायुर्दधाति सः । =One who prolongs ideal span of life.

The same subject of an enlightened person's duties and nature is continued :

मातुष्पदे पर॒मे शुक्र आयोर्विप॒न्यवो॑ रास्पि॒रासो॑ अग्मन् ।
सुशेव्यं नम॑सा रा॒तह॑व्याः शिशुं मृजन्त्या॒यवो॒ न वा॒से ॥१४॥

14. *TRANSLATION* :—O men ! the persons become worthy to enjoy happiness, who perform acts leading to happiness, live in the good and hygenic place of the mother earth being admirers of good life, love giving in charity and are themselves liberal donors. They purify others with honour as well as with good food, as they purify a small new born child and put him in dress.

PURPORT :—*There is simile in the mantra. As a mother cleanses her infant child and covers it with good clothes, in the same manner, those who purify their mind by the practice of Yoga, enjoy happiness with wealth.*

NOTES & REMARKS :—(पदे) प्रापणीये । =In a place to be achieved. (शुक्रे) शुद्धे । शुचिर-पूतिभावे (दिवा०) पद गतौ । गतेस्त्रिष्वर्थेष्व प्राप्त्यर्थं-

ग्रहणम् । =Pure. (रास्पिरासः) ये रा दानानि स्पृशन्ति ते । रा-दाने (अदा०) । स्पृ-प्रीतिसेवनयोः (स्वा०) । =Those who love to give.

The subject of duties and attributes of an enlightened continued :

बृहद्वयो बृहते तुभ्यमग्ने धियाजुरो मिथुनासः सचन्त ।
देवोदेवः सुहवो भूतु मह्यं मा नो माता पृथिवी दुर्मतौ धात् ॥१५॥

15. *TRANSLATION :*—O learned person ! the couples who have attained old age with good intellect or action offer their great life for your benefit. Let every scholar admire me. Let not my mother who like the earth, ever keep me in bad intellect.

PURPORT :—O men ! Let those persons who are old in age and knowledge and who unite you with various sciences and protect you like mother be venerable to you.

NOTES & REMARKS :—(धियाजुरः) धिया प्रज्ञया कर्म्मणा वा प्राप्तजरावस्थाः । जृष् वयोहानौ । धीरिति प्रज्ञानाम । =Those who have attained old age with good intellect good or action. (सुहवः) सुष्ठु प्रशंसनीयः । ह्वेञ् स्पर्धायाम् । =Admirable.

The duties and nature of a learned person are stated :

उरौ देवा अनिबाधे स्याम ॥१६॥

16. *TRANSLATION ;*—O enlightened persons ! do arrange in such manner that we may be free from all obstacles in a vast dealing.

PURPORT :—It is the duty of the enlightened persons to do such things which may make all men free from obstacles.

The subject of duties and attributes of a learned persons is described:

समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।
आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि ॥१७॥

17. *TRANSLATION* :—O teachers and preachers ! you confer joy adopting righteous policy and good guidance, and therefore convey to us wealth and brave and good progeny. By your unprecedented (new) protections, may we have imperishable riches, very good children and grandchildren, all kinds of prosperity and good fortunes.

PURPORT :—The teachers and preachers who lead all men to prosperity by teaching them modern and ancient sciences, become for-ever admirable.

NOTES & REMARKS :—(वीरान्) अत्युत्तमान् पुत्रपौत्रादीन् । पुत्रो वै वीरः (Stph 3, 3, 1, 12) । =Very good children and grandchildren. (सुप्रणीती) धर्म्यनीतियुक्तौ । =Endowed with or adopting righteous policy.

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Sūktam-44

Rishi or seers of the hymn-Avatsāra Kāshyapa and others. Devatā or subject-Vishvedevāh. Chhanda-Jagati and Trishtup of various kinds. Svara-Nishāda and Dhaivata.

The attributes of a king are told :

तं प्रत्नथा पूर्वथा विश्वथेमथा ज्येष्ठतातिं बर्हिषदं स्वर्विदम् ।
प्रतीचीनं वृजनं दोहसे गिराशुं जयन्तमनु यासु वर्धसे ॥ १ ॥

1. *TRANSLATION* :—O king ! as you sustain with good speech a man who behaves like the man of yore, like the predecessors, like this noble persons, and like all enlightened persons, who are the best, who are seated on the best seat (Asana), who are bestowers of happiness, who come in front of us, are mighty and

victorious. Let us strengthen those armies by whose help glory as well as your subjects enchance.

PURPORT :—O men ! you should appoint them only on good posts of administration who sustain the State in accordance with the eternal paths and like the old good kings as fathers, who make their armies perfectly strong and conquering all enemies, and make the subjects happy, so that the happiness of the rulers and the subjects may go up constantly.

NOTES & REMARKS :—(बर्हिषदम्) बर्हिष्युत्तमासनेऽन्तरिक्षे या सीदन्तम् । बर्हिरिति अन्तरिक्षनाम (NG1, 3) बर्हिरिति इति महन्नाम (NG 3, 3) ।=Seated on good seat (Asana) or in the firmanent (in an aircraft). Great or good Asana etc. (वृजनम्) बलम् । वृजनम् इति बलनाम (NG 2, 9) । =Might, but here mighty.

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The attributes of a king are further stated :

श्रिये सुदृशीरुपरस्य याः स्वर्विरोचमानः ककुभामचोदते ।
सुगोपा असि न दभाय सुक्रतो परो मायाभिर्ऋत आस नाम ते ॥ २ ॥

2. *TRANSLATION* :—O king endowed with good intellect and actions ! you are the protector of all women of lovety appearence because of their beauty, like the radiant sun is the illuminator of all directions and the clouds. Even for a violent wicked person who does not prompt rightly, you do not deal with bad intellect. Your name is always in the truth (that is truthful) and, therefore, your subjects grow from all sides.

PURPORT :—As the sun being the illuminator of all directions, causes rains for the benefit of all, in the same manner, a ruler should promote knowledge and happiness of the people illuminating (treating) them with justice.

NOTES & REMARKS :—(उपरस्य) मेघस्य । उपर इति मेघनाम (NG 1,10)। =Of the cloud. (स्वः) आदित्यः । स्वः आदित्यो भवति । सु अरणः सु ईरणः । स्वृतो रसान् स्वृतो भास ज्योतिषाम् । स्वृतो भासेति वा (NKT 2, 4, 10) । =The sun. (ककुभाम्) दिशाम् । ककुभ् इति दिङ्नाम (NG 1, 6) । =Of the directions.

Now the attributes of a ruler are told illustrating the cloud :

अत्यं हविः संचते सच्च धातु चारिष्टगातुः स होता सहोभरिः ।
प्रसर्स्राणो अनु बर्हिर्वृषा शिशुर्मध्ये युवाजरो विस्रुहा हितः ॥ ३ ॥

3. *TRANSLATION* :—O men ! the king who is endowed with an inviolable speech cherishes strength, and is of un-restricted movement, very mighty, and ever young and not getting sick or old. He is the destroyer of diseases, benevolent and donor, unites his oblation which is good upholder and pervasive with the firmament, and meets with merit to the people of the loving, world like an infant meets his mother.

PURPORT :—O king ! a performer of the Yajna does good to the world by purifying the air, rains and water by putting oblations, full of fragrant, invigorating and other articles in the fire. In the same manner, make the State happy by imparting knowledge with justice and good reputation.

NOTES & REMARKS :—(अरिष्टगातुः) अरिष्टा अहिंसिता गातुर्वाग्यस्य सः । रिष्-हिंसायाम् (भ्वा०) । =He whose speech is inviolable. (विस्रुहा) यो विश्रून् रोगान् हन्ति । =He who destroys diseases. (धातु) यद् धाति तत् । धाव्-धारणपोषणयो: (जुहो०) । =That which upholds or sustains.

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The attributes of a ruler are told by the illustration of the sun and the cloud :

प्र वं एते सुयुजो यामन्निष्टये नीचीरमुष्मै यम्य ऋतावृधः ।
सुयन्तुभिः सर्वशासैरभीशुभिः क्रिविर्नामानि प्रवणे मुषायति ॥ ४ ॥

4. *TRANSLATION* :—As the sun which is sustainer of the people steals (so to speak) the waters that flow in low places with its rays, in the same manner, O men ! these righteous persons who unite themselves with Dharma (righteousness) for desirable happiness and invisible joy should make even the wicked and fallen subjects the deposers of truth who help the dispenser of justice

(judge or magistrate. Ed.) with the help of those who are good controllers and administrators.

PURPORT :—O men ! the sun draws water for the happiness of all, in the same manner, a ruler leading his subjects towards the path of justice, with the help of the high learned judges, thus accomplishes the good of the public.

NOTES & REMARKS :—(अमुष्मै) परोक्षाय सुखाय । =For invisible happiness. (क्रिविः) प्रजापालनकर्त्ता । =The sustainer of the people. (नामानि) जलानि । नाम इत्युदकनाम (NG 1, 12) । =Waters. (यम्यः) यमाय न्यायकारिणे हितः । =Beneficent to the dispensers of truth. (अभीशुभिः) रश्मिभिः । अभीशव इति रश्मिनाम (NG 1, 5) । =By the rays.

The attributes and duties of the enlightened persons are told :

संजर्भुराणस्तरुभिः सुतेगृभं वयाकिनं चित्तगर्भासु सुस्वरुः ।
धारवाकेष्वृजुगाथ शोभसे वर्धस्व पत्नीरभि जीवो अध्वरे ॥ ५ ॥

5. *TRANSLATION* :—O admirer of straightforwardness or uprightness ! you shine in the non-violent dealings (like the Yajnas) with trees (afforestation, Ed.), for the good of preachers of the shastric speech, because yourself are a good preacher about God. Indeed, God is all-pervading whose glory is manifested in the world and among the subjects, who have developed consciousness in them. Being an enlightened soul, you make all subjects grow harmoniously like their wives.

PURPORT :—Those persons always enjoy bliss who know how to take benefit from inanimate substances and animate beings.

NOTES & REMARKS :—(संजर्भुराण:) सम्यक् पालयन् धरन् । (डु) भृञ् । धारणपोषणयो: (जुहो०) । =Sustain well or upholding. (सुतेगृभम्) उत्पन्ने जगति गृहीतम् । =Manifested in the world created by Him. (सुस्वरु:) सुष्ठूपदेशकः । षु-प्रसवैश्वर्ययोः (स्वा०) अत्र प्रसवार्थ: । स्वृ-शब्दोपतापयो (भ्वा०) अत्र-शब्दार्थक: । = Good preacher. (वयाकिनम्) व्यापिनम् । वी-गति व्याप्तिप्रजन-कान्त्यसनखादनेषु (अदा०) अत्र व्याप्त्यर्थक: । = Pervading. (धारवाकेषु) शास्त्रवा-

गुणदेशकेषु । वारितिवाङ्नाम (NG 1, 11) । =Preachers of the Shastric speech.

The attributes and duties of the enlightened persons are stated :

याद्दृगेव ददृशे ताद्दृगुच्यते सं छायया दधिरे सिध्रयाप्स्वा ।
महीमस्मभ्यमुरुषामुरु ज्रयो बृहत्सुवीरमनपच्युतं सहः ॥ ६ ॥

6. *TRANSLATION* :—Those persons should always be respected by us who being very rapid (active) in their movement created the same virtue in our Prānas with their auspicious shadow (shelter),great speech which discriminates between truth and untruth and which upholds in us great undecaying vigour that gives birth to a heroic progeny. These noble presons utter as they behold an object in reality (They don't behave crookedly).

PURPORT :—Those persons should be known to be Aptas (absolutely truthful and trustworthy men) who establish in others the strength of knowledge and wealth and who disseminate in the mind, whatever is in their soul and utter with tongue, whatever is in their mind.

NOTES & REMARKS :—(सिध्रया) मङ्गलया । षिधु-शास्त्रे माङ्गल्ये च अत्र माङ्गल्यार्थः । Auspicious, bestower of happiness and welfare. (अप्सु) जलेषु प्राणेषु वा । आपो वै प्राणाः (Stph 4, 8, 2, 2) (जैमिनीयोपनिषद्) ब्राह्मणे (3, 10, 1) । =In waters or in Prānas. Here it is in later sense. (ज्रयः) वेगवन्तः । =Rapid or active.

The dnties of enlightened ones are specified :

वेत्यग्रुर्जनिवान्वा अति स्पृधः समर्यता मनसा सूर्यः कविः ।
घ्रंसं रक्षन्तं परि विश्वतो गयमस्माकं शर्म वनवत्स्वावसुः ॥ ७ ॥

7. *TRANSLATION* ;—We should honour that learned person who lives among his people and makes them dwell well, who is full

of splendour like the sun, a far-sighted sage or poet, a leader born in true knowledge who overcomes his adversaries with a mind full of zeal to remove injustice. May he serve or divide the work according to the capacity or aptitude, giving good progeny, or wealth and home.

PURPORT :—That man shines with his glory like the sun who is endowed with knowledge and humility, is fierce for the wicked but calm for righteous persons, who protects his people from the wicked by fighting them and establishes them in happiness.

NOTES & REMARKS :—(क्षेति) प्राप्नोति । क्षी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु (अदा०) अत्र व्याप्तिः प्राप्तिः । =Attains, achieves. (घ्र सम्) दिनम् । घ्रंस इत्यहर्नाम (NG 1, 9) । =Day (गयम्) श्रेष्ठमपत्यं धनं वा । गय इत्यपत्यनाम (NG 2, 2) गय इति धननाम (NG 2, 10) गय इति गृहनाम (NG 3, 4) । =Good progeny or wealth.

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The enlightened persons' attributes are defined :

ज्यायांसमस्य यतुनस्य केतुनं ऋषिस्वरं चरति यासु नाम ते ।
यादृश्मिन्धायि तमपस्यया विदद्य उ स्वयं वहते सो अरं करत् ॥ ८ ॥

8. *TRANSLATION :*—Let that man adorn us (make us exalted) who gets the sublime teaching of the seers by the knowledge received from an industrious enlightened person who is well known among the people. He receives that by the desire of doing good deeds and which dealing is upheld by others and he bears it.

PURPORT :—Those man enjoy happiness who, becoming good by the knowledge received from the absolutely truthful trustworthy and enlightened persons, make others also adorned or exalted.

NOTES & REMARKS :—(ऋषिस्वरम्) ऋषीणामुपदेशम् । स्वृ शब्दोपतापयोः (भ्वा०) अत्र शब्दार्थकः । =The teaching or sermon of the seers. (केतुना) प्रज्ञानेन । कित-ज्ञाने (जुहो०) । =Sublime knowledge.(अपस्यया) आत्मनः कर्मेच्छया । अप इति कर्मनाम (NG 2, 1) । =By the desire of doing Good deeds oneself.

The attributes and duties of the learned persons are stated :

समुद्रमांसामव तस्थे अग्रिमा न रिष्यति सवनं यस्मिन्नायता ।
अत्रा न हार्दि क्रवणस्य रेजते यत्रा मतिर्विद्यते पूतबन्धनी ॥ ९ ॥

9. *TRANSLATION* :—O learned person ! the heartly action of the preacher does not shake where the sublime wealth does not decay (is in abundance. Ed.), where the firmament (heart) of the people stands firmly, where the vast riches ever grow and where the intellect grasps pure virtues.

PURPORT :—Those people only became happy who are bestowers of happiness among the people like the firmament, and who are non-violent and wise preachers.

NOTES & REMARKS—: (समुद्रम्) अन्तरिक्षम् । समुद्र इत्यन्तरिक्षनाम (NG 1, 3) अन्तरिक्षं कस्मादन्तरा क्षान्तं भवत्यन्तरेमे इति वा शरीरेषु अन्तरिक्षमयमतिवा (NKT 2, 3, 10) अतएव हृदयस्यापि ग्रहणमन्तरिक्षवत् तस्यमध्येस्थिते: । = Firmament. (सवनम्) ऐश्वर्यम् । सवनम् षु-प्रसवैश्वर्ययोः (स्वा०) अत्र ऐश्वर्यार्थकः । = Wealth or prosperity. (क्रवणस्य) शब्दकर्तुः । कुङ्-शब्दे (भ्वा०) ।= Of the preacher. (पूतबन्धनी) या पूतान् पवित्रान् गुणान् बध्नाति गृह्णाति सा ।= That which grasps good virtues.

The duties of enlightened are highlighted :

स हि क्षत्रस्य मनसस्य चित्तिभिरेवावदस्य यजतस्य सध्रेः ।
अवत्सारस्य स्पृणवाम रण्वभिः शविष्ठं वाजं विदुषा चिदर्ध्यम् ॥१०॥

10. *TRANSLATION* :—O men ! let that royal family or State like us, whose relation we love and value intensely with the acts of collecting virtues (following on his footsteps. Ed.). Indeed he is endowed with virtues, is unifier, protector, thoughtful and living together among his subjects with love. Let us also love that man, because he is full of sublime knowledge and is very mighty, and ever to be supported with charming dealings.

PURPORT :—Those persons become great rulers who day and night desire the progress or advancement of the State.

NOTES & REMARKS:—(क्षत्रस्य) राजकुलस्य राष्ट्रस्य वा। क्षत्रं हि राष्ट्रम् (ऐतरेय ब्राह्मणे 7, 22)। = Of the royal family or State. (एवावदस्य) एवान् प्राप्तान् गुणान् वदन्ति येन तस्य। = By which virtues are expressed. (स्पृणवाम) अभीच्छेम। स्पृ-प्रीतिसेवनयोः (स्वा०) अत्र प्रीत्यर्थकः। = Intensely desire.

The subject of duties of enlightened persons is continued:

श्येन आंसामदितिः कक्ष्यो॒ मदो॑ विश्ववा॑रस्य यज॒तस्य॑ मायिनः।
समन्यमन्यमर्थयन्त्येतवे विदुर्विषाणं परिपानमन्ति ते ॥११॥

11. *TRANSLATION:*—Those men become happy who associate themselves with a person who is quick-going like a horse among the subjects, is a man of inviolable nature, ever alert and cheerful, acceptable for all, and unifier, and intelligent. They stand closely by him and know how to get good position and requesting him to help them enjoyable and protective.

PURPORT :—The learned persons who make evil-minded persons endowed with good intellect, and destroy the wicked like the hawk are always good.

NOTES & REMARKS:—(श्येनः) १. प्रशंसनीयगतिरश्वः। श्येनास इति अश्वनाम (NG 1, 14) श्येन इति पदनाम (NG 5, 5)। = The horse of good race. (श्येनः) २. श्येनपक्षी। गत्यर्थमादाय भावार्थे श्येनपक्षिग्रहणम्। = Hawk. (अदितिः) अविनाशिनी प्रकृतिः। = Imperishable matter, nature. (विश्ववारस्य) समग्र-स्वीकरणीयस्य। वृञ् वरणे (स्वा०)। Acceptable to all.

The attributes of good persons are narrated.

सदापृणो यज॒तो वि द्विषो॑ वधीद्बाहुवृक्तः श्रुतवित्तर्यो॑ वः सचा।
उभा स वरा प्रत्येति भाति च यदीं गणं भजते सुप्रयावभिः ॥१२॥

12 *TRANSLATION* :—O men! the man who is satisfied of all, knower of the Vedas, who knows how to go across the ocean

of misery, who is respector of the enlightened persons, unifier, destroyer of the foes with his arms and annihilator of the haters of righteousness with the help of his associates, who comes to you for help and instruction, illiminates truth and serves the group of good men, can honour good audience and preachers both.

PURPORT :—The men of just conduct who have studied well the Vedas etc., who destroy the wicked and protect righteous persons, remain ever happy.

NOTES & REMARKS :—(बाहुवृक्तः) यो बाहुभ्यां दुष्टान् वृङ्क्ते छिनत्ति । वृक-आदाने (भ्वा०) वृजी-वर्जने (अदा०)। =He Who thrashes asunder the wicked. (द्विषः) धर्मद्वेष्ट्रीन् । =Haters of righteousness. (ईम्) एव । =Only, certainly. (सदापृणः) यः सदा पृणाति तर्पयति सः । पृ-प्रीतौ (भ्वा०) प्रीम् तर्पणे कान्तौ च (भ्वा०)। =He who ever satisfies or pleases.

TRANSLATOR'S NOTES :—Sayanacharya, Prof. Wilson, Griffith and others have taken Sadaprinah, Yajatah, Vriktabahu, Shrutarit and Taryah as Proper Nouns or the names of the seers, But it is against the fundamental principles of the Vedic terminology according to which all words are derivatives.] However, Shri Sayanacharya has, it may be pointed out, given derivative meanings also saying. सदापृणः सर्वदानशील:, यजतः-यष्टा, बाहुवृक्तः बाहुभ्यां वृक्तदभः श्रुतावत्-श्रुतस्य वेत्ता । But Prof. Wilson and Griffith have simply taken them as Proper Nouns Maharishi Dayanahda Sarasvati's interpretation is the best and reasonable.

What should a highly learned person do is told :

सुतंभरो यजमानस्य सत्पतिर्विश्वासामूधः स धियामुदञ्चनः ।
भरद्धेनू रसवच्छिश्रिये पयोऽनुब्रुवाणो अध्येति न स्वपन् ॥१३॥

13. *TRANSLATION* :—O men ! that learned person only is worthy of respect, who is the sutainer of the Yajamana (who shows respect to the enlightened men) and of the world in general, uplifter of all intellects and actions, promoter and protector of the good.

Infact, that person fills men with knowledge like a cow gives tasteful milk, and who takes shelter in Dharma (righteousness), who does not sleep or show laziness while teaching to others, and always remembers truth.

PURPORT :—*He alone is a good person who is grateful, lover of the service rendered to absolutely truthful enlightened persons, giver of wisdom to all, the showerer of true teaching like the cow and who is free from ignorance and other causes of misery.*

NOTES & REMARKS :—(सुतम्भर:) य उत्पन्नं जगद्बिभर्ति । =He who sustains the world which is created by God. (ऊध:) ऊर्ध्वं गमयिता । =Uplifter. (उदञ्चन:) उत्कृष्टतां प्रापक: । उत-अंच-गति पूजनयो: (भ्वा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् । षु-प्रसवैश्वर्ययो: । भृ धारणपोषणयो: ।=Leading to sublimity or loftiness.

TRANSLATOR'S NOTES :—Here again Shri Sayanacharya, Prof. Wilson and Griffith and others have taken Sutambhara as the name of a particular Rishi. Shri Sayanacharya has given the derivative meaning of the word कर्मणां निर्वाहक: meaning a performer of the Yajna, but others have ignored even that. The following footnote given by Griffith is noteworthy—Sutambhara is said to be the name of a Rishi. The word means the bearer of the distilled juice of libation. Prof. Ludwig says that the Hawk is intended (vide, The Hymns of the only Rigveda Vol.I.P. 512.) It shows to what absured length some of these translators of the Vedas have gone.

The same subject of enlightened persons is further explained :

यो जा॒गार॒ तमृचः॑ कामयन्ते॒ यो जा॒गार॒ तमु॒ सामा॑नि यन्ति ।
यो जा॒गार॒ तम॒यं सोम॑ आह॒ तवा॒हम॑स्मि स॒ख्ये न्यो॑काः ॥१४॥

14. *TRANSLATON* :—One who is awake from the sleep of ignorance, men studying (the hymns in the Riks of Rigveda) desire him. He who is awake, to him the hymns of the Samaveda come or reveal. (He gets their knowledge being alert and wakeful). The

group of Soma and other creepers or wealth come to him who is thus awake and says I am certainly in your friendship.

PURPORT :—The Vedic knowledge is attained only by those, who desire to acquire that knowledge. He who keeps friendship with good men and other living beings, enjoys much happiness.

NOTES & REMARKS :—(जागार) अविद्यानिद्राया उत्थाय जागर्ति । जागृ-निद्राक्षये । =Awake from the sleep of ignorance. End of sleep. Here it is used in the sense of the end of the sleep of ignorance (न्योका:) निश्चितस्थान: । ओक इति निवास नामोच्यते (NKT 3,1,3) ।=Of a certain fixed place. (सोम:) सोमलताद्योषधिगण ऐश्वर्यं वा । ये सत्यं कामयन्ते ते प्राप्तसत्या जायन्ते ।=The group of Soma and other creepers or great wealth.

The position attained by awakened persons is described :

अग्निर्जागार तमृचः कामयन्तेऽग्निर्जागार तमु सामानि यन्ति ।
अग्निर्जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः ॥१५॥

15. *TRANSLATON* :—O men ! the students who are of good intellect desire only a man (teacher) who is purifier like fire and is awakened; to a man who like fire is awakened (alert); the sciences mentioned in the Sāmveda come or revealed. To the man who is purifier like the fire, comes a pupil who is desirous of acquiring the great wealth of knowledge and says, I am certainly in your friendship.

PURPORT :—The knowledge and good education are acquired by those who are never idle, are industrious, righteous, self-controlled and seeker after knowledge.

NOTES & REMARKS (ऋच:) प्रशंसितबुद्धयो विद्यार्थिन: । ऋच् स्तुतौ । षु-प्रसवैश्वर्ययो: । अत: ऐश्वर्यग्रहणम् । =The students or admired intellect. (सोम:) विद्यैश्वर्यमिच्छु: ।=Desirous of the great wealth of knowledge. (सामानि)—सामवेदादिप्रतिपादितविज्ञानानि । =The science told in the Samaveda etc.

Sūktam-45

Rishi of th Sūktam-Sadaprina Ātreya. Devatā- Vishvedavāh. Chhanda-Pankti and Trishtup of various kinds. Svara-Panchama and Dhaivata.

The attribuţies of the sun are compared with the teachers and preechers :

विदा दिवो विष्यन्नद्रिमुक्थैरायत्या उषसो अर्चिनो गुः ।
अपावृत व्रजिनीरुत्स्वर्गाद्वि दुरो मानुषीर्देव आवः ॥ १ ॥

1. *TRANSLATION* :—O men ! always serve the persons who are glaring like the sun and the divine like the cloud. As the sun (by its rays) pervades and knocks at the doors the houses of the people and manisfests its glory, dispels the cloud and removes the darkness in the same manner, always serve those enlightened men who desire the welfare of all beings, who honour good men, who pervade all places with the Vedic sermons like the coming dawns and go everywhere.

PURPORT :— *Those persons only deserve to be the teachers and preachers. who are illuminators of Vidy (true knowledge) and Dharma (righteousness) among the people like the dawn and the sun.*

NOTES & REMARKS :—(व्रजिनी:) वर्जनक्रिया । वृजी-वर्जने =The acts of giving up or dispelling. (स्व:) आदित्य: । स्व: आदित्या भवति । स्वरादित्यो भवति सुअरण: सुईरण: स्वृतो भासति (NKT 2, 4, 14) =The sun. (द्विव:) कामयमाना: दिवुधातो : । कामनार्थमादाय व्याख्या कान्तिः कामना । =Desiring the welfare of all living beings.

The same subject of teachers and preacher is again dealt :

वि सूर्यो अमतिं न श्रियं सादोर्वाद् गवां माता जानती गात् ।
धन्वर्णसो नद्यः खादोअर्णाः स्थूणेव सुमिता दृंहत द्यौः ॥ २ ॥

2. *TRANSLATION* :—That man only can make all happy, who desiring the welfare of all promotes or upholds the knowledge and other good virtues like a well-measured pillars. He goes to his pupils and people like the full flowing rivers, growing foodgrains and waters on earth like a highly learned mother. He distributes wealth properly like the sun, distributes its radiance or beauty and earns wealth by duly utilising the rays of the sun.

PURPORT :—Only those wealthy men are always happy who uphold knowledge like the sun, kindness like mother, benevolence like rivers and firmness like pillars.

NOTES & REMARKS :—(अमतिम्) रूपम् । अमतिः इति रूपनाम (NG 3, 7) =Form, beauty. (खादोअर्णाः) खादो भक्षणीयान्यन्नानि वा धान्यर्णानि यासु ताः खाद-भक्षणे । अर्णः इति उदकनाम (NG 1, 12)=Those rivers which have plenty of waters and grow foodgrains. (धन्वर्णसः) धन्वे स्थले-ऽर्णांसि यासां ताः ।=Having waters on ground.

The attributes of the enlightened persons are told :

अस्मा उक्थाय पर्वतस्य गर्भो महीनां जनुषे पूर्व्याय ।
वि पर्वतो जिहीत साधत द्यौराविवासन्तो दसयन्त भूम ॥ ३ ॥

3. *TRANSLATION* :—Let us serve all the beings everywhere and destroy evils like a student who approaches enlightened persons

to have admirable and glorious birth by knowing God-God, Who is generator of the earth and clouds.

PURPORT :—Those who put in the embrayo the seed of knowledge (mind) of the students, bestow of happiness upon all like the clouds.

NOTES & REMARKS :—(पवत:) पक्षीव पर्वंवान् मेघ: पर्वत इति मेघनाम (NG 1, 10) =The cloud. (अविवासन्त:) सर्वत: परिचरन्त: । विवासति परिचरण-कर्मा (NG 3, 5) । =Serving from all sides. (दसयन्त) दोषानुपक्षयन्तु । दसु उपक्षये (दिवा॰) =Destroy evils or defects.

The same subject of attributes of the enlightened ones is continued :

सूक्तेभिर्वो वचौभिर्देवजुष्टैरिन्द्रा न्व१ग्नी अवसे हुवध्यै ।
उक्थेभिर्हि ष्मा कवयः सुयज्ञा आविवासन्तो मरुतो यजन्ति ॥४॥

4. *TRANSLATION :*—O men ! the wise and enlightened thoughtful far-sighted persons, performers of good Yajnas in the form of the propagation of Vidya (knowledge) and Dharma (righteousness), always serve or uphold truth, invoke (utilised) electricity fire and you, for protection with admirable words used by the great scholars or scientists. You should also follow the same path.

PURPORT :—Those scholars are the best who uphold happiness, knowledg and science for the good of all, and give the knowledge of Agni (fuel/electricity) etc. to all.

NOTES & REMARKS :—(इन्द्रा) विद्युतम् । स्तनयित्नुरेवेन्द्र: (Stph 11, 6, 3, 9) स्तनयित्नु वा [illegible] (ऐतरेयारण्यके 1, 2, 1) यज देवपूजा सङ्गति-

करण दानेषु अत्र सङ्गतिकरण दानाथार्थं-प्रयोगा: जन सङ्गति करणार्थं विद्यादानम् ।= Electricity. (सुयज्ञा: शोभना यज्ञा विद्याधर्मप्रचारिका क्रिया येषान्ते । = Who perform good Yajnas in the form of the propagation of Vidya and Dharma. (अविवासन्त:) सत्यं समन्तात्सेवमाना: । = Upholding or serving truth from all sides.

The same subject is continued :

एतो न्व१द्य सुध्यो॒ भवा॑म प्र दुच्छुना॑ मिनवामा वरी॑यः ।
आ॒रे द्वेषां॑सि सनुतर्द॑धामाया॑म प्राञ्चो॒ यज॑मान॒मच्छ॑ ॥ ५ ॥

5. *TRANSLATION* :— O men ! today we become endowed with good intellect, annihilate the dog-like wicked fedous persons, keep off all acts of animosity, and keep a very good performer of Yajna or unifier in a good position for ever. Being long-lived, you should also do the same.

PURPORT :—*Such persons become very much praiseworthy who increasing knowledge, keep of the wicked. Being free from malice and other evils. they uphold the eternal truth.*

NOTES & REMARKS :— (दुच्छुना:) दुष्टा श्वान इव वर्तमान: ।= Behaving like bad dogs on account of jealousy and greed etc. (प्राञ्च:) प्राक्तना चिरमायव: । =Long lived.(मिनवामा) हिंसेम । अत्र संहितायामिति दीर्घः । मीञ्-हिंसायाम् (अयाः) प्र + अञ्चु गति पूजनयो: गतेस्त्रिस्वर्थेषु प्राप्त्यर्थमादाय दीर्घायु: प्राप्ता: इत्यर्थे अत्र ।=Kill, annihilate.

How should men attain intellect is told :

एता धियं कृणवामा सखायोऽप या माताँ ऋणुत व्रजं गोः ।
यया मनुर्विशिशिप्रं जिगाय यया वणिग्वङ्कुरापा पुरीषम् ॥६॥

6. *TRANSLATION* :—O men! let us cultivate that good intellect which makes all as friends to one another, and by which a thoughtful person conquers a wicked. Such a man has handsome chin and nose, and by him a trader desirous of wealth gets water (in a desert etc), by which a mother makes cloud from the rays of the sun (through the process of fumigation etc) and removes misery. In the same manner, you should accomplish this work and attain good intellect and knowledge,

PURPORT ;—It is the duty of men to be friendly to each another in order to increase intellectual power and to give scientific knowledge to others. As a Vaishya (businessman) grows by acquiring wealth, same way let all people grow by getting good intellect.

NOTES & REMARKS :—(ऋणुत) साध्नुत । ऋणु-गतौ (तना:) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् कार्यसिद्धिं प्राप्नुत । =Accomplish. (वङ्कुः) धनेच्छुः । वकि कौटिल्य (भ्वा०) =Desirous of wealth. (पुरीषम्) पूर्तिकरमुदकम् । पुरीषमित्युदकनाम (NG 1, 12) =Desiring to get wealth by hook or by crook.

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What should man do is further highlighted ?

अनूनोदत्र हस्तयतो अद्रिरार्चन्येन दश मासो नवग्वाः ।
ऋतं यती सरमा गा अविन्दद्विश्वानि सत्याङ्गिराश्चकार ॥ ७ ॥

7. *TRANSLATION* :—Such persons are worthy of respect, who teach in such a manner that even those who are new in the

field of education acquire sufficient knowledge in ten months. Such a man is showerer of happiness like the cloud, and he asks only those who have control over their hands and other organs, to do good deeds. He possesses the intellect which equally delighted all subjects, and gets good senses to act and by which a man, dear to us like Prāna (life energy), performs all truthful deeds.

PURPORT :—Those persons are considered to be the righteous ones in this world who being endowed with truthful conduct, accomplish the good of others.

NOTES & REMARKS :—(अनूनोत्) प्रेरयेत् । णुद-प्रेरणे (तुदा०) = May urge. (नवग्वा:) नवीनगतय: । = Whose movements are new, norices. (सरमा) समानरमण । रमु क्रीडायाम् = Equally delighted in all subjects. (अङ्गिरा:) अङ्गानां रसरूप: प्राण इव । प्राणो वा अङ्गिरा: (Stph 6, 12, 28, 1, 2, 3, 4) = Like the Prāna (vital energy) which is the essense of all organs.

How should men behave is told further :

विश्वे अस्या व्युषि माहिनायाः सं यद् गोभिरङ्गिरसो नवन्त ।
उत्सं आसां परमे सधस्थं ऋतस्य पथा सरमा विदद् गाः ॥८॥

8. *TRANSLATION* :—O men! as the airs are linked with the rays of the sun at the rise of this great dawn, and as enlightened men who practise Prānāyāma bow before God with the recitations of the Vedic mantras, the source is in that Supreme Being. Good intellect gets the knowledge by the path of truth of the Vedic words, which are like rays of the sun.

PURPORT :—As all the beings are delighted at the dawn, in the same manner, men enjoy on being free from all doubts.

NOTES & REMARKS :—(व्युषि) विशिष्टे निवासे। =At the special dwelling or rising, (उत्सः) कूप इव। उच्छ-निवासे। उत्स इति। कूपनाम (NG 3, 2, 3) =Source.

How should men do like the sun is told :

आ सूर्यो यातु सप्ताश्वः क्षेत्रं यदस्योर्विया दीर्घयाथे।
रघुः श्येनः पतयदन्धो अच्छा युवा कविर्दीदयद् गोषु गच्छन् ॥९॥

9. *TRANSLATION* :—The sun has seven horses in the form of seven kinds of rays. It goes in the long path of the earth, like the hawk, in the firmament. So you O commander-in-chief of the army! should be in the garrison of arms. Like the sun illuminates all the substances while rising upon the earth, a young wise poet or sage is the master of the food and other arts. This you should know well.

PURPORT :—*O men ! you should act like the sun which has there are seven elements and which does not leave its own axis and shines well single in the middle of many earths.*

NOTES & REMARKS :—(सप्ताश्वः) सप्तविधा अश्वा आशुगामिनः किरणा यस्य सः। =Which has seven kinds of quick going rays? (अन्धः) अन्नादिकम्। अन्ध इत्यन्ननाम (NG 2, 7) =Foodgrains and other things. (दीदयत्) प्रकाशयति। दीदयति ज्वलतिकर्मा (NG 1, 16) =Illuminates.

The people's duties under such circumstances are mentioned :

आ सूर्यो॑ अरुहच्छु॒क्रमर्णोऽयु॑क्त॒ यद्ध॒रितो॑ वि॒तपृ॑ष्ठाः ।
उ॒द्ना न नाव॑मनयन्त॒ धीरा॑ आशृ॒ण्वती॒रापो॑ अ॒र्वाग॑तिष्ठन् ॥१०॥

10. *TRANSLATION* :—O men ! the sun ascends with it's strength and comes in contact with water (through its rays). The wise men of meditative disposition pervade the entire worlds by their knowledge, and take water and other things (for proper use). They take ferry a boat or ship by the route of the water. Their Prānas always stand by their side, which are conspicuous on all sides. You must know all this.

PURPORT :—*The navigators acquire knowledge of the science of the sun and the water etc, and thus become wealthy.*

NOTES & REMARKS :—((हरितः) ये हरन्त्युदकादिकम् । हृञ् हरणे (भ्वा०) =They who draw water etc. (आपः) प्राणाः । आपो वै प्राणाः (Stph 4, 8, 2, 2) जैमिनीयोपनिषद् ब्राह्मणे 3, 1, 9) =Prānas (vital breaths).

The men who pray serously for good intellect become gradually the scholars is told :

धियं॑ वो अ॒प्सु द॑धिषे स्व॒र्षां यया॑तर॒न्दश॑ मा॒सो नव॑ग्वाः ।
अ॒या धि॒या स्या॑म दे॒वगो॑पा अ॒या धि॒या तु॑तुर्यामा॒त्यंहः॑ ॥ ११ ॥

11. *TRANSLATION* :—O men! may we be the protectors of the enlightened persons, and may we get over the sins and miseries by this good intellect or action. Such men of ever new ideas and actions complete the Yajna lasting for ten months. I establish in my

Prānas that good intellect which bestows happiness and urges up to share it with others.

PURPORT :—The wise, wealthy and mighty persons protect all, and get over all miseries.

NOTES & REMARKS :—(स्वर्षाम्) स्वः सुखं सनति विभजति यया तां धियम्‌ संभक्तौ (भ्वा०) =By which a man gets happiness and shares it with others. (तुतुर्याम) विनाशयेम । तूरी गतित्वरणहिंसनयोः (दिवा०) अत्रहिंसार्थकः । =Let us destroy. (अंहः) पापं पापजन्यं दुःखं वा । =Sin or the misery resulting from it.

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Here ends Sūktam (hymn) forty-five of the Mandalam-V of the Rigveda, with commentry of Swami Dayananda Sarasvati translated into English by Swami Dharmananda (formerly Pt. Dharma Deva) after it's editing by Pt. Brahmadutt Snatak M.A.

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The Vedas are the Scriptures of all true knowledge

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